The ſetond parte of the cõfutacion of Tyndals anſwere

In whyche is alſo confuted the chyrche that Tyndale deuyſeth.
And the chyrche alſo that frere Barns deuyſeth.
Made by ſyr Thomas Moze knyght.

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¶ The fourth boke,

¶ Whyther the chyrche can erre.

Tyndale.

Here is a nother question, whyther the chyrche maye erre. Whyche yf ye vnderstande of the pope and hys generacyon/ as verely as bestle a questyon as to aske whyther he that hath bothe hys eyen out be blynde or no, or whyther it be possible for hym that hath one legge shorter then a nother, to halte.

Moze.

We wolde not nowe wene that thys man had a playne clere open cause and easy to defende/when that euyn in ꝑ begynnyng in so few wordes, he concludeth all the mater at onys/and that wyth ensamples so playne and euydent, that euery man muste nedys agree them to be trew. But when ye shall agayne se, that hys ensamples are no more lyghtsome, then vnlyke the mater that he resembleth them vnto/and that he eyther of wylynesse wyll not, or for lacke of wytte can not perceyue and se the poynt that he shulde towche: then shall euery wyse man well perceyue and se, that hys solempne shewe of suche confydence in hys euyll cause, is nothynge but a playne proclamacyon made by hys owne mouth, of hys owne rebuke and shame.

For here wolde I wytte what thynge Tyndale meaneth by the pope and popys generacyon. If he meane hys carnall kynredde, or the pope and his cardynallys eyther: he then wynketh of wylynesse, and wyll not se the marke. For he knoweth very well ꝑ neyther of these is the thyng

a.4. that

that we call the chyrche, when we spede of the catholyke A
chyrche of Cryste that can not erre.

If he meane by the pope and hys generacyon, all the crystens nacyons not beynge cut of nor caste out for theyr obstynate malyce, nor of wylfulnesse departyng out by sedycyouse scysmes: then seeth he ꝑ marke at the leste wyse. But then whyle he sayth that all these nacyons maye and hath all thys .viii. hundred yere, so entyerly fallen in to heresyes and dampnable errours, that by all thys .viii. hundred yeres laste passed vnto Luthers dayes, nor yet vnto thys daye neyther, there hath ben no one knowen congregacyon any where, wherin ꝑ professynge of the very ryght catholyke fayth of Cryst hath bene so surely kepte, that yt myghte there be surely lerned and knowen: then I saye Tyndale ys as blynde as he that lacketh bothe hys eyes/ B
in that he seeth not that by thys waye he maketh our sauy oure Cryste that is very trewth to saye very false, where
Matth. 28. he sayth I am wyth you to the ende of the worlde/ & wolde
make hym farre ouerseen, where he commaunded that
Matth. 18. who so wolde not here the chyrche, shulde be reputed and taken as Paynyms and Publicans/ and in many a playn texte of scrypture mo, as I haue before shewed, as well in my dyaloge as myne other thre former bokes of this presente worke, and yet hereafter shall forther.

Moreouer, yf Tyndale saye that all thys knowen corps of crystendome, haue all these .viii. hundred yere ben in a wronge bylefe/ where hath ben all thys whyle the ryght congregacyon of Tyndals chyrche, that hath had the trewe bylefe? And lette hym tell vs then, whyche con- C
gregacyon it was, or where any suche is yet, of whom we maye surely lerne the trewe fayth and trewe vertues.

If he saye that it hath ben amonge these, and was in thys chyrche but not of thys chyrch/ but they haue lurked there a few faythfull folke, amonge the greate many multytude of the faythlesse, and haue euer bene to the worlde and outwarde syghte of man vnknowen/ not so mych knowen as one of them to a nother, but yet very well knowen to god: to thys, besydes that yf they haue lyen all thys whyle lurkynge therin, they haue be then idolatres by theyr owne iudgemente, in image scrupce and prayeng to

sayntes

A ſayntes (yf Tyndals doctryne be the trewe ſaythe) and ſtarke ypocrytes in beynge of one beleefe in theyr hartes, and pretendyng another, both in theyr wordes and dedes/ and beſyde dyuerſe other inuincyble reasons, wyth which I haue all redy reproued that ſonde oppynyó in the ſeconde boke of my dyaloge, where vnto Tyndale hath made ſo bare answere that it hadde ben more wyſedome for hym to haue lette it all alone and medle nothynge therwyth, as euery chylde almoſte maye well perceyue that ſyſte to loke on them bothe, and aduyſedly compare them togyder, as I ſhall my ſelfe ſet it forth vnto them when god ſhall after other thynges done gyue me tyme to come therto/and beſyde dyuers other argumentes euydent and playne, wyp-
B che I partely haue, partely ſhall alledge and bryngе forth in thys preſent worke: this one can he neuer auoyde whyle he lyueth, that god had then lefte euery man perplexed in doubte and out of certaynte, what waye he myghte ſurely take and cleue vnto, eyther in the doctryne of fayth or knowlege of vertuoſe lyuynge.

For yf he ſaye that we nede no knowen company, but euery man maye rede the ſcrypture hym ſelfe: euery man he woteth well can not rede, nor euery man vnderſtand it though he haue it in hys owne tonge / but by the redynge wythout a reder, maye ſoone fall into the dampnable errour of Arrius, Heluidius, and many a nother hereſyke mo/whyche of the ſcrypture thorow theyr owne pryde toke occaſyon of theyr hereſyes.

C If he then ſaye that of that vnknowen congregacyon, we maye haue a trewe reder: where ſhall I ſeke hym, and wherby ſhall I knowe hym / yf I happen on hym, howe ſhall I be ſure? For in thys great knowen congregacyon, we be ſauke agaynſte all ſuche parell. For we be all agreed vppon the neceſſarye artycles of the fayth. And yf any wolde preche and teche the contrary/as he that wold percaſe teche that confeſſyon is not neceſſarye, and that penaunce nedeth not, and that of the. vii. ſacramentes .v. ſerue of nought, and the ſyxte of almoſt as lyttell/ and that of the ſeuenth all cryſten nacyons be, and all thys .xv. hundred yere haue ben in a very damnable errour: he that thus wolde preache and teche ſuche habomynable here-

lyes as nowe Tyndale doth, he maye be soone controlled, A
accused and corrected / except he conne awaye as Tyndale doeth.

And wherby can we be sure that hys techynge whyche ys accusyd, ys false and theyrs trewe that correcte hym / but by that we be sure that the comen fayth of the catholyke chyrch is trewe / and that the catholyke knowen chyrche can not erre in that fayth, whych from hande to hande hath ben taken & kepte from Crystes dayes and hys apostles hytherto. whyche fayth muste nedes be trewe by Crystes promyse made vnto hys apostles, as teachers of hys chyrche, and not for them selfe but for hys chyrche / that is
Matth. 16. to wytte, the fayth that saynte Peter professed shulde not
Matth. 28. fayle, and that god wolde be wyth them all dayes vnto the ende of the worlde. And that the fayth of the knowen B
catholyke chyrche, that correcteth the false fayth of the false prechours and heretykes, is the same fayth whyche the holy doctours of Crystes chyrche in euery age haue beleued and taught: saynte Jerome, saynte Austeyne, saynt Ambrose, saynte Chrysostome, saynte Gregory, and saynte Cyprya[n] do well and clerely testyfye by theyr bokes. For whyche holy doctours our lorde hath shewyd many a wonderfull myracle.

These thynges and many other maketh vs sure, that the prechour whyche prechyth agaynste the fayth of thys congregacyon is a false prechour, and a false wryther and wrester of holy scrypture / howe solempnely so euer he paynte yt.

And yf we were not sure by these meanes, that the fayth C
of thys knowen catholyke congregacyon is trewe / how shulde I be sure of the prechour of that vnknowen congregacyon, whyche Tyndale calleth the chyrche. How shuld I know I saye whyther ỹ prechour say trew or not. For he hath no knowen congregacyon to reproue hym or allow hym the suerty wherof myght make me sure that he sayth trewe or false.

But then muste I sayth Tyndale, trye hym by ỹ trewth of scrypture. what yf I be vnlerned? what yf I can rede & haue it in my language, and yet vnderstand it but slenderly? what yf I be well lerned, and the false prechour as well lerned as

A ned as I though he were no better: yet he shall haue terte agaynste terte, and glose agaynste glose / and when shall we then agree? Or yf I gyue place to hym or he to me / how shall yet the nomber of vnlerned heretes be satysfyed wyth our dowtefull disputacyons, yf they were not sure by the comon fayth of the knowen catholyke chyrch, wyche of vs lyed ere euer we came to gyther. By whyche they that neuer redde any scrypture / be now by the holy goost that hath planted the trewe fayth in his catholyke chyrche (& holy doctours wherof haue in euery age ben approued by myracles) so inwardly sure of the trewth, that a poore symple woman yf Tyndale and I broughte the trouth in debate and question, and that I were waren so madde to graunte hym that hys false heresyes were trewe / she wold
B not lette to byleue and saye so to, that we were two madde folys and false heretykes bothe.

And that thys is trewe shall nyghe the better apere whē we well examyne and consyder what congregacyon Tyndale calleth the catholyke chyrche.

Tyndale.

I saye that Crystes vnyuersall chyrch is the hole multytude of all repentynge synners that by feith in Cryste, and put all their trust and confidence in the mercy of god / fele grace in their hertes that god for Cristes sake loueth them and wyll be or rather is mercyfull vnto them / forgyueth them their synnes of whyche they repente / and that he sanctyfyeth them also all the more vnto synne, of the whyche they fele them selues clensed / and dayly clense vnto synne agayne. And thys sayth they haue wythout all respecte of their owne deseruynges / yee and for none other cause then that the mercyfull truth of god the father whyche can not lye, hath so promysed and sworne.

C **Wyte.**

Nowe hath Tyndale here defyned and described vs what he called the chyrche. And for as myche as hys tyrell is of hys chapytre, the question whether the chyrche can erre / and that he nowe for the clensynge of the question, declareth that there be two chyrches, the one whyche he sayth that we take for the chyrche whyche he calleth the pope and hys generall / and sayth that there is no dowte but that chyrche bothe maye erre and in dede so dothe / and the tother chyrche whyche hym selfe calleth the very chyrche, as thys yf he now defyneth: it wold seme that he wold

a.iii. affirme

afferme that thys chyrche whyche hym selfe describeth, A
were the chyrche that can not erre. wherin what his fynall and resolute sentence is, ye shall in hys other chappters hereafter folowyng, at a longe length very scantly perceyue / excepte hys wordes be somwhat opened and a lyteil more clerely declared, then as it appereth by his wrytyng, hym selfe wolde they sholde be / and natheleſſe I truſte they shall be.

wherfore to thende ye may the better vnderſtãde where about he goeth / & that he longeth to lede vs in derkeneſſe, and fede vs forth wyth hys hygh solempne folyes that he wolde were not vnderſtanden: let vs a lyteil examyne the partys of hys dyſſynycyon and deſcrypcyon of the chyrch.

where he sayth that Cryſtes electe chyrche, ys ths hole multytude of all repentaunt synners, that haue the condy B
cyons forther expreſſed in hys deſcrypcyon: we muſt fyrſt aſke hym how taketh he there thys worde electe? It had ben good reaſon that he sholde haue declared, whyther he meane electe and chosen as our sauyour Cryſte dyd electe and chose hys chyrche and congregacyõ, out of the Jewis and the Gentyles, to be dedycate vnto hys seruyce / after whyche maner he fyrſte elected and chose hys twelue apoſtles though they were not all fynally good, of whoſe elec cyon he sayd, ye haue not elected me but I haue elected you / and also sayd vnto them, Haue I not elected and cho ſen you twelue, and one of you is a deuyll: or elys that he meane by the electe chyrche the chyrche of the fynall elec tes and predeſtynates to glory, beynge there vnto predeſtynate in the preſcience and purpoſe of god before the cre C
acyon of the worlde.

Iohã. 15.
Iohã. 6.

Thys poynte whyther he meane that hys hole multy tude of repentynge synners, be the tone electe chyrche or ꝓ tother, hath he not expreſſed / but hath left vs at large to geſſe and arede vpon hys derke rydles after folowynge, whyche of theſe two electyons he meaneth. Howbe it for awght that I can ſe, hys deſcrypcyõ agreeth wyth neyther of theym bothe.

For as for ꝓ fyrſt kynde of electyon, after whych Cryſte hath chosen hys catholyke chyrche out of the Jewys and Gentyls, to be hys chyrche here in earth tha thys kynde of there penytentes and impenytentes be ipe. For penitentes are accompted amonge the good / and in thys chyrche he there

¶ there bothe good and badde, as our sauyour sheweth hym
selfe in the parables bothe of the seluе wyth good corne &
cocle, and also the nette wyth fyshes good and badde/ and
the scrypture sheweth by the arch of Noe with beestes clene
and vnclene / and Cryste wyth hys aforesayde wordes to
his apostles: Haue I not chosen you twelue and one of
you ys a deuyll. Matth.13. Matth.13. Ioh.6.

Now as for ꝑ electe chyrch of predestynates yf he spekе
therof, as it may be verifyed in euery tyme syth it begā as
he must yf he spekе to the purpose/ then are there therin ac
coūted not onely repētyng synners, but synners also, some
ꝑ yet repente them not, & some also ꝑ neuer dyd the thyng
wherof they shuld repente/ as was our blessed lady wyple
she lyued here, and our sauyour hym selfe also for any tyn
¶ of hym self. For he was neuer penytent synner/ but beyng
synnelesse hym selfe, payntully payed for ours. So is not ꝑ
electe chyrch all repentyng synners onely, except ꝑ eyther
Cryste were no man or were also a synner, or els his man-
hed not parte of thys chyrche, but the chyrche of predesty-
nates bedlesse. And in this I spekе of that electe chyrch of
predestynates, concernyng onely the cōgregacyon of such
as shalbe saued in the kyndе of man. For as for to cōsyder
angels therin, is very farre fro thys matre.

yet are there also in thys chyrche of electes many that
neuer came to the fayth, but are yet enmyes therе vnto, as
Iewes, Saracenes, or Turkes, not yet conuerted vnto ꝑ
fayth. And therfore thys electe chyrche will in no wyse a-
gre wyth the dyffynycyon or descrypcyon of Tyndale. I
¶ wolde that he therfore to gyue his mater more lyght, had
shewed vs as I say, which kyndе of electyon he meaneth.

How be yt we shall gesse at hys mynde as nere as we
can, and make the best of hys mater, and then se wherher
the belle be able to stande. He maye seme to meane by Cry-
stes electe chyrche of hys descrypcyon, a parte of the electe
chyrche of the seconde maner/ that is to wyt as many ther-
of as be repentaunt synners wyth those other condicyons
that are expressed in hys descrypcyon. For other then thys
I can not deuyne what he shold meane. But then as those
repentaunt synners be a parte of the chyrche predestynate/
so be they a parte of thys catholyke chyrche here mylytaūt
after the fyrst kyndе of electyon, in whych are bothe good
and bad/ of whych bothe nombers the good are ꝑ tone parte.

a.iii. yet leueth

yet leueth he vs after thys waye in a nother dowt/whyther the repentynge synners may afterwarde fall to synne agayne, and from repentaunce and so to repentaunce agayne, and yet agayne therfro. He leueth vs also in dowt whyther thys electe chyrche of hys descrypcyon maye be decepued & erre or not. For in these two poynctes he wrappeth vs vp wyth ryddles, that he gyueth vs to rede in other chappters how they may synne and yet synne not, erre and yet erre not/and redeth hys ryddles hym self also so fondly, that an olde wyfe wolde be ashamed to rede suche redles so folysshely by the fyre syde amonge ponge chyldren. And yet in this one poynt whyther the chyrch maye erre or not, is in effecte all the hole mater and purpose of hys boke. A

And fynally for all that euer he sayth/ he leueth it in dowte whyther his repentaunt synners, syth he graunteth that though they maye not synne yet they maye synne, and ỹ in lyke wyse though they can not erre yet they can erre, be of thys electe chyrche of hys descrypcyon in these tymes onely in whyche they synne not nor erre not/ or ellys in all those tymes to, in whyche they bothe synne and erre. And here speke I of suche synne as is of hys nature deedly, though the soule dye not by eternall dampnacyon therfore/ bycause he repenteth that synne agayne ere he dye. And I speke of that errour also, whyche is of hys nature synfull and damnable though the soule suffer not eternall dampnacyon therfore/ bycause he repenteth that errour afterwarde, and retourneth agayne to the trewth ere euer hys body dye. B

Of all these dowtes the more parte he neuer moueth/ and suche as he moueth in other chappters after, he so fondely sopleth, that all the worlde maye se that he nothynge seketh but corners to crepe in, where he maye lurke and lurke in the derke/ out of whych we shall I truste so bryng hym in to the lyght, that hys eyen shall dase to loke theron C

But in the meane whyle thys ye se, that how so euer he mene by the electe chyrche of hys repentaunte synners, with all the feyned sayth that he can frame therto: yet syth men can neuer knowe whyche be they, there can no man haue any suretye by that chyrch of the trewe doctryne of god/ no more then a man coulde by that vnknowen chyrche know whyche is the trewe scrypture of god. And therfore is this electe chyrche of Tyndals descrypcyon deuysed onely to

A tugle wythall, and to decepue our syght, and not to serue in thys mater to any substancyall purpose.

But yet that it can not onely do no good, but is also deemed out by hym to do myche harme: ye shall playnely perceyue, yf ye consyder what repentaūce and what fayth he meaneth. For these wordes wyll sowne very well in the eyrs of such symple soules, as do not whyle they rede them cōsyder what maner thynges Tyndale meaneth by them, and what thynge he calleth repentaunce and byleuyng in Cryste wyth a feleyng fayth. But on the tother syde/he that consydereth that Tyndale wolde haue vs so to byleue in Cryste, that we shold set hys holy sacramentes at nought, and that we sholde byleue that all cryſten people haue hytherto byleued wronge, that haue byleued that men ought
B to be shryuen, or receyue any penaunce at the prestes hand, or that haue byleued þ there ys any purgatorye after thys present lyfe, or that put any fayth in the sacrāment of the aultare, or any other thynge byleue therof then that it ys onely a sygne memoryall and token of Crystes deth and passyon, and that euery man is in a false byleefe that wyll any other honour do therto then onely thys bare byleefe/ wherof playnly folowyth that onys to knele or prayer therto were open and playne idolatrye/and that he wold haue vs also byleue that to saye the masse wyth the holy canon therin, as all cryſten realmes do, and so many hundred yeres haue done were heyghnouse dedely synne/ and that it were synne also to byleue þ man by good workes wrought in fayth, any rewarde meryteth towarde god/ or fynally þ
C any of the olde holy doctours of Crystes chyrche, synnys Crystes dayes and hys apostles hytherto, were in þ ryght byleefe before holy Luthers dayes and hys owne/for sure am I that there was neuer none of all them that in byleef dyd agree wyth these twayne, nor these twayne bytwene thē selfe: he that thys feleynge fayth consydereth in Tyndals techynge, shall soone fele that all hys holy solempne tale of all hys feleynge fayth ys not worth a fly, but very faythlesse heresye.

And also when he hereth hym so sayntly speke of repentynge/and then consydereth that he wolde haue vs repent that euer we were shryuen (for shryfte he calleth the false inuencyon of Sathan) and wolde haue vs also to be such, as repent that euer they were of the ryght byleefe, and such

as wolde

as wolde haue freres and nonnes repente they? relygyon A
and runne out and wedde togyther: he that consyderetth
thys, shall I saye se that Tyndals electe and chosen chyr-
che, is a chyrche of chosen heretykes, of contrary bylefe to
the chyrche of whyche sayute Hierom was a doctour, and
sayut Austayne, and sayut Gregory, and sayute Ambrose,
and all the other old holy fathers from the apostles dayes
hytherto/or els muste Tyndale tell vs ones agayne, some
one of all theym that bleued it lawfull, for a monke or a
frere professed vnto perpetuall chastyte, to runne out of re
lygyon and go wedde a nonne.

Now am I glad yet that he cometh forth wyth repen- 7
taunce, at the leste wyse one way or other. For fayth alone
was wont to do all thorow all a mannys lyfe. And when it
was proued them by playne and euydent scrypture, that B
fayth coulde not auayle wythout cherytc/ then fell they to
glose it and say, that fayth could neuer be wythout it. And
1. Cor. 13. then beynge therin reproued playnely by sayut Poule and
Iacobi. 2. sayut Iamys both/yet stande they styll by theyr worde, &
defende theyr wordes onely by wordes agaynst all reason,
& agaynst the playne wordes of god not vnwryten whych
they set not by, but the very wryten wordes in playne and
euydent scryptures, for all that they saye they bleue no
thynge elys. And in that poynt I bleue them well and in
more to. For where they say that they bleue nothyng but
scrypture, I thynke they saye trewe/ for they bleue no
thynge beside the scrypture, nor yet the scrypture neyther,
as theyr owne wrytynges do full clerely declare.

But now syth they say styll that fayth alone suffyseth, C
and yet saye that there muste be cherytc to/ and now saye
there must be repentaunce to: they saye none other thynge
in effecte, but ỹ it is nough to haue fayth alone yf a man
haue other vertues to/ and that it suffyseth to haue fayth
alone, so that fayth be not alone: for and it be alone then is
it no fayth at all. Is not thys a nother goodly tydle, wher-
by Tyndale techeth all thynge playnely?

Nor thys poynt wyll neuer be well patched wyth hys
feynge fayth and hystorycall, as ye shall hereafter here
when we come to the chapyter.

But yet agayn in the meane whyle, bycause he speketh
of repentaunt synners, that they make the electe chyrche
of Cryste: I wolde wytte of hym whyther one parte of re-

pentynge

A pentynge muste not be to repente hereſyes. Jf not/ then Cryſtes electe chyrche maye kepe them ſtyll, and be a chyrche of heretykes. And on the tother ſyde, yf a man muſte repente hys hereſyes: then aſke J Tyndale agayne, how ſhall an vnlerned man knowe whyche they be. The preacher ſhall tell theym ſayth Tyndale. So ſaye we to. But what yf ỳ preachers do not agre therin/how ſhall he know the trewe preachers fro the falſe? Lette hym loke on the ſcrypture ſayth Tyndale, and therby ſhall he iudge them by the ryght rule of the worde of god. But therto J ſaye, that, all thynge that we be bounden to byleue and obſerue is not wrỳten in ſcrypture, as J haue in the thyrde boke more then playnely by the playne ſcrypture proued. And beſydes that, vnlerned men are not able, nor euery lerned
B man neyther, ſurely to dyſcerne and iudge the trewe ſence of the ſcrypture, in a greate thynge growen in debate and controuerſye, whete playne textes of ſcrypture ſeme to ſpeke for bothe the ſydes. And therfore it muſte nedes be, that there is by god prouyded and lefte ſome ſuch ſuretye, as maye brynge vs out of all ſuche perplexyte. And that is as J haue ſayde, hys holy ſpyrỳte ſent and lefte perpetually wyth hys chyrche, to lede it ſo by hys owne prompte euer into all neceſſary trouth, that who ſo here and byleue Ioha. 16.
hys chyrche, maye be ſure that he can not be decepued/ but that yf a falſe techer wold lede men out of the ryght fayth, the chyrche of Cryſte ſhall reproue hym and condempne hym, and put the people in certentye. For whyche cauſe 1. Timoth. 3.
ſaynt Poule ſayth that the chyrche is the fyrme ſtablyſſhe-
C mente and the pyller of trouth for the inuyolable ſuerty of doctryne. And therfore that can neuer be no chyrche but a knowen chyrche.

But then ſayth Tyndale, that it is trewe that there is all ſuretye in the chyrche of Cryſte. But he ſayth that the chyrche of Cryſte is onely the nombet of repentynge ſynners, that haue the feỳnge fayth whyche hym ſelfe deſcrybeth. Then we aſke hym wherby ſhall a man knowe them, and be ſure of them/ ſo that he maye vſe them for hys ſure and vndoutable iudges betwene the two contrary preachers, of whyche the tone is trewe the tother falſe.

Jt maketh no mater ſayth he, though ye knowe them not. How ſhall J then be putte in ſurety by them, but yf J knowe that they be the chyrche wyth whom god prompſed to leue

to leue hys holy spyryte/ and whom he wylled euery man A
to here and to obay. ye shall perceyue it sayth he, by that
ye se they be good men, and shewe the frewtes of fayth in
theyr lyuynge. I can not be therby sure/ syth an ypocryte
maye fayne them. And also hym selfe graunteth after in
hys chappter, that they synne and yet synne not / so that
though they synne not bycause of theyr felynge fayth, and
theyr repentaunce folowynge: yet they maye ryght often
do synne, in suche wyse that they maye do and in dede do
many suche abominable dedes, as men be hanged for and
worthy for mythe ielle/and suche that them selfe shulde for
the same sauynge for theyr felynge fayth be dampned in
hell perpetually/from which none hystorycall fayth could
kepe them, as Tyndale sayth.

Now then yf he saye trewe / it is impossyble for me to B
knowe the eleete chyrche of felynge faythfull repentaunte
synners, to take the sure iudgement by.

Then yf he walke as it were in a mase, and come to the
fyrste poynte agayne, and say it forcheth not, for they shall
be deterned by the scrypture it selfe: that gappe haue I so
stopped all redy, that he shall stycke styll at a stake & reste
hys bones in ỹ bussshes ere euer he gete out there. wherfore
whē he shall se hym selfe vnable to defend hys owne chosen
vnknowen chyrche, in ỹ poynt in which it sholde specyally
serue, that is for ỹ sure techyng of the trew fayth: he shall
then fynde none other shyft, but to loke whyther he myght
make the catholyke knowen chyrche to fall in the lyke de-
fawte/and shall aske vs how we do knowe the trew chyrch
of Cryste, by whose doctryne we maye be sure of the ryght C
bylefe. where vnto we shall answere, that therin can no
man be deceyued. For it is the comon knowen chyrche of
all crysten people, not gone out nor caste oute. Thys hole
body bothe of good and badde is the catholyke chyrche of
Cryste, whyche is in thys worlde very sikely, & hath many
sore mēbres/as hath somtyme the naturall body of a man,
and some sore allonyed, and for a tyme colde and dede/
whyche yet catcheth hete and lyfe agayne, yf it be not pre-
cyded and cut of from the body.

Thys catholyke knowen chyrch is that mystycall body
be it neuer so syke, wherof the pryncypall hed is Cryste. Of
whyche body whyther the succession of sayne Peter be his
vycar generall and hed vnder hym, as all crysten nacyons
haue

A haue now longe take hym/is no parte of this questyō. For to this mater it is inough, ꝑ thys body mystycall of Cryste this catholyk chirch, is ꝑ body ꝑ is animated, hath lyke spyrytuall, & is enspyred with ꝑ holy spyryt of god ꝑ maketh thē of one fayth in the howse of god, by ledyng thē in to the cōsent of euery necessary trouth of reuciled fayth, be they in condycyōs & maners neuer so syke, as longe as they be cōformable & content in vnyte of fayth, to cleue vnto ꝑ body. Psalmo. 67.

Of this chyrch can we not be deceyued, nor of the ryght faith can we not be deceyued whyle we cleue to this chirch/ syth this chyrch is it in to which god hath gyuē his spyryt of fayth, & in this chirch both good & bad ꝓfesse one fayth. For yf any ꝓfesse the cōtrary fayth, be it any one man or any one coūtrey: they be controlled, noted, and reproued

B by the hole body & soone knowen from the body. Now yf it happen any pryuy heretykes to lurke in this body, yet all the whyle they agre with ꝑ body in open ꝓfessiō of fayth, & teche no thyng cōtrary/ they can not begyle vs, though they may by secrete heresyes of theyr hartes, synfully deceyue them selfe. And when they teche the cōtrary/ then are they as I say reproued opēly by ꝑ body/ & eyther reformed & cured, or els cutte of fro the body and caſten out therof. So ꝑ this chyrch is knowen well inough/ & therfore maye be well vsed as a sure iudge, for to determe betwene ꝑ trew doctrine & the false, and the trew preacher & false, cōcernyng the ryght fayth and the determyng of the trew word of god wryte or vnwryten, from ꝑ cōtrefete word of man/ and in the determyng of ꝑ ryght vnderstādyng of the scrypture of

C god, as farforth as of necessyte perteyneth vnto saluacyō. And this aduaūtage ꝑ I speke of haue we, by ꝑ that this chyrch is knowē/ where as Tyndals chosen chyrch of repēting synners we can neuer know them, but yf we se them walke in our chyrch in procession with a candell byfore ꝑ crosse, or stand before the pulpet with a fagot in theyr nekkes. And yet can we not knw thē so neyther / for they may seme repentaūt openly, and yet thynke in theyr hartes full shyre wdely, as they comēly do. Now wherby we shall be sure ꝑ thys knowē catholyke chyrch, is ꝑ very trew chyrch ꝑ is to be byleued/ & that no man may be surely byleued ꝑ agreeth not with the fayth of this chyrche/ all be it I haue both in my dyaloge & in sondry places of my .iii. formar bokes of this plēt worke, well & playnly ꝓued you: yet shall

I fynally before I fynysshe thys worke by such clere open A
markes & tokens shew you wyth euydent reason & playne
scrypture furnysshed, that no chylde shall after nede any
thynge to dowte therof.

But now consyder in the meane whyle, that Tyndals
dyffynycyon or descrypcyon of the chyrch, by whych he cal
leth it the nomber of all repentynge synners wyth all hys
other cõdycyons adioyned therunto/is fyrst full of darke-
nesse. And when it is opened, it agreed neyther wyth one
chyrch nor other. And yet is it by another poynt of his own
false doctryne, vtterly destroyed. For he techeth playnly,
that who so euer do after baptysme synne onys of purpose
wylyngly, & not onely of wekenes and infyrmyte, he shall
neuer be saued/but all his repẽtaũce after, though he trust B
neuer so myche in god, & haue after neuer so sure fayth in
hym, shall neuer serue hym to saluacyõ but he shalbe fynal
ly dampned as I shall shew you forther after. And then ye
se playnly, that his dyffynycyon of hys electe chyrch, is by
his owne doctryne destroyed. For the elect chyrch can not
be the nõber of all repentyng synners ỹ truste to be saued
in Crystes passyon, yf some suche repentyng synners shall
neuer be saued by hys passyon as Tyndale playnly syeth.
And therfore syth he hath fayled of his dyffynycyon of the
chyrche, and therby loste and spylled all hys purpose: lette
vs now consyder whyther he handle any more wysely the
remanaunt of hys goodly mater.

Tyndale.

Thys fayth have they wythout all respecte of theyr owne deserynges/ye
and for none other cause, then that the mercyfull trewth of god the father C
whyche can not lye, hath so promysed and so fworne.

More.

I dowte not good reders but ye remember well, that all
the doctryne of Crystes chyrche is full of warnynge, that
no man sholde put a prowde truste and confydence in hys
owne wurkes, nor onys thynke that he can of hym selfe a
lone without goddes gracious helpe, do any good wurke
at all/ and greate cause hath to fere and mystruste all hys
owne workes, for vnperfyte cyrcumstaunces seldom per-
cepued by hym selfe. And also that in all that a man maye
do he doth but hys onely dewtye/ and that the beste worke
were noughte worth to heuenwarde of the nature of the
worke yt selfe, ne were it for the lyberall goodes of god, ỹ
lysteth

lyketh so hyghly to rewarde it/and yet wolde not rewarde it so,sauynge for the pallyon of hys owne sonne. All these thynges and many suche other mo be so dayly taught and preched in the chyrche/that I truste in good fayth that almoste euery good olde wyfe can tell them.

And therfore it appereth well that Tyndale barpeth not wyth vs for so farre / but that he meaneth a farre further thynge,where he sayth that the electe chyrche trusteth so vtterly to be forgeuyn all synne & mocyons vnto synne, wythout any respecte of theyr owne deseruyng/& playnely meaneth therin (as in other places also he playnely declareth hym selfe,whyche I haue in my formar bokes proued and reproued) not onely that men shold not nede, but also that it were synne to go about any good wurke wroughte wyth grace in fayth,to deserue any thyng toward the gettynge of full and perfayt forgeuenes.

To thys poynte cometh Tyndals holy felynge fayth, that feleth alwaye full forgyuenesse, wythout any regard or respecte of mannys owne endeuoure to deserue it. Thys false felynge fayth hath Tyndale taken of Luther / when he and all the rable of theyr secte saye,that fayth of necessyte bryngeth forth good wurkes, as the frute of the tree of faith. And yetthey say ỳ good wurkes be nought worthy and therby make they ỳ tre of fayth lytell better. For what good tre can ỳ be, wherof ỳ good frute is noughte worth.

But Tyndale and Luther bothe lye lowde in bothe the poyntes. For bothe maye a man haue the ryght fayth idle and worketesse,and therfore dede and fruteiesse. Dede I saye,not in the nature and substaunce of hys yefte & fayth/ but dede as to the attaynyng of saluacyon. And also good wurkes wrought in fayth,hope,and charyte, be very profytable towarde obtaynynge of forgyuenesse and getynge reward in heuyn/excepte ỳ scrypture of god be false,when it sayth that as the water quencheth fyre, so doth almoyse dede auoyde synne/and except our sauyour hym selfe saye false, where he sayth, Gyue your superfluouse substaunce in almoyse,and then lo are ye all clene. And in lyke wyse where hr promyseth rewarde in heuen in sondry playne places of scrypture,for good wurkes done here in erth.

Ecclesiastice.3. Luce.11. Matth.10. Luce.16.

Now yf Tyndale answere,that the good workes be no thynge worth of them selfe, nor wythout fayth, as he answereth me in his answere to ỳ thyrd boke of my dyaloge:

then maye euery chylde se that he is dreuen to the harde A
wall, & fayne to seke a shamfull shyfte. For what thynge
is awght worth of yt selfe to heuenward, without goddes
grace and the greate goodnesse of god? No fyry cheryte,
though men wolde burne for goddes sake, coude deserue
heuen of yt selfe wythout the lyberall goodnesse of god.
Roma.8. For as sayntt Poule sayth, the passyons of thys worlde be
not worthy to wynne the glory to come, that shalbe shewed
vppon vs.

And yf he saye that good workes be nought worth, by-
cause they be nought worth without fayth, so myght he as
well saye ỳ fayth were nought worth, bycause it is nought
worth wythout cheryte. So that ye maye playnely se that
he seketh nothynge but shyftes / whyche wyll yet serue of
nought when he hath all together done. B

For ye maye fynally perceyue, that though euery man
maye well fere that the workes which hym selfe hath done
semed they neuer so good, were yet for some lacke vppon
hys parte in ỳ doynge, so vnperfyt in the depe secret syght
of god, that they were vnworthy to serue hym or be any
thynge rewarded / and also that were they neuer so pure &
perfyt, they were not yet worthy suche rewarde but of god-
des lyberall goodnesse: yet is it a very false fayth and a
pestylent heresye, to byleue as Tyndale here techeth vs, ỳ
god wyll saue suche as maye worke wythout any respecte
or regarde vnto theyr deseruynge / as though he rought
not whyther they dyd good or yll, but wyll saue all suche
as hym lyste do they what they lyste, onely bycause hym
lyste / and that hym selfe so lysteth for none other cause, but C
onely bycause he hath so promysed and sworen.

For surely, neyther is the promyse the cause as I haue
in myne other boke shewed / but ỳ goodnesse of god whych
caused hym so to promyse. Nor also he hath not so sworne
nor so promysed neyther, that he wyll saue man wythout
any regarde of good workes / but hath bothe promysed &
Psalm8.16. sworne the clene contrary, that but yf we worke well yf we
Matthei.25. maye, or repent that we dyd not and be in purpose to do /
ellys shall our fayth stande vs in lytell stede, but greately
aggreue and encrease the payne of our dampnacyon. And
now that hys fayth is proued very playne false and fayth-
lesse / it is a worlde to se how ryally he runneth forth in the
prayse, as though it were proued trew.

Tyndale

A

Tyndale.

And thys fayth and knowlege is euerlastynge lyfe: and lyth ys we be borne a newe, and made the sonnes of god, and obtayne forgyuenesse of synnes, and are translated from deth to lyfe, and from the wrath of god vnto hys loue and fauour. And thys fayth is the mother of all treuth, and bryngeth wyth her the spyryte of all truth, whyche spyryte purgeth vs as from all sylthe, euyn so from all lyes and errour noysome and hurtfull. And thys fayth is the fundacyon layde of the apostles and prophetes, whereon Paull sayth Ephe. 2. that we are bylte, and therby of the howsholde of god. And thys fayth is the roche vpon Cryste bylte hys congregacyon.

More.

Lo what a prayse he hath made you of thys fayth, that teleth that folke sholde nede to do no good workes. How
B he calleth it euerlastyng lyfe to come, to the bare knowlege of that fayth that shall take away from vs all respecte and regarde of deserupnge any rewarde or thanke, the rather for any good wurkes. For yf men myght haue any suche respecte/then were it greate parell leste men wolde fall the more to do them. For other greate parell I se none, consyderynge ȳ we be well taught to put no prowde confydence in them, but referre all the thanke of them to god by whose helpe and grace we do them.

Now wote ye well that no good man can deny, but that for lacke of suche wurkes men shall be dampned, as Cryst sayth hym selfe in the gospell. And yarde it were that the Matth. 25.
good nature of god beynge more redy to rewarde then to punyshe/wolde punyshe vs for the lackynge, and not re
C warde vs for the haupnge/ namely syth hym selfe sayth in the same gospell, that he shall gyue men heuen for theyr Matth. 25.
almoyse ded.

But Tyndale as he denyeth the tone, so denyeth he the tother to, and wyth some fonde glose wyll auoyde the gospell and all, and then goo boldely forth wyth hys fayth & boste it, and saye thys fayth and knowlege is euerlastynge lyfe. But all faythfull folke wyll saye agayne, thys fayth and knowlege ys euerlastynge deth. For thys fayth hath Luther and frere Hulkyn bothe, and yet be farre from euerlastynge lyfe. For bysyde that abomynable heresye it selfe, agaynste all regarde of good wurkes/they be not agreed in bylyefe concernynge the sacrament of the awter/ the tone byleuynge it to be very brede, the tother no thyng

ellys but brede, and false bothe twayne. And Tyndale fo- A
loweth the falset of them bothe. And so thys fayth delyue-
reth them not fro lyes, besydes ꝑ they bothe and Tyndale
wyth them do byleue ꝑ they lye not, that it is lawfull for
monkes & freres to breke theyr vowed chastyte and runne
out and wedde nonnes. whyche poynt of false fayth, ys no
parte of the fundacyon that the apostles byelded vppon/
but sayne Poule preched the contrary, sayeng that vowed
1. Timoth. 5. wydowes wyllynge to wedde shold haue dampnacyon/by
cause they had frustrated and broken theyr formar fayth,
that is to wytte theyr fayth gyuen to god in theyr vowe of
abstynence from all carnall knowlege of man/ agaynste
whyche fayth they wolde now wedde, and geue a seconde
fayth vnto man in maryage. But now goth Tindale forth
wyth hys tale, & wolde seme to proue it trew by scrypture. B

Tyndale.

Cryste asked hys apostles Matth. 17. whom they toke hym for. And Peter
answered for them all sayenge, I say that thou arte Cryste the sonne of the
lyuynge god, that arte come in to thys worlde. That is, we byleue that thou
arte he that was promysed vnto Abraham, shulde come and blesse vs and de-
lyuer vs. How be it Peter yet wyste not by what meanes/ but now it is ope-
ned thorow out all the world, that thorow the offeryng of his body and bloode

More.

Here is it necessary that euery wyse reder marke well & C
consyder, the cause and purpose of Tyndale, in bryngyng
in thys confessyon of sayne Peters fayth / where he sayde
thou arte Cryste the sonne of the lyuynge god, that arte co-
men into thys worlde.

ye shall vnderstande that Tyndale and hys mayster
Warren and hys felowes, for as myche as they be fallen
from the ryght byleef in many great artycles of our fayth/
and consyderynge that wyth such slender prouys as Tyn-
dale bryngeth for hys parte, and therto so playnely repro-
ueth, euery good crysten man ꝑ any care hath of hys owne
soule wylbe sore afrayed to put it in iuperdye of dampna-
cyon by fallynge in any poynt from the fayth of Crystes
hole catholyke chyrche, for the worde of a fonde wedded
frere or any fonde felow of hys: he deuyseth here to take a
waye that fere, and to make men byleue at the leste wyse,
that so a man byleue the thynge that Peter then confessed/
it suffyseth

A it ſuffyſeth ynough for ſaluacyon, though he byleue no
fortther artycles beſyde. And thus farre ſuffyſeth for hym,
to make folke the leſſe aferde to draw towarde hym. But
bryngynge vs onys ſo farre forward/ then wyll he forther
for his purpoſe ſay, that not onely no man is bounden vp-
pon damnacyon to byleue any more, but that forther it is
dampnable in ſome thynges to byleue more / and that in
ſome thynges it neyther auayleth nor hurteth to byleue
any more. And therfore it is wyſdome to ſtay well our ſelfe
in the begynnynge. For Tyndale ſayth, as I haue in my
fyrſte boke ſhewed you, many thynges agaynſt dyuerſe of
the ſacramentes, whych he ſayth is dedely ſynne to byleue.
And here he putteth for fayth inough, the fayth that ſaynt
Peter cõfeſſed. And in hys chappter anſwered in my thyrd
B boke of thys worke, whyther the apoſtles lefte any thynge
vnwryten that were neceſſary to ſaluacyon/ there ſayth he
that to byleue or not byleue the aſſumpcyon of our lady or
her perpetuall virginyte and many ſuche other mo, is but
a bylefe of an hyſtory and nothynge doth perteyne vnto
ſaluacyon.

And hereafter in his other chappter, how a cryſten man
can not erre and how he maye yet erre/ in that chappter he
ſayth that the very cryſten men can not erre in any thynge
that ſholde be agaynſt the promyſes whyche are in Cryſte/
and in other thynges theyr errours be not vnto dampna-
cyon, though they be neuer ſo greate. wherof he by and by
putteth enſample of the perpetuall vyrginyte of our lady/
in the not bylefe wherof he ſayth that a man beynge fedde
C of ignorraunce by the wordes of the goſpell, to byleue that
ſhe were not a perpetuall vyrgyne, myght in caſe for lacke
of the contrary techynge dye in that myſſe bylefe and yet
take none harme therby, bycauſe it hurteth not the redem-
cyon that is in Cryſtes bloude. For though ſhe had none
but Cryſte. I am (ſayth Tyndale) therfore never the more ſaued, ney-
ther yet the leſſe though ſhe had had/ and in ſuche ſybe an hundreth that plu-
keth not a mannes fayth from Cryſte, they myghte erre and yet be never the
leſſe ſaued, though the contrary were wryten in the goſpell.

Lo here haue I welbeloued readers, no thynge letted
partely to repete agayne hys wordes wryten in hys other
chappter before, partely to anticypate hys wordes wryten
in hys othe chappter. After whyche wordes of hys I haue
out of bothe places taken into thys/ to the entent that all

be it I

be it I partely haue and partely shall, touch them in theyr A
owne proper places: yet ye sholde se the hole sommie and
effecte of thys tale concernynge the fayth byfore your face
layed to gether. whyche he draweth in peces and pulleth
into sondry partes / bycause he wolde by hys wyll fayne
stele awaye from vs in the darke, and leue vs wythout any
playne perceyuynge of hys vngracyous mynde.

But now that I haue layed in effecte all hys hole oppy-
nyon together as towchynge the fayth (sauyng hys onely
dyfference and dyuysyon of hystorycall fayth and felynge
fayth, which I shall reserue vnto hys proper place) I shall
a lytell craumpne thys fayth of his, that ye may loke theron
in the lyght, and se whyther it be suffycyent for your salua
cyon or not.

Fyrste in thys fayth that saynt Peter confessed is neuer B
a worde of purgatory.

Now do wte I not but that Tyndale when he redeth
thys worde, wyll well and merely laugh therat, and saye
no more there nedeth. For that fayth wyll he saye wyll put
out and quenche the fyre of purgatory clene.

Then wyll we aske hym how wyll he laugh at the fyre
of hell/for of that fyre is there no thynge spoken in that cō
fessyon neyther, but that he myghte for all that confessyon
wene well inough that there were none hell. If Tyndale
wyll saye nay / for he muste nedes byleue that the thynge
from whyche Cryste the sonne of the lyuynge god was co-
men into the worlde to redeme mankynde, muste nedes be
hell/and that therfore Peters confessyon includeth of ne-
cessyte ỹ bylefe of hell: I answere Tyndale agayne that C
therin was no necessyte. For Peter myghte byleue at that
tyme for any worde that was in hys confessyon, that Cry-
stes comynge was onely to redeme vs not from hell but
from the losse of heuyn/from whyche he myght thynke per
aduenture that all mankynde were bannysshed vnto suche
a place as was *Limbus patrum* though out of payne, yet sus-
pyrynge and syghynge after the syghte of god and ioy of
heuen/and into suche estate as chyldren lyue in that dye
vnbaptysed. whyche though they entre not heuyn, bycause
they dye the chyldren of wrath vnreconcyled: yet the mer-
cyfull anger of god dreueth them not downe into sensyble
payne and to the felynge of the infernall fyre.

Thys fayth myghte peraduenture saynte Peter haue,
for any

A for any thynge spoken of in his confessed fayth / ye and myghte haue therwyth also a bylyefe that for actuall synnes men were punysshed after thys lyfe some lesse whyle some lenger, and yet none euerlastyngly / but euery man at length brought vnto peace and reste though neuer no man to the blesse of heuen, but onely by crystes commyng. And thus myghte sayntе Peter haue rather a bylyefe of purgatory then of hell, for any worde mencyoned in hys confessyon, wherin he confesseth not the bylyefe of eyther other. Saynte Peter also nothynge there confessed of Crystes passyon, descencyon into hell, resurrectyon, nor of hys ascensyon / whyche thynges be not onely prynceypall poyntes of our fayth, but also some such as goddes promyse specyally dependeth vppon.

B Vnto whyche promyses Tyndale restrayneth all our necessary fayth. How be it of trouth Tyndale restrayneth it therin to lore. For then we be not bounden to bylene that the holy goste were equale with ỳ father and the sonne, for ỳ was no promyse made vnto vs. And yet are we bounden to bylene that trewth, wherof is also nothynge spoken in Peters confessed fayth.

Therfore yt wyll be very harde (yf impossyble be hard) for Tyndale to sustayne that the fayth whyche saynte Peter confessed than, were sufficyent to serue euery crysten man now. And therfore lette no man take any boldenesse vppon Tyndales tale, to thynke as he wolde haue hym, that onely the thynge that Peter there confessed were inough now to bylene / and that in all other thynges that C the chyrch bylyeueth, whyche Cryste and hys holy spyryte hauetaught hys chyrch synnes, were but thynges indyfferent, & no thyng forced whyther they were bylyeued or not.

Tyndale shall be constrayned to come to thys cuyn by hys owne wordes, all be it that he affermeth for faste and sure somewhat more then he maye make good. For he sayth that Peter ment by his wordes / we bylene that thou arte he that was promysed vnto Abraam, shulde come and blesse vs and delyuer vs. And yet he sayth, Peter wyste not by what meanes Cryste shulde delyuer vs. But nowe it is open he sayth thorow out all the worlde, that thorow the offeryng of hys body and bloude.

Now yf Peter at that tyme knewe not the thynge that muste now nedes be bylyeued, vppon payne of damnacion:

ye maye therby se that the fayth whyche Peter confessed A
then is not inough now for euery man to be saued by/ but
we be bounden to the byleefe also of such thynges as god
hath reueled and made open to be byleued vnto hys chyr-
che any tyme synnes. Or elles muste Tyndale tell vs at
what tyme god bade ho, and gaue vs leue to byleue hym
no ferther, what so euer he wolde ferther saye to vs.

Consyder yet also that Tyndale agreeth, that the very
trew crysten of hys electe vnknowen chyrche/ do byleue
the artycle of the perpetuall vyrginyte of our lady as soon
as they be taught it, and knowledge theyr formar errour/
wherby he graunteth that he whyche doth not so is none
of the electes. Then saye I that theruppon it folowеth by
hys owne wordes, that the artycle of the perpetuall virgi
nyte of our lady is a necessary artycle of our fayth. B

And thus alwaye muste Tyndale vppon hys owne
wordes, confesse that all the artycles reueled ferther by
Cryste vnto hys chyrche, muste be byleued as fermely as
the fayth taat was by Peter confessed/or elles we be not
onely dyschatged of the byleefe of our ladyes perpetuall
vyrginyte, whyche Tyndale is now yet broughte vnware
to graunte for an artycle necessary syth it is now taught
and knowen/ but also of the byleefe of Crystes deth, des-
cencyon, resurrecyon, ascencyon, and of the godhed of the
holy goste, wyth dyuerse other necessary poyntes mo.

But here it is to be consydered, that saynte Peter in cō-
fessynge Cryste to be the sonne of the lyuynge god/dyd cō-
fesse the very poynte wheruppon all the hole fayth han-
geth. For in that poynte alone he confesseth that all hys C
doctryne muste nedes be byleued for trew, and all hys cō-
maundementes fulfylled. And theruppon it folowеth fer-
ther, that syth Tyndale wyll byleue no more of hys doc-
tryne then he can fynde wryten in the scrypture, where as
the scrypture it selfe sayth that all was neuer wryten / nor
wyll not also byleue and obaye Crystes chyrch accordyng
to Crystes commaundement / nor wyll not so myche as
knowe it, but fondely frameth an vnknowen, whom he
for lacke of knowledge can neyther byleue nor obaye: yt
folowеth I saye that Tyndale byleueth no pece of the
fayth that saynte Peter confessed. And so he doth but pra-
tle and prate of feynge fayth, wythout the feynge of any
fayth at all, or any trewe byleefe hypocrycall or other.

Iohā. vltimo.

Matth. 18.
Luce. 10.

And yet

¶ And yet goth he forth in the bosse of that artycle of the fayth, whiche as hym selfe confesseth was out of Peter his confessyon. For he sayth that sayne Peter was not ware of Crystes passyon when he made that confessyon.

Tyndale.

That offeryng of Crystes body and blonde, is a satisfaccyon for the synne of all that repente, and a purchasyng of what so euer they can aske to kepe them in fauour, and that they synne no more.

More.

Treuth is it that the passyon of Cryste and offeryng vp of hym selfe vnto hys father vppon the crosse, is a satysfaccyon for the synne of all that repente/so that we repente a ryght and effectually, by confessyon, contrycyon, and by
¶ penytencyall dedes / reuengyng our synnes vppon our selfe wyth good workes of cheryte, ꝑ more largely encreaced towarde our neyghbours, doyng frutefull penaunce, bryngyng forth the frutes of penaunce, and accordyng to the counsayle of sayne Johñ Baptyst, not sleyght frutes, Matthei.3.
symple, and syngle, but frutes good, greate, and worthy/ and yet not of them selfe worthy, but suche as the satysfaccyon of Cryste maketh worthy, wythout whyche we coude no thynge satysfye / but wyth whyche we maye, syth hys pleasure is that we so sholde, and not so take his deth for so full satysfaccyon of all to gether, that we sholde therfore be carelesse and slouthfull to do any penaunce our selfe for our owne synne.

Tyndale wyll saye to thys that he can be content, that
¶ we sholde do good dedes but not by waye of penaunce for our synne/and that we sholde somtyme fast and otherwyse afflycte our flesshe, to the entent to tame our flesshe agaynst the synne to come/but nothynge to punysshe it the more for any synne that is passe.

Now is thys teachynge of Tyndale myche lyke, as thoughe he wolde adupte vs, be neuer the better bycause thou haste be noughte, do neuer the better bycause thou haste done euyll, runne neuer ꝑ faster forth in vertue, bycause thou haste longe sytten styll in synne.

But sayne Poule agaynst Tyndals doctrine, ran forth the faster bycause he began later, and toke the more payne for the fayth, bycause he had ben a persecutour of ꝑ fayth. And though he neuer thought thus, yt I hadde ben soner

conuerted I wolde haue done lesse good: yet had he thys A
mynde, that bycause he began so late he wold do ꝑ more/ &
bycause he had ben bad, he wolde be the better/as hym self
Rom. 6 counsayleth other, as ye haue exhybyted and gyuen your
membres to serue vnclénes and iniquyte, from iniquite to
iniquite/so now agayne exhibyte and gyue your membres
to serue ryghteousnes, that ye maye be sanctyfyed.

Tyndale.

And Cryste answered vppon thys rocke I wyll byelde my congregacyon/
that is vppon thys fayth. And agaynst the rocke of this fayth, can no synne,
no hell, no deuyll, no lyes, none errour preuayle. For what so euer any man
hath commytted, yf he repente and come to thys rocke he is safe. And that
thys fayth is the onely waye by the whyche the chyrche goeth vnto god,
and vnto the enherytaunce of all hys ryches / testyfye all the apostles and
prophetes, and all the scrypture wyth sygnes and myracles, and all the blood B
of martyrs. And who so euer go to god and to forgyuenesse of synnes or salua-
cyon by any other way then thys/the same is an heretyke out of the ryghte
waye, and not of Crystes chyrche.

Note.

Lo these wordes of Tyndale seme very gaye and glo-
ryouse. But when ye shall well exampne them, as gaye as
the hed glytereth wyth the preterte of Crystes owne holy
wordes, yet shall ye fynde the tayle of hys tale as popened
as any serpent. For where he bosteth and sayth, Agaynst the
rocke of this fayth can no synne, no hell, no deuyll, no lyes, nor none errour pre-
uayle/for what so euer synne any man hath commytted, yf he repent and come
to thys rocke he is safe: ye maye not forgete that he meaneth all
way, that he whyche repenteth and cometh to the rocke of
thys fayth is safe for all hys synnes, wythout confessyon C
or any endeuour thorow good workes towarde satysfac-
cyon/and so hys hole tale is a false heresye.

ye shall also consyder that hys tale hangeth cupll to ge-
ther/and the wordes by whyche he proueth that agaynste
the rocke of thys fayth, there can no synne, nor no deupll,
nor none errour, preuayle, do not proue that poynte no
thynge at all. For though it were trewe that he sayth, that
what so euer synne a man haue commytted, yf he repente &
come to the rocke of thys fayth he is sauke: yet myght the
deupll preuayle agaynst the rocke of ꝑ fayth/syth it myght
be that the deupll myght brynge a man haupng that fayth
in to a dedely synne that he sholde happely neuer repente.
And therfore yf Tyndale wyll bost that the deupll can not
in any

A in any person preuayle agaynste the rocke of that fayth/ but that the rocke of that fayth shall saue any man ꝑ onys geteth vp theron: he maye not set Jf no? And thervnto/ but he must tell vs then, that eyther who so stande vppon that rocke shall not synne at all, o? elles that he shall be sure to repente hys synne, o? fynally that synne he neuer so faste he shall be sauke inough whether he repente o? not. Fo? elles may the deupll preuayle agaynst ꝑ rocke of that fayth, by brynginge a man that standeth on it in to mo?tall synne whyche he shall neuer repent.

Jn lyke wyse where he sayth that none errour can preuayle agaynst ꝑ rocke of this fayth, that sayn̄t Peter there confessed: J wolde fayne wyt whyther he meane that who so euer onys byleue it, can neuer fall fro that bylefe, no? B by any errour byleue the contrary/ o? els that a man maye fall fro it by errour / but then ꝑ he repente and returne agayne therto he shall be sauke. Jf he meane in the fyrst maner, he muste then put away his Jf/ and not saye ꝑ he repente hys errour and retourne agayne to the rocke of that fayth, then he shall be sauke/ fo? as mych as by that meanyng he shall neuer fall in errour, and therfo?e shall neuer nede to repente. But then muste he proue vs by scrypture that pryuylege gyuen of god to euery man that hath onys goten that fayth/ whych poynt he shall neuer proue whyle he lyueth, but that a man that hath it, maye by hys owne defaut, malyce, o? necligence, eyther at the instygacyon of the deupll, o? of suche heretykes as are warse then the deupll, fall agayne therfro/ as many hath done ere thys, that C onys byleued full ryght, tyll the spyryte of pryde, enuy, and malyce, blowen into theyr harres by the deupll o? the deupls instrumentes, haue brought them in to the wronge.

Now ꝑ he meane in the secunde maner, that is to saye that a man whyche hath that fayth may fall therfro / but fo? all that the gatys of hell can not preuayle agaynst any man that onys hath it, bycause he that falleth from it shall be sauke ꝑ he repente hys errour and retourne agayn to it: ꝑ he meane thus he sayth nothynge to purpose, excepte he saye whyche he shall neuer proue, that who so haue it and fall from it, shall be sure that he shall repente and retourne agayne/ fo? elles the gates of hell may preuayle agaynste hym fo? lacke of repentynge and retournynge.

And then yet forther, ꝑ he saye whyche he shall neuer

proue that who so euer onys haue that fayth, yf he fall frō A
it shall be sure to repente and retourne agayne and so shall
be saufe by repentynge: he muste then as I sayde before
put awaye hys If/and not say yf he repente, but he muste
saye boldely that he surely shall repente and retourne, and
so by repentynge and fayth be saued.

And thus good reders ye se that thys man fareth as
one that walked barefote vppon a felde full of thornys,
that woteth not where to trede.

I wolde be very loth to mysstake hym, or wyllyngly to
lette passe and dyssymule any sense that he myghte meane
in hys owne wordes, by whyche hys sayenge myght be sa-
ued and be borne. But in good fayth, I se no ferther thyng
that he myght possyble meane in hys wordes, ꝑ hell gates
shall not preuayle agaynst the roche of that fayth, but this B
that I haue all redy shewed you/syth he meneth it of eue-
ry man, that hell gates shall not preuayle agaynst ꝑ rocke
of that fayth in any man / excepte he wolde meane that a
man may fall from that fayth, and neuer after repente nor
turne agayne/ but yet the gates of hell can not preuayle
agaynste the rocke of that fayth, bycause a man can not
synne all the whyle he kepeth that fayth. And yf he meane
so/yet sayth he then as false as any thyng can be false. For
1. Cor. 13. saynt Poule sayth playnely, that he maye kepe fayth and
yet fall from charyte. whyche thyng yf Tyndale glose and
say, that then hys fayth is dede, & a dede fayth is no fayth/
and that therfore whyle he kepeth fayth he can not synne,
bycause that when he synneth he kylleth hys fayth: I an-
swere that though fayth by synne war dede, it wareth not C
dede in the nature of fayth or byleue/no more then ꝑ soule
that dyeth by dedely synne, wareth dede in ꝑ nature of the
soule, but is a quycke soule styll as he was before, though
he be oute of grace/ as the dede fayth is out of the ymely
1. Timoth. 5. workes of charyte, and is as sayne Poule sayed of wantō
wydowes, that the wydow which lyueth in delyces is dede
euen whyle she lyueth.

But now yf he meane but so, that fayth is so stronge of
it selfe for our saluacyon, that synne nor errour can not pre
uayle agaynste it, bycause fayth wyll alwaye preuayle a-
gaynste them tyll some of them entre in and kyll it: thys
were a goodly boste of hym to saye, that the chyrch be none
but electes, and all that be electes haue the ryght byleue
whyche

¶ whyche saynt Peter confessed/and they maye be bolde and sure that they whyche haue that fayth be goddes electes, and in hys fauour,and euer shalbe by reason of that fayth. For Cryste sayed that vppon the rocke, that is to wyt vppon that fayth he wolde byelde hys chyrch, & that agaynst the rocke of this fayth the gates of hell shall not preuayle, that is to saye agaynste this fayth can no synne,no hell,no deuyll,no lyes,no errour preuayle/for there shall no synne nor no errour preuayle agaynste thys fayth but yt it kyll thys fayth. Tyndale to put a man in suerty of heuen by ꝑ strength of fayth,in thys facyon that none errour shall preuayle agaynste fayth,as longe as the fayth preuayleth agaynste it,nor tyll the fayth be the feblier and be ouercome and kylled: doth myche lyke as though he wolde saye to
¶ you,be bolde I warraunt you & fere no deth, for you haue lyfe in you/& as longe as your lyfe lasteth you can neuer be dede/and lyke wyse as longe as ye kepe the trew fayth ye can neuer be false heretykes/ nor as longe as ye stande styll in the state of saluacyon ye can neuer be dampned. Here were a goodly tale were it not? And syth that neyther thys may serue hym nor any that I haue towched before/ and vtterly I can not diuine what he myghte mene ellys, takynge the waye ꝑ he taketh,in swarueyng fro the knowē catholyke chyrche vnto hys vnknowen chyrche of electes, whom he calleth all repentaunt synners that byleue the fayth that saynt Peter confessed: I can not perceyue nor I trowe no man ellys, but that hys wordes wyll euyll stande to gether.

¶ And yet when he hath thus wysely handeled it/then as though the mater were well and sufficyently proued, goth he forth wyth the boste and sayth.

Tyndale.

That thys fayth is the onely waye, by the whyche the chyrche of Cryste goth vnto god, and vnto the enherytaunce of all ryches/tell ye all the apostles, and prophetes, and all the scripture, wyth sygnes and myracles, and all the bloude of martyrs. And who so euer goth vnto god and forgyuenesse of synnes or saluacyon, by any other way then thys/the same is an heretyke out of the ryght waye and not of Crystes chyrche.

Wore.

Lo here be lusty hyghe wordes eyther false or ellys of lytell effecte. For yf he meane that no man may go to saluacyon by any other thynge, wythout thys fayth that saynte

Peter

Peter prokesled/then be they trew. But then are they to no purpose spoken, nor haue no place in thys mater, in which he reprouyeth the knowen chyrch, in that they go by confessyon, contrycyon, workes of penaunce, & workes of mercy, towarde the remyssyon of the dette of theyr payne and satysfactyon. For hym selfe can not saye naye, but that we do all agre that wyth all that euer we can do, we can not gete forth one ynche to heuenward, without the fayth that saynt Peter confessed. A

Now yf he meane not that waye, but that we be playne heretykes and oute of Crystes chyrche, yf haupnge that fayth that saynte Peter confessed, we go to heuenwarde wyth any other thyng bysyde then testyfye all the apostles and prophetes, and all the scrypture and sygnes and myracles, & all the bloude of martyrs: then Tyndale is a starke heretyke in so sayenge. For all these wyll testyfye, that we muste byleue many thynges more then saynte Peter dyde there confesse/or elys we shall not onely be dyscharged of byleupnge the sacramentes of penaunce, confyrmacyon, extreme vnccyō, order, and matrymony/but baptysme also and the sacrament of the aulter to. For of none of all these dyd saynt Peter make any mencion in his cōfessyon there/nor so myche as of Crystes deth neyther, wherof as Tyndale sayth he had at that tyme no knowlege. So that in Tyndales affermynge that the onely fayth there by Peter confessed, is suffycyent and the onely waye to heuyn: we shall haue Tyndale hym selfe to testyfye y Tyndale hym selfe sayth vntrewe. B

yet wolde I fayne in good fayth fynde and brynge it forth, yf I coulde any thyng ymagine, that he myght seme to mene ryght/nor neuer wyll I wyttyngly for the preferment of my part, cōstrue myne aduersaryes wordes wyōg. And therfore, what yf we myghte vnderstande Tyndale thus, as though he ment that the fayth there confessed by Peter is for euery man suffycient/bycause that who so byleue that Cryste is the sonne of the lyuynge god, it can not be but that he shall byleue also that he is trewe in all hys wordes/and therfore he that so byleueth can not fayle to byleue therwyth/all that euer Cryst shall teche hym. C

All be it that thys wyll not very fully serue hym, and also hym selfe speketh no thynge of it: yet is this as helpe me god the best glose that I can deuyse for hym. But now

doth

A doth hym selfe caste awaye thys defence/when he sayth in the seconde chappter folowynge, that there is none errour noysome, but yf it be agaynste the promyses / so that in all other thynges he graunteth and affermeth playnely by expresse wordes ỳ a man may erre wythout any parell, euyn though that the trouth contrary to hys errour be wryten in holy scrypture, whyche is a merueylouse worde in myne ere. For by thys ye may se, that he agreeth that a man may byleue ỳ Cryst is goddes sonne, & yet byleue the contrary of some thynges that Cryste shall tell hym, though he tell it hym in scrypture. And therfore he wyll pese well none of my glose, bycause he wyll not stande in my daynger for it.

And in dede, all be it hym selfe shall for hym selfe neuer fynde a better / yet myne wyll not sufficyently serue hym

B neyther. For a man myght byleue that Cryste were goddes sonne, and therby byleue also all that Cryste wolde teche hym. But yet myghte it be that he wolde byleue no more, then those thynges onely that Cryste wolde teche hym personally present wyth hym by his owne mouth. For though he byleued that Cryste were goddes sonne, and wolde byleue therfore all that he wolde tell hym: yet myghte he for all that mystruste and not byleue all other men, that wolde eyther in word or wrytyng tell hym a tale as tolde to them by Crystes owne mouth. ye & this myght he do, all though they preued it wyth myracles / yf he were of Tyndals sorte make, that can as the Iewys coulde, ascrybe goddes myracles to Belzabub, and call goddes hygh merueylouse workes illusyons and wonders of the deuyll / as he calleth all

Matth. 12.

C the myracles wrought by god in hys chyrche synnes the apostles dayes.

Thys myghte one do that byleued Cryste to be goddes sonne, and to haue redemed vs also by his bloud. And this doth in dede both Tyndale & Barnes hys mayster, which byleue of Crystes wordes no more then is wryten / nor of the wryten wordes no more then they lyste / and the remanaunt but as they lyste, syth they draw them to what sense they lyste, agaynste all the olde holy doctours, and all the chyrche of Cryst. And thus it appereth ỳ neyther my glose nor any glose ellys, can saue Tyndals tale from playne pestylent heresye / bothe in that he sayth there needeth no more to be byleued, and also in that he sayth that the bylefe alone is sufficyente for saluacyon / and that yt

is herelye to saye that bylyde the bylyefe, any man vnto A
saluacyon shold nede any thynge ellys. For though he put
in for shame repentaunce therunto, wyth Jffes as ye se:
yet shall ye perceyue as well in hys chappters folowynge,
as in thys same chappter after, that he putteth fayth alone
for suffycyent, and repentaunce as a shadowe that neuer
can but folowe it. And yet all hys thynges euer so dar-
kely, that he wolde fayne leue hym selfe some startynge
hole.

But surely yt ys harde for hym to starte out fro these
playne wordes of hys owne: who so euer go to god by any other
waye, then thys fayth that Saynte Peter confessed / the same is an heretyke out
of the ryght waye, and not of Crystes chyrche. For thys is no more to
saye, but who so euer bylyde the bare bylyefe, wyth as bare
repentynge, adde confessyon, or for synne punysshe hym B
selfe by penaunce, or doth the better after bycause he hath
done cuyll byfore, and hopeth that god shall eyther re-
warde hym the more, or haue the more mercy on hym, or
in purgatory punysshe hym the lesse: he is a starke here-
tyke. And of trouth so he is in dede yf thys false tale be
trewe / and all trewe men, and all holy sayntes, and all
holy scrypture false.

But now gothe he forthe, not in the prose but in the
prayse, and sayth.

Tyndale.

For thys knowlege maketh me a man of the chyrche.

More.

whyche knowledge? the knowledge that a man nedeth
no mo artycles in hys fayth now, then saynt Peter confes- C
seth then? and that he maye not bylyde repentaunce and
bylyefe, ble any other waye to heuen / that is to wytte he
maye not therwythall, ble as a waye to heuen or to remys-
syon, any sacramentall shryfte, or penytencyall workes, or
dedes of cheryte towarde satysfaccyon? The knowledge
of thys fayth maketh Tyndale a man of the chyrche as he
sayth. But of whyche chyrche trowe ye? truely not of the
chyrch of Cryste, whych bylyde that fayth hath instytuted
ỳ fayth in his blessed sacramentes & dyuers other artycles
besyde / & which hath playnely declared ỳ all be it ỳ know-
lege of hym & hys pleasure by fayth, be such a way toward
heuen, ỳ without it we cā not come thyther: yet if we toyne
not to ỳ knowlege good dedes or purpose of good workes
neyther

A neyther can that knowlege nor repentaunce neyther serue vs for a sufficyent waye to heuen. And therfore Tyndale is not by thys knowlege made a man of Cryftes trewe chyrche/but fyth he is content wyth the bare knowledge and letteth all good worckes at fo fhort, he is made therby a man of the falfe chyrch of the deuyll, that is a lyar hym felfe and father of all fuche lyars.

Tyndale.

The chyrche is Cryftes body Colloff. 1. And euery perfon of the chyrche is a member of Cryfte. Ephe. 5. Now it is no member of Cryfte, that hath not Cryftes fpyryte in it/as it is no parte of me nor member of my body, wherin my foule is not present and quyckeneth it. And then yf a man be none of Cryftes, he is not of the chyrche.

Wore.

B Here Tyndale runneth in iugiynge, by equyuocacyon of thys worde chyrche. For where as hym felfe hath byfore thys tyme, confeffed in wrytyng in thys fame boke to whiche I anfwere now, that the chyrch in many places of holy fcrypture is the hole multytude that profeffe the fayth of Cryfte, whyther they be good or badde: here he fareth as though there were no man of the chyrche, but onely good folke alone in whom is the fpyryte of Cryfte/wyth an enfample put of the body, hauyng fome dede parte hangyng theron, wherin were not the foule to quycken it and gyue it lyfe, whyche therfore he fayth is no parte of the body. But he forgeteth that fomtyme there is fome member aftoyned and lacketh bothe lyfe and feiynge/ whyche yet by the reafon that it is not clene cut of and caffe awaye, receyueth after lyfe and feiynge agayne/as many a dedely fynner doth in the body of Cryftes chyrche take lyfe agayne, that hath in fynne lyen full longe dede.

C But now is he yet of thys mynde, that the fayth whych hym felfe hath defcrybed, is the thynge that it onys goten and hadde of any man/kepeth in the fpyryte of god fo faft in hys harte, that he ys furely a quycke member of the chyrche that ys Cryftes body/and that he can not lefe that fayth nor that fpyryte at any tyme after that he hath onys goten it/ fo that he haue it as he fayth in another chappter after, feiyngly and not onely hyftorycally.

And who fo euer haue not the fayth that he defcrybeth hym, he reckeneth for an heretyke/ and onely hys fayth for the trew, and the byleuers therof for the trew chyrche.

Now hys fayth haue ye herde often inough, that onely A
fayth ſuffyſeth or at the leſte wyſe wyth repentynge/& that
ſhrykte or penaunce toward heuen, or remyſſyon of ſynnes
is hereſye/and that to wurſhyppe the bleſſed ſacrament of
the aulter is dyſhonour to god/and that there is no purga
tory/and that freeres maye well & laufully wedde nonnes/
and a greate rable of ſuche deuelyſſhe hereſyes mo, of ſuch
maner ſuit and ſort, that as our ſauyour ſayed vnto ſaynt
Matth. 16. Peter at the confeſſyon of hys fayth, Thou arte bleſſed
Symon the ſonne of Jonas, For fleſſhe and bloude hath
not reueled thys vnto the, but my father that is in heuyn:
ſo wyll he ſaye to Tyndale, for confeſſynge of thys falſe
fayth of his: Thou art accurſed Tyndale the ſonne of the
deuyll/for neyther fleſhe nor bloude hath taught the theſe
hereſyes/but thyn owne father the deuyll that is in hell. B
And thus well hath he quytte hym in thys chappter.

Here endeth the confutacyon of thys chappter of
Tyndale, whyther the chyrche can erre.

Here foloweth the next chappter of Tyndale, in which
he ſayth that a trew member of Cryſtes chyrche
ſynneth not, and that he ys yet a ſynner.

Tyndale.

How a trewe member of Cryſtes chyrche ſynneth not, and how be yt yet a ſynner.

More.

NOwe come we to the ſpecyall poynte C
wherin Tindale gyueth vs a glorious
demonſtracyon of hys excellent hygh
wytte and lernynge, farre ſurmoun-
tyng the capacyte of pore poyſſhe men
to perceyue, how it myghte be poſſyble
that any man ſynneth not and yet for
all that ſynneth all waye ſtyll. But to the entent that Tyn-
dale ſhall haue no cauſe to ſaye ỳ I deface hys gay goodly
tale, by manglynge of hys mater and reherſynge hym by
patchys and pecys: ye ſhall fyrſt concernynge thys poynt
here all hys hole chappter to gether, wythout any worde
of hys eyther omytted or chaunged/ and after ſhall we con
ſyder & examyne ỳ partes. Thele are therfore hys wordes.

Tyndale

A

Tyndale.

Perthermore, he that hath thys fayth can not synne/and therfore he can not be deceyued with dampnable errours. For by thys fayth we be (as I sayde) borne of god. Now he that is borne of god can not synne, for his seed dwelleth in hym/and he can not therfore synne by cause he is borne of god. 1. Ioh. 3. whyche seed is the holy goste that kepeth a mans herte from consentynge vnto synne. And therfore it is a fals conclusyō that mayster More holdeth, how that a man maye haue a ryght fayth ioyned with all kynde of dampnable synne. And yet euery member of Crystes congregacyon is a synner and synneth dayly, some more and some lesse. For it is wryten. 1. Ioh. 1. yf we saye we haue no synne we deceyue our selues, and the trewth is not in vs. And agayne yf we saye we haue not synned, we make hym a lyar and his worde is not in vs. And Paule Roma. 7. sayth/that good which I wolde that do I not/but that euyll whych I wolde not that do I. So it is not I that B do it (sayth he) but synne that dwelleth in me. Thus are we synners and no synners. No synners yf thou loke vnto the professyon of our hartes towarde the lawe of god, on our repentaunce and sorowe that we haue, bothe bycause we haue synned and also bycause we be yet full of sinne styll, and vnto the promises of mercy in our sauyour Cryst and vnto fayth. Synners are we yf thou loke vnto the frayltye of our flesshe, whyche is as the weakneſſe of one that is newly recouered out of a greate dysease / by the reason whereof our deades are imperfecte, and by the reason wherof also, when occasyons be great we fall into horryble deades/and the frute of the synne whych remayneth in our membres breaketh out. Notwythstandynge yet the spyryte leaueth vs not, but rebuketh vs and bryngeth vs home agayne vnto our possessyon / so that we neuer caste of the yoke of god from our neckes, neyther yelde vp our selues vnto synne for to serue it, but fyghte afreshe and begynne a new batayle.

C

Moze.

Lo now ye haue herde hys hole holy sermon to gether, by whyche he teacheth vs that a trew member of Cryſtes chyrche doth both euer synne and neuer synne. But as for the tone parte, that the trew membres of Cryſte do synne/ we shall not mych trouble hym wyth the proſe (All be it in that he sayth that euery treiwe member synneth and euer synneth, as he sayth in mo places thē one: yf he take synne for actuall synne as he muſte here take yt, or elys he speketh lytell to the purpoſe/men myghte peraduenture lay a blocke or twayne in hys waye, that wolde breke hys shynnes ere he lepte ouer it) But lettynge that parte passe/lette vs se how he proueth the tother, that a trew member of Cryſtes chyrch synneth not. Lo thus he proueth it.

Tyndale. A

Forthermore he that hath this fayth can not synne, and therfore can not be deceyued wyth damnable errour.

Moze.

Here he telleth vs that no member of the electe chyrche of hys fayth can be deceyued wyth any damnable errour/ and prouyeth it by that none of thē can synne. And in dede it folowyeth, he can not synne, ergo he can not be damnably deceyued, syth euery damnable errour is synne. But now let vs se how he prouyeth hys antecedent, that no man haupnge that fayth can synne. He prouyeth it thus.

Tyndale.

For by thys fayth we be borne of god. Now he that is borne of god can not synne, for his seed dwelleth in hym/ and he can not therfore synne, bycause he is borne of god, the. 3. chapiter of the fyrste epystle of Joh̄. whyche seed is B the holy goste that kepyt a mannes harte from consentynge to synne. And therfore it is a false conclusyon that M. More holdeth, that a man maye haue a ryght fayth ioyned wyth all kyndes of abomynacyon and synne.

Moze.

Consyder now good reader, that Tyndale telleth vs here thre thynges, to proue therby that who so gete onys the fayth that saynt Peter confessed can neuer synne after.

The fyrste is, that by that fayth we be borne of god.

The seconde is, that who so is borne of god, hath the seed of god in hym.

The thyrde is, that who so haue the seed of god in hym, can not synne.

Uppon these thre he concludeth, that who so gete onys that fayth can neuer synne after. C

Let vs now consyder the fyrste, where he sayth that by fayth we be borne of god. And therin dare we be bolde to tell hym, that though it be trew that by fayth we be borne of god as he now sayth: yet is it false that by onely fayth we be borne of god/ as he falsely meaneth, and in many places as falsely for trouth affermeth, where he wolde make vs wene that bycause we be borne of god and become hys chyldren by fayth, we were therfore borne of god by onely fayth. As wysely as yf he wolde saye, that bycause he was bygotten by hys father/ he was therfore bygotten of hys father onely wythout any mother.

And thys hys foly hym selfe so well perceyueth, that in many places he laboreth to couer it wyth sophystycacyon,

in dyng

A in dyynge thys worde fayth for fayth and hope to gyther, ye and somtyme for cherytye therwyth also/and then wolde make vs wene wyth suche wyse iuglynge, that fayth alone were fayth, hope, and cherite all thre to gedet, bycause that ellys the fayth were but dede. And therin dyeth hym selfe as wysely, as yf he wolde saye that the body alone eteth, drynketh, walketh, dyeueth, loueth, and all to gether. And when hys holy were reproued/wolde then saye that he called the body alone the body wyth the soule therin, bycause the body without ꝑ soule were but a dede body that coulde no thynge do.

And thus ye se that ye shall not nede to be deceyued by hys fyrste poynt, that we be borne of god by fayth.

Hys seconde poynt is, that euery man beynge borne of
B god hath the seed of god dwellyng in hym. I wyll not here contende wyth hym, whyther the seed of god that dwelleth in the chyldern of god, be the holy goste, or the fayth, or the grace of god/nor in what wyse god and hys holy spyryte dwellen in good folke. But lettynge suche dysputacyons passe/ thys wyll I saye, that yf the seed of fayth beynge onely fayth abyde in hym, it is not a thynge that shall so surely kepe hym frō synne, but that he maye synne dedely, and the seed of suche fayth stande styll wyth his synne/and the man for all the seed of suche fayth dwellynge in hym, may be by synne the chylde of the deuyll, and so maye dye and go to the deuyll.

But yet ys the seed of fayth alone, that is to saye the bylyefe alone, a very greate occasyon of retournynge to god
C at hys callynge agayne by the offer of hys grace, and therby to gete agayne bothe holsome hope and cherytye. But not so great an occasion therof, but that the man may kepe styll hys fayth and hys bylyefe alone, and wythout hope or cherytye eyther, by malyce or negligence fyrste fall to synne, and after contynue styll in synne, and refuse ꝑ grace of god yf he wyll/as well as the deuyll dyd in the begynnynge, and so doth euer styll, and wyll do styll in hell as longe as god dwelleth in heuen.

Now yf the seed of god in the cryslen man, be ment hys grace by whyche men come to fayth, hope, and cherytye and do good workes wythall, not wythout the consent and applyeng of theyr owne fre wylles therto/such folke as haue vse of reason worckynge wyth god for theyr porte parte towarde

warde theyr owne ſaluacyon, wyth the inſtrument ꝑ god A
of hys onely goodneſſe hath made and gyuen them ther-
unto/ yf he meane that thys ſeed of goddes grace dwelleth
ſtyll in man, to kepe hym from fallynge to ſynne: I ſaye
that it is very trew, as longe as man wyll cleue therunto &
let his owne wyll worke therwith. But whē ſo euer he wyll
withdraw his owne wyll therfro, to folowe the world, the
fleſſhe, or the deuyll: then lyke as his wyll departeth from
grace, ſo doth ordinarily ꝑ ſeed of grace depart out of him.

Now yf he meane by the ſeed of god, that the ſpyryte of
god dwelleth in the Cryſten man by any other ſpecyall ma
ner of dwellynge, aboue ſuch dwellyng as he dwelleth in
other men by hys power and preſence of hys godhed, then
onely by his fauour & grace/ which other ſpeciall maner yf
Tyndale meane any ſuch, I can not cōceyue, ſyth I make B
my ſelfe ſure that he meaneth no ſuche dwellynge in vnyte
of perſon, as the ſeconde perſon of ꝑ godhed dwelleth with
the manhode of Cryſte: yet yf he deuyſe and meane any
other maner of dwellynge, by whyche the ſpyryte of god
dwelleth wyth the faythfull man, I ſay that the ſpyryte
dwelleth in hym and helpeth hym to contynue ſuche as
longe as the man wyll by the applyenge of hys owne
wyll contynue wyth the ſpyryte. But I ſaye that the man
may by the frowardneſſe of hys fre wyll, at the mocyon of
the fleſſhe, or inſtygacyon of the deuyll, or entycement of ꝑ
worlde, hys fayth remaynynge/ fall from cheryte, and put
Matthei.8. the ſpyryt from hym. As dyd the peple of Geraſens, which
ſeynge Cryſtes myracle wrought vppon the madde man,
out of whom he dyd caſte the deuyll, bycauſe he drawe the C
deuyll into theyr hoggys and therby drawe theyr hoggys
into the ſe/ though well they perceyue what a myghty lord
he was and of what goodnes to, in that they ſaw hym de-
lyuer the man from the legyon of deuyls, and therfore lo-
ued hym ſomwhat of lykelyhed, and wolde haue ben glad
to haue had hym dwell ſtyll wyth them: yet ferynge that
by the caſtynge out of mo deuyls they myghte afterwarde
happely leſe mo of theyr hogges, they prayed hym court-
eyſely to gete hym quykly thēce.

yet god, when man hath put hym out of hys dwellyng/
doth of hys great goodneſſe not alwayes vtterly leue hym
for hys vnkyndneſſe/ but though yf the man dyeere god
come in agayne, god ſhall of iuſtyce for hys vnkyndneſſe
condem-

A houeth styll about ꝑ doꝛe of his harte, alway knockyng vp
pon hym to be by the fre wyll of man let in with his grace
into the howse of mānes harte agayn/accoꝛdyng to ꝑ woꝛ-
des of our sauyour in the Apocalipse, where he sayth, I
stande at the doꝛe knockyng. How be it a man may be so Apocalip. 3.
froward & obstynate in synne, & when he hath expelled god
out of his hart, may dꝛeue hym with synne vpon sinne and
dispyghtfull cyꝛcūstaūces so farre of fro the doꝛe, as some
of thes heretykes do (which in dispyght of vertuouse ho-
wes of chastyte, stine out & wedde nōnes & lyue in lechery/
and in dispyght of ꝑ lenton faste, eate flesh vpon good fry-
day/and in dyspyght of the blessed sacramētes of ꝑ awter,
cast the ꝓcyous body of Cryst out of the pyx) ꝑ god shall
iustely foꝛ ꝑ hougenes of theyꝛ abominacio withdꝛaw hym
B selfe so farre, ꝑ he shall peraduenture neuer appꝛoche nere
vnto thē agayn, noꝛ neuer after offer them hys grace. And
then muste they nedes neuer cease kallynge tyll they come
downe to the deuyll. Thus fynally concernyng hys se-
conde poynt/sayth alone may dwell in a man, and dedely
synne togyther. But lyuely sayth, ꝑ is to wyt sayth not a-
lone, but coupled with hope & charyte & wyll of good woꝛ-
kes, can not dwell with dedely synne / neyther wyth man-
slaughter, aduowtry, noꝛ any suche lyke/but as the tone cō
meth in, the tother goth out, whyther the synne be cōmyt-
ted of malyce, weykenesse, oꝛ frayltye/ wherof Tyndale ve-
ry styffely techeth vs vntruly ꝑ cōtrary. And yet I say not
that all synnes be of one wayght, concernyng the dyffycul-
tye of returnyg to repētaūce, oꝛ ꝑ degrees of payne in hell,
C after the finall impenytence oꝛ punyshement in purgatoꝛy
foꝛ lacke of penaunce here/but foꝛ that yf they dye befoꝛe
they retourne by grace and good wyll vnto penaūce, they
be all perpetually dampned in hell the tone as well as the
tother, though the tone not so mych as the tother, contrary
to Tyndals afoꝛesayd false cōclusyon/ whose pꝛofe in that
poynt specyally dependeth vppon hys thyꝛde artycle wher
of the woꝛdes be trew & hys vnderstandyng false. Foꝛ hys
thyꝛde poynt ye wote well is thys, that who so euer haue
the seed of god dwellynge in hym can not synne.

Thys poynt ye remember he pꝛoueth, by the woꝛdes of
sayncte Johū in the thyꝛde chappter of hys fyꝛste pystle.
whyche pystle is vndowtedly one of the moste harde and
darke places of all the new testament/ and wherof sundꝛy

great hereſyes haue ryſen, & ſondry mo there may, thorow ſuche malycyouſe myndes as rede the ſcrypture, to none other entent but to wreſte euery word vnto ỹ worſe parte/ and of the playneſſe and ſymplicite that the apoſtles vſed in the maner of theyr wordes, take occaſyó to tourne theyr erueſte godly ſentence, into friuolouſe cauyllacyons and ſophyſmes/ as not onely dyuerſe heretykes haue done of olde, but alſo Tyndale hath now of newe, bothe renewed theyr olde & added ſome of his own, more peſtylent & more folyſh alſo then all the olde heretykes durſt for very ſhame haue ſpoké of. And where as all ỹ olde holy doctours vſed alway to make open & expoune the hard & darke places of ſcrypture, by ſuche other as were playne clere & euydent: theſe heretykes alwaye for the proſe of theyr hereſyes, ſeke out the hardeſt places ỹ can be founden in ſcrypture. And all the playne open wordes in whych can be no dowte nor queſtió, they come and expoune by thoſe places ỹ be darke obſcure, & hard to vnderſtand/ mych lyke a blynd gyde, ỹ wolde when men were walkyng in a darke nyght, put out the candell and ſhew them the way by the lanterne.

This way vſeth Tyndale vnyuerſally, as well in euery other thyng ỹ he taketh in hand to proue, as in this poynt ſpecyally/ ỹ he which hath onys the fayth can neuer ſynne, bycauſe he hath ỹ ſeed of god dwellyng in hym. For where as it is euydent & playne by clere and open tertes of ſcrypture, full & plentuouſe in euery part therof, that there is no man here (excepte ſome ſpecyall reuelacyon therof) ſo ſure of his owne fynall ſaluacyon, nor of his own preſent eſtate neyther, but that he hath good cauſe to fere & temper hys hope of goddys mercy with the drede of his iuſtyce, leſt his ouer bolde hope may happe to ſtretche in to preſumpcion & occaſyon of ſleyght regardyng ſynne: Tyndale wolde expoune thé all agaynſt them all, by one darke tert or twayn taken in this pyſtle of ſaynt Johñ/ by which he wold make vs byleue ỹ ſaynt Johñ techeth dyuers of the moſt peſtylent hereſyes & moſt repugnaūt vnto god, and ỹ in hys iuſtyce and his mercy bothe, wyth the moſt occaſyon gyuen vnto the world vnto the two moſt heyghnouſe ſynnes and moſte contrarynouſe in them ſelfe, that is to wytte preſumpcyon & deſpayre, that euer any heretyke deuyſed.

For he gathereth and affermeth vpon ſaynt Johñs pyſtle, in hys falſe expoſycyon, and alſo in hys forſayd be-

gynnynge

A gynnynge of thys chappter, that saynt Johñ techeth them all these false heresyes folowynge.

Fyrste that who so euer haue onys the trwe fayth, can neuer after synne of malice or purpose/but that all the synnys that he can after fall vnto, shalbe but of wekenes and frayltye, be they murder, aduowtry, periury, sacrylege, incestе or treason, or any other abompnable dede be it neuer so detestable synne.

Secõdely ỹ of all such synnes he that hath onys at any tyme goten ỹ fayth, shall haue euer after the grace to repẽt.

And thyrdely ỹ at the bare repentynge wythout shrysfte or penaunce, he shall haue forthwyth forgeuenesse of all synne and payne/ so that any satysfaccyon shall not onely no thyng nede, but is also as he sayth a dampnable thyng to do it, for hope or desyre towarde any remyssyon eyther
B of synne or payne, and a dampnable errour to byleue that god hath ordayned any punyshement or payne eyther in purgatory after thys worlde, or by any affyccyon in thys worlde, for any synne that any man onys hauyng the fayth cõmytteth & repẽteth hym of, were it neuer so abominable.

For in hys exposycyon of ỹ fyrste pystle of saynt Johñ, he is come so mych ferther then euer he came before (as farre as I remember) ỹ there lyke as I haue shewed you byfore in the preface, he denyeth not onely purgatory but also all punyshement: here he techeth also that who so gete onys thestrew fayth, which he calleth the kelyng fayth, hath a sure vndowted knowlege that he is in the state of grace, and an electe that can neuer be dampned.

C Now of these abompnable heresyes what bold occasyõ of synne men may catche, and how they repũgne agaynste the iustyce of god. I referre it vnto the wysedome of euery good Crysten reder. Then techeth he on the tother syde, ỹ who so euer after hys baptysme had, & the storye fayth, that is fayth he the fayth with whych we byleue the artycles of the fayth as men byleue a storye or a cronicle, do any dedely synne of purpose/ ỹ is to wytte as he sayth, not of wekenes or frayltye but of malyce or wyllyngly wyth a consentyng to the synne: ỹ man shall neuer after be forgeuen in thys worlde nor in none other. For euery such synne sayth he is the synne agaynst ỹ holy goste/ which shall sayth he neuer be forgyuen, notwithstandynge any repentaunce and penaunce taken and done therfore.

And to the pyke of thys peſtylent hereſye, he draweth the couert and obſcure wordes of our ſaupour Cryſte in the goſpell of ſaynt Mathew the. 12. chappter/ and alſo the darke and hard wordes of ſaynt Poule. whych places of them ſelfe all olde holy doctours confeſſe for dyffuſe and almoſt vnexplycable/ſauynge that they all expoune them contrary to Tyndals hereſye, by ꝑ artycles of the knowne fayth of Cryſtes catholyke chyrche, and by many playne open textes of holy ſcrypture. Of whyche two thynges Tyndale the tone dyſſymuleth, and the tother deſpyleth/ and byleueth the olde heretyke Nouaciane the fyrſte authour of that abompnable hereſye, better then ſaynte Cypryane, ſaynte Hyerom, ſaynte Auſtayne, ſaynte Ambroſe, ſaynt Gregory, and all the olde holy ſayntes that haue wryten agaynſt it/and better then the hole catholyke chyrche of Cryſte of thys. xv. hundred yere, ꝑ euer hath taught the contrarye, and euer ſyth the fyrſt inuencyon of that hereſye haue contynually deteſted and condẽpned it, as one of the moſt execrable hereſyes that euer ꝑ deuyll deuyſed. A

Hebr. 6.

For as Tyndals other hereſye fyghteth agaynſte goddes iuſtyce/ſo doth thys directly fyghte agaynſte hys mercy/ and putteth almoſte all cryſtẽ people in vtter deſpayre of heuen, yf men were ſo madde to byleue one heretyke or twayne, better then all the olde holy ſayntes, and all the hole chyrche of Cryſte. B

Thys hereſye as I began to tell you, Tyndale among hys other afore remembred, laboreth to ſtablyſh/not onely by the darke and harde places of ſcrypture afore remembred, but alſo by certayne wordes in thys fyrſte pyſtle of ſaynt Johñ/where is no more colour to ſpeke therof then of the man in the mone, as euery man maye ſone perceyue that redeth hym. C

But now for our preſent purpoſe, to towch his hereſies of thys chappter of hys, of ſynnyng without ſynne/ I ſhall touche you the place in that pyſtle of ſaynt Johñ, wherby Tyndale wolde proue you that who ſo gete onys the fayth whyche he calleth the trew fayth and the feiyng fayth, can neuer ſynne dedely after. By whyche ye ſhall playnely ſe how playnely he myſſeconſtrewth the ſcrypture, to the myſchyef of mẽnes ſoules. The wordes of ſaint Johñ be theſe

Euery man that is borne of god doth not ſynne, for the ſeed of hym abyleth in hym/ and he can not ſynne, bycauſe he is borne of god.

In the

A In the vnderstandynge of these wordes barye Tyndale and we. And whyther he or we mysse vnderstande it, that let vs now examyne. Fyrst we shall I suppose agre to gether bothe that to be borne of god is in the scrypture no thynge ellys, but to be the chyld of god/and to be borne of the deuyll, is to be the deuyls chylde.

we shall I thynke also agre to gether in thys, that to be borne of god or to be the chyldren of god, is not mente to be hys naturall chyldren as our sauyour Cryste is by reason of hys godhed/but by fayth, hope, and cheryte, and the sacramentes, and the folowynge of Cryst in good workes, and keppynge of goddes commaundementes, to be membres of hys mystycall body of hys electe chyrche.

But herein peraduenture shall Tindale and we begyn to bary, not onely for that I saye by the sacramentes and B good workes, of whyche Tyndale wyll not here/ but also for the electe chyrche ỹ is Crystes mystycall body, whereof goddes chyldren be membres here in erth. For all be it that he is so wauerynge in hys wordes that he woteth not where to holde hym, and therfore speketh so darkely that he wold be loth to be vnderstanden: yet he wyll call as it semeth no man a member of Crystes electe chyrche, but hym that is elected fynally to blysse and saluacyon. And I call here the elect chyrche in thys world neyther all that are chosen in to cristendome and the professyō of the catholyke fayth, nor oncly those that shall be fynally saued/but all suche as for the present tyme so stande in the state of grace, that yf they dye before they fall therfro they shalbe saued. Of whi- C che folke many fall after from it, & so be dampned in dede/ whyche folke before they fall be the chyldren of god saye I. And when they be fallen into dedely synne, then ceace they to be the chyldren of god, and be become the chyldren of the deuyll, tyll they be borne of god agayne by grace thorowe penaūce, and become the chyldren of god agayne. And in whyche so euer of these two states a man fynally dyeth in/in that he perpetually dwelleth, and is therby for euer eyther the chylde of god in hys chyrche of the fynall electes in heuen, or ellys the chyld of the deuyll in the chyrche of the fynall reprobatys in hell/accordyng to the word of holy wryte, yf a tre fall south or north, in what place so euer it fall there shall it remayne. Ecclesiaste. xi.

But here sayth Tyndale, that who so euer haue onys

the fayth whyche he calleth after the feipng fayth/ he hath A
the ſeed of god, the ſpyryte of god in hym. And bycauſe he
hath the ſpyryte of god in hym/ therfore he ſayth by the au
thoryte of ꝑ aforſayd wordes of ſaynt Johñ, that man can
neuer ſynne dedely. So that by that reaſon, who ſo euer
haue onys the fayth, is one of the fynall electes.

Now ſe you in what maner Tyndale taketh theſe wor=
des. But agaynſte hys takynge, ſtande all the olde holy
doctours of Cryſtes chyrche, from the dayes of hym ſelfe
and hys apoſtles hytherto. Of all whom, let Tyndale tell
me the name of any one that euer dyd vnderſtande theſe
wordes of ſaynt Johñ in ſuch wyſe as Tyndale doth/ that
who ſo euer gate onys the ryght fayth of Cryſte, and put
therwyth as greate a feipnge therof wyth hope and cherite
therto, as euer holy Tyndale hym ſelfe feite in hys dayes/ B
coude neuer after fall into dedely ſynne, or not ſo depe into
it, that he myghte after be perpetually dampned in hell.
Let Tyndale I ſaye tell me any one of the olde holy ſayn=
tes, that in thys expoſycyon euer toke hys parte/ and lette
hym take all my teth and my tonge to.

Now ꝑ neuer any good man vnderſtode ſaynte Johñ
ſo byfore/ but all holy men clene ꝑ cõtrary/ by what reaſon
loketh Tyndale now, that we ſholde now begynne to by=
leue hym alone, in the vnderſtandynge of theſe wordes of
ſaynte Johñ, better then all good connynge men thys. xv.
hundreth yere before hym.

Now is hys expoſycyõ byſydes thys, not onely agaynſt
the catholyke fayth of all cryſten people, and the playne de
termynacyon of Cryſtes chyrche / but alſo agaynſte many C
playne open places of holy ſcrypture byſyde/ whych were
in ſo playne and clere a mater almoſte a loſte labour to re=
herſe. And yet leſte an vnlerned reder myght happe to any
thynge to dowte, I ſhall reherſe you ſome.

what ſaye we by the wordes of the ſpyryte reueled vnto
ſaynt Johñ, agaynſte the byſſhop of the chyrche of Ephe=
ſus/ whom where as god prayſed for many great vertues,
in ſuche wyſe that it appered that he was at that tyme in
grace and goddes ryght ſpecyall fauour, yet ſayed he vnto
hym, I haue for all this a few thynges agayſt the, bycauſe
thou haſt lefte of thy fyrſt cheryte. And therfore remember
from whens thou arte fallen, and amende and do the good
workes whyche thou were wont to do. For elys wyll I

come

A come shortely to the, and I wyll remoue thy candelstycke oute of hys place, excepte thou repent and do penaunce.

Doth it not here playnely appere, that he whyche hath goten so the fayth, and that the lyuynge fayth to, that he worketh so well therwyth that the lyght of hys faythfull iuely workes shyne bryght before the face of god / maye yet by declynynge from that feruour of deuout workes, in to some slouthfull slaknesse though myche of hys vertue tary, fall yet so low at laste that god shall reiecte hym and caste his candelstycke, wherof the lyght shall be worne out quyte out of hys place? Ye thys myght not be/god wolde not tell hym, it bothe myght and excepte he mended shold.

Doth not saynte Poule saye, he that thynketh that he standeth/let hym beware he fall not. 1. Cor. 10.

B It apereth there playne by the circumstaunces of the place, that he speketh there to them whom he rekened for good men and faythfull. For to those that stand he gyueth the counsayle to beware they fall not. whyche by Tyndale yf they onys in fayth fele them selfe stande they nede not, for they can not fall deuely. But saynt Poule there mente deuely falles, as bothe by hys wordes before and after appereth.

He sayth also to the Romayns in .9. chappter, They that is the Iewys are broken of for theyr lacke of byleefe. But thou standest by fayth/be not proude therof but fere. Romans. 11

There sheweth saynt Poule effectually by a longe processe, that lyke wyse as he whyche lacketh fayth maye by grace come to it/so he that hath it and standeth in it hath cause to fere, bycause he may by his own defaut fall frō it.

C Sayth he not also, The rote of all euylles is couetyce/ whyche whyle some folke couetyd, they walked out of the waye from the fayth. 1. Timoth. 5.

He sayth also, Hymeneus and Philetus are fallen from the treuth/sayeng that the resurrecyon is passe all redy, & they haue peruerted the fayth of some persons. 2. Timoth. 2.

Here sheweth saynt Poule playne, that men maye haue the fayth and lese it/and that can they not I suppose with out deedly synne.

Peraduenture Tyndale wyll say, that he speketh onely of electys/and that I can not proue these textes to be spoken of electes. Therto saye I that he calleth euery man an electe, that is onely borne agayn of god by fayth, and that byleueth

byleueth to be ſaued by the meane of Cryſte / and of ſuche A
ſpeke theſe textes, and therfore they ſpeke of hys electes.

Then wyll he peraduenture ſay, that he meaneth of a fe lynge fayth onely. I know not what he meaneth by hys fe lynge fayth / but I wote well theſe textes ſpeke of good fayth & lyuely fayth, that worketh wyth loue. If he fynde any other felynge let hym tell vs.

And yet yf there be any other felynge of fayth, then by-leuyng, louyng, and worſhyng / the ſelfe ſame to, ſemeth by ſaynt Poule that it may be lefte of agayn and loſte, as ap-pereth by the ſame wordes of his in the ſyxte chappter vn-Hebr.6. to the Hebrewys / of whyche wordes Tyndale taketh hys chyefe holde of the tother parte of hys hereſyes, that is to wytte that who ſo ſynne onys dedely after hys baptyſme, B
ſhall neuer after be forgeuen. Saynte Poules wordes are theſe. It is impoſſyble that they whyche haue onys ben il-lumyned, and haue taſted the heuenly gyfte, and haue ben made part takers of the holy goſte, & haue taſted the good worde of god and the powers of the worlde to come, and be after all thys fallen downe / ſholde be renewed agayne by penaunce, for as mych as they as mych as in the lyeth, cru-cyfye agayne the ſonne of god, and haue hym in deryſyon.

Lo lyrs where as Tyndale ſpeketh of felynge fayth / ſaynt Poule ſpeketh here of them that haue felte the taſte therof. And where as Tyndale ſpeketh mych of the worde of god / ſaynt Poule here ſpeketh of them that haue felt the taſte of the good word of god. And where as Tyndale ſpe-keth mych of beynge borne agayne of the ſpyryte / ſaynte Poule here in lyke wyſe ſpeketh of them ỹ haue receyued C
the ſpyryte. And yet for all that they haue ben illumyned, and haue felte the taſte of the celeſtyall gyfte, and ben part takers of the holy goſte, and haue felt the ſwete taſte of the good worde of god, & of the powers of the worlde to come: yet ſayth he contrary to Tyndals techynge, that they may for all thys fall downe ſo farre into dedely ſynne, that it is impoſſyble for them to be renewed agayne by penaunce.

What hath Tyndale here to ſaye to ſaynt Poule? Du-rely for the defence of thys folyſhe hereſye, no thyng hath he to ſaye at all, that any good colour hath.

But when he ſhalbe fayne to gyue ouer thys / then wyll he comfort hym ſelfe wyth that that ſaynte Poule here ſe-meth to ferther hys other hereſye, that euery dedely ſynne

after

A after baptysme sholde be irremyssyble.

But out of that comfort shall I geue hym shortely. For I am sure the places of holy scrypture wryten all by one holy spyryte, varyeth not in sentence. And where as these wordes, as well appereth by the olde holy wryters, be full of hardynesse and dyffyculte: yet that the sentẽce can not be such as may serue Tyndals heresye, ẏ shall we, leuyng all theyr exposycyons whyche are all clene agaynste hym, make hym open and euydent, by the playne & clere wordes of the holy prophete Ezechyell, whose wordes lo be these in the .xviii. chappter.

If a synner repẽt hym of all the synnes ẏ he hath done, & kepe all my cõmaũdementes, & deale iustely & ryghteously: he shall lyue, and shall not dye. Of all ẏ iniquitees that he hath wrought I wyll none remẽber: in ẏ ryghteousnes whyche he hath done shall he lyue. Is it my wyll sayth the lorde god, that the wicked man shold dye, & not rather that he sholde be conuerted from hys wayes & lyue? But truely yf the ryghtuouse man turne hym selfe awaye from hys ryghtuousnesse, & worke wyckednes in any of all those abominatiõs which the wicked man is wont to worke, shall he lyue? Of all ẏ ryghtuousnes ẏ he hath done, shall none be remẽbred. But for the offence which he hath cõmytted, & in the synne that he hath done, for those shall he dye. Ezechiel.18.

B

Lo syrs here is more then I promysed. For here be both his heresyes destroyed at onys. For god here by the mouth of this holy man, promiseth without any maner exceptyon, ẏ when so euer the wycked man wyll turne, he shalbe take to grace. And in lyke wyse when so euer ẏ ryghtuous man synne, his formar ryghtuousnes shall not saue hym from dampnacyon. And this sentence our lorde hath set so sure, that he repeteth it agayne in ẏ .xxxiii. chappter in this wyse. The ryghtuousnes of the ryghtuous man shall not saue hym in what daye so euer he synne. Also when so euer the wycked man turne from his wyckednes, it shall not hurte hym. And the ryghtuous man can not lyue thorowe hys ryghtuousnes, in what daye so euer he synne. Ezechiel.33.

C

Here haue ye good readers hard this sentence by ẏ word of god in thys one holy prophete, dowble cõferred & therby Tyndals dowble heresye dowble also condempned.

And yet lest Tyndale myghte say, why sholde you not as well expoune and glose Ezechyel by sayncte Poule, as

ſaynt Poule by Ezechyel, namely ſyth ſaynt Poule came A
after, and therfore of goddes mynde maye tell vs ferther:
it apereth I ſaye that our lorde wyll not that theſe wordes
of Ezechiel be gloſed by any other wordes, though they be
ſpoken by god hym ſelfe/but that his other wordes yf they
ſeme contrary, ſhall be rather erpouned by theſe. And ther-
of he gyueth vs open warnynge in hys wordes folowynge
and ſayth.

Ezechyel. 33. ye and though I wolde ſaye to a ryghteouſe man that
he ſhall lyue, and he then truſtynge in hys ryghteouſenes
commytte and do wyckedneſſe/all hys ryghteouſnes ſhall
be forgotte/and for the iniquyte whyche he hath wrought,
for that he ſhall dye. But yf I ſaye to a ſynner, Thou ſhalt
dye/and he then repenteth hym of hys ſynne, and doth iu-
gement and iuſtyce, and that the ſame wycked man reſtore B
the pledge that he hath of an other man, and alſo make re
ſtytucyon of ſtollen goodes, and walke in the cõmaunde-
mentes of lyfe, and do nothynge that is vnryght: he ſhall
lyue, and ſhall not dye but be ſaued, and none of all the ſyn
nes which he hath commytted, ſhalbe layed to his charge.
Iugement and iuſtyce hath he done, and therfore ſhall he
lyue and not dye.

Lo good cryſten reders, here ſe we very playne, that we
were farre vnwyſe yf we wold folowe the foly of Tyndale,
eyther in bolde preſumptuoſe hope or folyſſhe ferefull deſ-
payre/ eyther wenynge that after any feynge fayth onys
had, any dede that we coulde after do, coulde be no dedely
ſynne/or ꝑ for any dede done after our baptyſme, we could
by penaunce neuer be ſaued after. we maye be very ſure, C
that as ſaynt Poule playnely reproueth the tone, and ys
harde to perceyue what he meaneth in the tother: ſo that
he meneth not as Tyndale telleth vs, we may well know/
not onely by all the olde holy doctours and ſayntes that
erpoune ſaynt Poule, in that he ſayth it is impoſſyble to be
renewed by penaunce, that it is impoſſyble to be by pe-
naunce renewed vnto the ſtate of baptyſme. And by that ex
poſycyon they deſtroye yet a thyrde hereſye of Tyndale,
concernynge hys full remyſſyon of ſynne and payne and
all forthwyth as ſoone as he repenteth/but alſo be we
well lerned here by the prophete Ezechyell, that all
though yt maye peraduenture be, that a man maye go
forth in ſynne ſo farre, that he ſhall neuer haue grace of
repen-

A repentaūce after offered vnto hym, & for that cause ought euery man stande in greate fere to synne how greate fayth so euer he fele/yet yf we begynne onys to repente, we may be sure that god offereth grace & wyll perfyt our penaūs wyth encreace of his grace, and wyll perdone the deth dew for our dedely synne, but yf we fayle on our parte to go forwarde wyth hys grace, and that we folyshly fall therfro.

Now agaynste all these euydent places of scrypture playnely contrary to Tyndals exposycyon/what thynge hath Tyndale to defende his exposycyō wythall? If he name any men/he shall name you none but a fewe knowen condempned heretykes, agaynst all holy doctours & sayntes and the catholyke fayth of all crysten people. If he pretende any places of scrypture/ he shall alledge a few darke
B hard and obscure, or no thyng pertaynynge to the mater, agaynste a great many manyfeste, playne and euydent, & clerely prouynge hys exposycyon false.

Fynally ye shall fynde that the hole purpose of saynte Johñ in that pystle, no thynge maketh in thys worlde for Tyndals entent, but rather clerely the contrary.

For saynt Johñ entended there, not to shew them, that who so is onys good can neuer after be badde, as Tindale sayth he ment/but vtterly to gyue all the world warnyng, that be men at one tyme neuer so good, yet when so euer after they do noughte they be nought, and by theyr cupyll doyng lese theyr goodnes. And lyke wyse as byfore whyle they byleue well and worke well, they be all that whyle borne of god, & be goddes chyldren, and haue his seed in
C them: so when so euer they fall from fayth to heresyes, or from good workes to dedely synne, then lese they the seed of god and be borne of the deuyll & become hys chyldren.

And that saynte Johñ in thys poynt ment none other then thus/the hole processe of hys pystle one parte compared wyth an other, doth more then playnely declare. For he sheweth that ỹ deuyll ys the father of cupyll folke, and they hys chyldren by folowynge hym in theyr synfull workes/ as our sauyour sayd to ỹ iewes ye be of your father the deuyll, and hys desyres wyll ye do. And the son of god sayth 1ebá. 3.
Saynt Johñ came in to this worlde and here appered, to dyssolue and breke the workes of ỹ deuyll. And euery man that is borne of god, that is to saye that ys goddes chylde doth not synne, bycause ỹ seed of god abyderh in hym/and

he can not ſynne bycauſe he is borne of god and is goddes A
chylde, as though he wolde ſay, for yf he fall to ſynne, then
ceaceth he to be borne of god and to be goddes chylde, and
begynneth to be borne of the deuyll and to be hys chylde.

And therfore it foloweth forthwyth in the texte, By this
be the chyldern of god and the chyldern of the deuyll open.
That is to ſaye, by thys maye ye ſe who be the chyldern of
god and who the chylderne of the deuyl. For he that is not
ryghtuouſe is not the chylde of god, nor he that loueth not
hys brother. And after he ſayth, euery man that hateth his
brother is a manqueller/and ye knowe that no manquel-
ler hath euerlaſtynge lyfe abydynge in hym.

Lo good reder, where as he ſayd before that the chylde
of god can not ſynne, bycauſe he hath the ſeed of god aby- B
dynge in hym: here he ſayth for all that, who ſo euer hate
hys brother is an homicyde, and therfore hath not euerla-
ſtynge lyfe abydynge in hym. whyche is the thynge that he
before called the ſeed of god, whyther he ment therby lyue
ly fayth, grace, or the ſpyryte of god. Of whyche thre the
fyrſte two be the begynnynge and the entre in to euerla-
ſtynge lyfe, whyche ſhall be perfyted by glory / and the
thyrde is hym ſelfe euerlaſtynge lyfe of hys owne omni-
potent nature.

And thus haue he the ſeed of lyfe neuer ſo ſtronge and
ſure at one tyme whyle he is the chylde of god: yet when
ſo euer he falleth after to the hatered of hys brother, he le-
ſeth that lyfe by the commyttynge of dedely ſynne, and be-
cometh the chylde of the deuyll.

To thys wyll Tyndale peraduenture ſay, that I paſſe C
ouer and dyſſymule the waygbt of ſaynt Johns wordes ỳ
he allegeth, and that I wynke and wyll not perceyue how
playnely they proue hys purpoſe. For though it be trewe
that when ſo euer a man hateth hys brother, he is an homi
cyde and ſynneth dedely, and hath not euerlaſtyng lyfe nor
the ſeed of god abydynge in hym: yet foloweth it not wyll
Tyndale ſaye, that he that hath onys the felynge fayth, &
therby is borne of god, and therby hath the ſeed of god in
hym, may ſynne dedely and leſe the ſeed of god. For he can
not leſe it but by ſynne. And the ſeed of god onys beynge
in hym/ he can not bycauſe of that ſeed be ſuffered to hate
hys brother of purpoſe, and ſo to do dedely ſynne and leſe
the ſeed of lyfe/ but euer is he by the ſtrength and vertue of
that ſeed

A that seed of euerlastynge lyfe, preserued from all fallynge in to dedely synne. And that I proue (wyll Tyndale saye) by the playne and open wordes of saynt Johñ before alledged/ where he sayth that he that is borne of god can not synne, bycause he hath the seed of god abydynge in hym. He sayth not as longe as he hath it/ but he sayth he can not synne bycause he hath it. Sygnyfyeng playnely ꝓ he can neuer synne, bycause he hath the thynge in hym that wyll neuer suffer any dedely synne to entre. And the reason that is made agaynst me vppon other wordes of the same pystle, auoydeth (wyll Tyndale saye) myne exposycyon no thynge at all. For lyke wyse as it is made agaynste a man onys borne of god, to proue that he maye be after borne of the deuyll: it may as well be made of any angell in heuen.

B For yf any angell in heuen wolde fall from the loue of god into malyce/ he sholde be turned from an angell in to a deuyll. But lyke wyse as that case can neuer fall, bycause the seed of god is in that angell/ whyche so kepeth hym & euer shall, that he can not haue that euyll wyll so to do: so doth the seed of god onys entred wyth the feluynge fayth in to a soule, so preserue it & kepe it by the myghty power of that seed, that that soule can not fall in to that malycyouse wyll that maye make any dede of hys to be dedely synne. And ꝓ thys is so, I saye yet agayne ꝓ the wordes of saynt Johñ whyche I haue before alledged, do very playnely proue/ in that he sayth, that who so is borne of god can not synne, bycause he is borne of god, and bycause he hath the seed of god abydyng in hym. And he sayth after in a nother place

C of the same pystle, that he whyche is borne of god/ hys generacyō (that is to wytte hys beynge borne of god by the seed of god, wherby he ys begotē & borne of god) doth preserue & kepe hym. 1. Iohā. 5

In thys wyse wyll Tyndale peraduēture answere me. And surely I can my selfe deuyse no more effectuall wordes that he myghte speke for hys parte/ for in good fayth yf I coulde I wolde. For neuer wyll I purposely leue his parte any more fayntely defended thē myne owne, as farre as my selfe can se any thynge that hym selfe myghte saye.

But now to thys answere. we shall tell hym agayn that betwene man & angell is there almoste as greate differēce in thys mater, as there is betwene them in theyr substaūce and nature. For the blessed angellys that stode styll wyth

god in the deuyls fall, were forthwyth so surely confermed A
in grace, that they can neuer fall in to synne after, nor do
any thynge wherof god wyll commaunde them the contra
ry. And of thys in them be we sure in fayth, by the worde of
god taught vnto hys chyrche/and they sure in knowledge
by hys promyse made vnto them wyth hys worde, whyche
he by a meane to vs not imagynable continually speketh
vnto them, in the contemplacyon and byholdynge of hys
almyghty godhed. But as for man/ we fynde no such pro-
myse made vnto hym, that when he is ones good, he can
neuer after ware nought. But we fynde in scrypture the cō
trary as I haue by playn scrypture proued all redy before
we se also that the catholyke fayth of all cristen people
is to the contrary. For all cristen people excepte a few here
tykes, both now byleue and all thys .xv. hundred yere be- B
fore cuer haue byleued, that good men & chyldren of god
maye fall in to dedely synne, and become chyldern of the
Ezechiel.18.33. deuyll/and yet aryse by grace thorowe penaunce, and be
made the chyldern of god agayne. Many tertes also of ho
ly scrypture playnely proue, that good folke maye falle &
Roma.11. perysshe. And the scrypture is full of good counsayle/ ad-
1.Cor.10.16. uysynge all good men to stande faste alway and euer lyue
Psalmo.32.33. in fere of fallynge/but yf any specyall reuelacyon be geuen
to some certayne man by syde the comen ordinary course.

We fynde also playne ensamples, both in scrypture and
at our owne eyes, of many vertuouse chyldren of god, that
haue fallen from that estate, & becomen by synne the chyl-
dren of the deuyll.

For lettynge passe ouer Judas, that from the chylde of C
god and from an holy apostle torned in to the traytour of
god & chylde of the deuyll of hell: we haue seen ouer many
in our owne dayes, in whom we haue had experyence of ỹ
lyke. As of frere Luther, frere Huskyn, Otho the monke,
Pomerane the prest, & frere Lambert. For as for Swyn-
glius, I neuer herde of any good vertue in hym. But all
these other were the good chyldren of god onys, at suche
tyme as grace and deuocyō brought them in to relygyon.
And yet can now no good man dowte, but by the breche of
theyr holy vowys and promyse made to god, and rūnynge
out in apostasye, and lyuynge in lechery vnder pretence of
matrymony/ & for theyr more corage & boldenesse in suche
bychery, to bere it to better out shameleslye wyth vngracy-

ouse

A ouse company, makynge a shamefull secte therof and an abompnable hereſye, they be now fallen from Cryſte, and haue expelled the ſeed of god out of theyr hartes by ſynne very deuyliſh dedely. And yet dare I not deſpayre of any of all theſe, nor of Tyndale hym ſelfe neyther. For all hys owne rule, wherby he techeth that they whyche wyllyngly ſynne, and of purpoſe malycyouſely impugne the knowen trouth, as they and he do, ſhall neuer come to grace of amẽdement nor ought not to be prayed for: yet dare I neyther I ſaye deſpayre of any of them nor of hym ſelfe neyther/ but hope yet and praye both, that god maye amende them all, yf none of them be dede in theyr ſynne and gone to the deuyll all redy. For then is there in them *peccatum ad mortem* 1.Ioh̃.5 that ſaynt Johñ ſpeketh of/ and vayne were it then to ſynne
B alſo, any more to praye for them then for the deuyll. *Quia in inferno nulla eſt redemptio*/ and the wreches lye there now blaſphemynge god, and are hys vnchaungeable enemyes as is the deuyll.

But theſe reaſons and theſe examples I ſaye, wyth the conſent of all the olde holy expoſytours of ſaynte Johñs pyſtle before/ make vs to perceyue ſurely, that ſaynt Johñ dyd neuer mene by theſe wordes, after ſuch maner as Tyndale expouneth hym now/ that bycauſe the ſeed of god ys onys in hym, therfore there can neuer any dedely ſynne enter after. For ſaynt Johñ hym ſelfe in the ſame pyſtle counſayleth euery good man to ſtande ſtyll in hys goodnes, & 1.Ioh̃.5.
beware that he fall not in to idolatry. whyche he myghte haue boden all goddes chylder care neuer for, yf they were
C as Tyndale ſayth ſure by theyr feleyng fayth, þ they could neuer fall therto, bycauſe the ſeed of̃ god was onys wyth in theym.

But as I ſayd before, Tyndale in theſe wordes of ſaynt Johñ taketh occaſyõ of the ſymplycyte vſed in the maner of ſpeche in holy ſcrypture, to make cauyllacyons and ſeke out ſophyſmes vppon euery worde. And where as ſaynte Johñ ſayth, that the chylde of god can not ſynne/ menyng not precyſely that he can not ſynne dedely by any maner meane, but that it is a greate occaſyon to kepe hym from ſynne, & that he þ doth dedely ſynne, is not goddes chylde but the deuyls: Tyndale affermeth hym playnly to mene, that he whyche ys onys goddes chylde can neuer ſynne dedely after. As though euery man that wolde ſay, an ho-

norable

noꝛable mannes chylde and vertuouſely bꝛought vp, can not fall to ſhamefull vycyouſe lyuynge, foꝛ hys good educacyon ſhall bꝛydle hym, and dꝛede of ſhampnge hym ſelfe and hys frendes muſte nedes reſtrayne hym / myghte not meane by theſe woꝛdes that the ponge man ſholde haue a greate occaſyon to contynue good, but muſte nedes meane that it were impoſſyble foꝛ hym to be other then good / and that he neuer coulde after foꝛgete hys bꝛyngynge vp, and ſhake of ſhame and fall to nought. A

Oꝛ yf one wolde ſaye, a man that taketh hys wyfe foꝛ very loue, can neuer fall to aduowtry, ꝑ loue that he hath to her muſt nedes kepe hym to her / noꝛ ſhe can not foꝛ very ſhame begyle hym, foꝛ the loue that he bereth to her. Do not folke ſpeke in ſuch faſſhyõ? And yet though they mene that theſe thynges be great occaſyons to contayne the partyes in laythfull matrymony, they mene not that it can neuer happen otherwyſe. B

In ſuche maner of whyſe meaned ſaynt Johñ in thoſe woꝛdes, when he ſayd he that is boꝛne of god ſynneth not, foꝛ he hath the ſeed of god in hym / and therfoꝛe he can not ſynne, bycauſe he is boꝛne of god / he ment I ſaye, not that it is unpoſſyble foꝛ hym to ſynne dedely, but ꝑ it is a great helpe and occaſyon to kepe hym from dedely ſynne.

yet wyll not Tyndale let to ſtycke ſtyll in hys errour, & ſaye that ſaynt Johñ playnely ment, that it is impoſſyble foꝛ hym to ſynne that hath the ſeed of god in hym. Foꝛ he ſayth that he whyche onys hath the ſeed in hym, can not ſynne after dedely by no maner menys, bycauſe he hath the ſeed of god in hym onys. C

To thys I ſaye that in ꝑ ſample that I befoꝛe dyd put, neyther the man noꝛ the wyfe that come to gether foꝛ great loue can fall to aduowtry, bycauſe the loue whyche is in eche of them towarde the other, can not ſuffer it. And truth it is as longe as it laſteth & endureth in them. But eyther of them both yet, may ſo farre fall in loue with ſome other, that the hote loue whych they had bytwene them ſelfe, may cole and clene be quenched / as is the fyꝛe wyth caſtynge on water inough.

Saynt Johñ therfoꝛe wꝛytynge thoſe woꝛdes, and vnderſtandynge as in dede he doth, not after a ſophyſtycall faſſhyon, ꝑ it were vtterly impoſſyble foꝛ hym at any tyme after to ſynne dedely, that hath onys ꝑ ſeed of god in hym / but well

A but well and reſonably menyng after the comon maner of
ſpekyng, ꝑ it ſhalbe a great occaſyō for hym to abyde good
ſtyll, & that as long as the man kepeth ꝑ ſeed of god (why-
ther ſaynt Johñ toke it for lyuely fayth, grace, or the ſpyrit
of god) & cleueth there vnto, ſo longe he can not ſynne de-
dely: ſaynt Johñ I ſay ſo ſayeng & ſo menynge, ſpake as
bycame the ryght euāgelyſt of Cryſt. But Tindale telling
ſaynt Johñs tale, & menyng thereby as he wolde make vs
wene that ſaynt Johñ ment, that is to wit ꝑ who ſo euer is
onys borne of god, neyther ſhall ſynne after dedely nor ne-
uer can, bycauſe ꝑ ſeed of god is in him able to preſerue the
man & to kepe out ſynne/ ſpeketh as wyſely as yf he wolde
fyrſt make me this argumēt: He ꝑ turneth ꝑ ſpyt ſitteth by
the fyre/but he that ſitteth by the fyre can not be a colde, by
B cauſe he hath a good fire by hym: ergo he that turneth the
ſpyt can not be a colde. And when he had made vs onys
this argument, wolde then wene he had playnly proued, ꝑ
who ſo euer had onys turned the ſpytte, coulde neuer be a
colde after in all his lyfe. For ſurely after Tyndals vnder-
ſtādyng of ſaynt Johñs wordes, the reaſon is mych lyke.
For lykewiſe as while a man ſitteth by the fyre he can not
be a cold, bycauſe ꝑ fire is by hym that kepeth hym warm:
ſo while the ſeed of god is in the man he can not ſynne, by
cauſe the ſeed of god beynge in hym doth kepe & preſerue
hym from ſynne. But lyke wyſe as the broche turner that
ſitteth warme by the fire, may let the ſpitte ſtande, & ſuffre
the mete to burne, and walke himſelfe out in the ſnow tyll
his teeth chater i his hed for colde, and neuer cathe hete a-
C gayne but fall ſtarke dede on the grownd: ſo he ꝑ is onys
goddes chyld, & hath the ſeed of god in hym, & therfore cā
not ſynne dedely as longe as he kepeth it and cleueth faſte
vnto it, may by the foly & frowardnes of his owne fre will
expell the ſeed of god, & reiecte his grace, & neclecte his ho-
ly ſpyryte, and fall to dedely ſynne, & continue therin, & dye
therin, & go to the deuyll therin to.

And ſo as it is trewe to ſaye, that he which hath a good
fyre by hym can not be a colde, menyng therby as long as
he kepeth hym by it: ſo is it trew to ſay, that who ſo haue ꝑ
ſeed of god in hym can not ſynne dedely, menyng thereby
as longe as he kepeth it. And thus ment ſaynt Johñ.

And as he that wolde ſay who ſo ſitteth by the fyre can
neuer be a cold, menyng therby that he could neuer go frō
the fyre & ſo cat he cold after, were a very ſtarke fole: ſo he

that wold ſay that who ſo haue the ſeed of god in hym can A
not ſynne/ meanyng therby that he could neuer after leſe ꝑ
ſeed, by the holy or frowardneſſe of his owne wyll & therby
ſynne dedely and be dãpned to, were mych more then mad.
And ſyrs thus meneth Tyndale/ and wold make vs all ſo
wyſe as to wene that ſaynt Johñ ment ſo to/ wherof we ſe
playne the contrary, not onely by many other playne pla-
ces of ſcrypture, but alſo by many other places of ſaynte
Johñ in the ſelfe ſame pyſtle, wyth all the olde holy ſayn-
tes that euer expouned that pyſtle of ſaynt Johñ.

And ſyth Tindale ſo ſtyffely ſtycketh in this poynt, that
the ſeed of god onys had in a mãnes harte, doth kepe hym
for euer after frõ euery dedely ſynne: let hym tell vs wher-
fore it kepeth hym not for euer from euery dedely ſynfull
dede. For Tyndale ſayth hym ſelfe, that though the ſeed B
ſhall kepe hym from all dedely ſynne / yet it ſhall not kepe
hym frõ aduowtry, nor manſlaughter, nor ſuch other hor-
ryble dedes, as poore vnlerned people in ſome contreys
be wont to call dedely ſynnes.

And therfore good cryſten reders, I ſhall in this poynt
ende wyth the good holſome counſayle of ſaynt Johñ, by
whych in the ſelfe ſame pyſtle agaynſt Tyndale, expreſſely
he byddeth vs all beware of all ſuche heretykes, as wolde
make vs wene ꝑ ſome were goddes wanton cokneys in
ſuch a ſpeciall wyſe, ꝑ what ſo euer they do no thyng could
diſpleaſe hym/ & ſome other ſo lyteil ſet by and ſo farre out
of hys fauour, ꝑ no repentaũce, no penaũce, no fayth, none
hope, no loue of god and their neyghbour, coulde bryngе
them in his fauour. Agaynſt which fond and frantyke ima C
gynacyõ/ ſaynt Johñ, though he ſay who ſo euer cõfeſſe ꝑ
Jeſus is ꝑ ſon of god dwelleth in hym & he in hym: yet he
warneth vs well and playnely, ꝑ he wolde no man ſholde
begyle vs, and make vs wene that wyth ꝑ confeſſyon and
that bylefe alone he were a good man/ but ſayth, by thys
ſhall ye ſe who be chyldrẽ of god, and who chyldren of the
deuyll/ for he ꝑ is not ryghtuous is not of god. And ſayth
alſo, lytle chyldrẽ let no man begyle you/ he ꝑ doth ryghtu
ouſneſſe is ryghtuous, and he ꝑ doth ſynne is of ꝑ deuyll.

Now may we clerely percepue, that theſe onely wordes
of ſaynt Johñ vtterly deſtroye Tyndals hereſye, grouded
vppon hys falſe expoſycion of ſaynt Johñs other wordes.
For when ſaynt Johñ ſayth here hym ſelfe, that the chyl-
dren of god and the chyldren of the deuyll be manyfeſt and

open

A pen by they⁊ outward wo⁊kes: how can that stande with Tyndals expo⁊sycyon and hys hereſye dependynge therupon, by whyche he ſayth that the trew membꝛes of the elect chyꝛch, may fall into the doyng of ho⁊ryble dedes, thoꝛowe the frute of the ſynne remaynyng in they⁊ membꝛes, & vpon great occaſyons bꝛekyng out of they⁊ membꝛes/ & yet fo⁊ all thoſe ho⁊ryble dedys done by them they be the chyldꝛen of god ſtyll, & neuer become ꝑ chyldꝛen of ꝑ deuyll fo⁊ all ꝑ doing of they⁊ ho⁊rible dedes, bycauſe they do thē not of malyce no⁊ of purpoſe, but of fraylty onely & weykenes.

ye ſe good ꝛeders openly, that ꝑ Tyndale in thys hys hereſye & falſe expoſycyon of ſaynte Johñ ſayd trew/ then ſholde ſaynt Johñ hym ſelfe ſay vntrew, where he ſayth ꝑ by the outwarde dedes, the chyldꝛen of god and the chyl- 1.Ioh.3.
B dꝛen of the deuyll be made manyfeſt & open. Fo⁊ they were not open by the dede, ꝑ notwythſtandyng the moſt ho⁊rybie dedes ꝑ coulde be deuyſed, yet they⁊ ſecrett vnknowen fayth & fraylty dyd euer kepe it ſecrete hydde & vnknowē, whyther they were at the dede doyng ꝑ chyldꝛen of god o⁊ the deuyll. And therfo⁊e where as Tyndale wold make vs wene, ꝑ hym ſelfe & hys holy feloꝛes had by they⁊ fayth the ſpy⁊yte of god, in ſuch a ſpecyall maner entred in to they⁊ holy ꝛeſtes, ꝑ none of they⁊ abompnable dedes coulde be any dedely ſynne, bycauſe ꝑ the ſpy⁊yte ſayth he dwelleth ſtyll within them: ſaynt Johñ ſayth in the very ende of that thy⁊de chappter, who ſo kepeth goddes commaūdemētes, in hym god dwelleth. And by that marke we know ſayth ſaynt Johñ, ꝑ there is dwellynge in vs of the ſpy⁊yt ꝑ he hath gyuen vs. By whych wo⁊des he declareth
C clerely, ꝑ when theſe holy heretykes bꝛeke his cōmaūdemē tes, by thoſe ho⁊ryble dedes which Tyndale hym ſelfe confeſſeth ꝑ they do, & as all the wo⁊lde ſeeth frere Luther do, in weddyng the nūne, wyth the bꝛech of they⁊ both vowys agaynſt the cōmaundemēt of god, which hath in holy ſcripture exp⁊eſſely cōmaunded them to kepe and fulfyll they⁊ vowys: ſaynt Johñ I ſaye declareth agaynſte Tyndals doctryne clerely, that when we ſe ſuche dedes in them, we maye well perceyue by them that there is at that tyme neuer a whyt of goddes good ſpy⁊yte in them.

But now no man doweth whyther of the two, better vnderſtode ſaynt Johñ/ whyther Tyndale o⁊ ſaynt Johñ hym ſelfe. And therfo⁊e good cryſten ꝛeaders, whyle ye ſe

that theſe holy fathers and authours of theſe hereſyes, A
prechynge ſo ſayntly of theyr feynge fayth, boſte them ſelf
and theyr felowes for the ſure chyldre of god, that bycauſe
of the ſpyryte can neuer ſynne of purpoſe, and therfore ne-
uer ſynne dedely, but be certayne and ſure of grace and ſal
uacyon/and yet ye ſe for all this, that beyng profeſſed mú-
kes and freres, they fall to the fleſhely feynge of nónes, of
longe purpoſe, and ſtyll perceuer therin, & fynally dyuers
dye therin to: ye maye byleue here ſaynte Johñ, that ſaye
they what they wyll, they be the deuyls chyldren in dede, &
all theyr holy doctryne is vtterly no thynge elſys but very
frantyke blaſphemy.

And therfore fynally, where as Tyndale knytteth vp
all hys mater wyth a quyppe agaynſte me, and ſayth that
bycauſe euery man that onys hath the ryght fayth is born B
of god, and therby hath the ſeed of god in hym, whych pre-
ſerueth hym ſo that he can neuer ſynne/therfore it is ſayth
he a falſe concluſyon that M. More holdeth, how a man
maye haue a ryght fayth ioyned wyth all kyndes of abo-
mynacyon and ſynne: ye ſe now that hys owne concluſyó
is ſo clerely proued falſe, that it letteth my concluſyon no
thynge at all. And yet ſhall I forther towche hys quyppe
where it ſhall haue better place, after that we ſhall come to
the chappters, in whyche he ſhall open and declare hys vt-
termoſt what he calleth fayth. But fyrſte wyll I conſyder
a lytell hys ferther progreſſe in thys chappter, in whych he
goth forth in thys wyſe.

Tyndale.

And yet euery member of Cryſtes congregacyon is a ſynner, and ſynneth C
dayly ſome more and ſome leſſe. For it is wryten .1. Johñ. 1. yf we ſaye we
haue no ſynne, we deceyue our ſelues and the truth is not in vs. And agayn,
yf we ſaye we haue not ſynned, we make hym a lyar and hys worde is not in
vs. And Paul Rom. 7. ſayth, That good whych I wolde that do I not / but
that euyll whyche I wolde not that do I. So it is not I. that do it (ſayth he)
but ſynne that dwelleth in me.

More.

Lo now ye here hys wurſhypfull rydle/in the fyrſt part
wherof he hath all redy ſhewed vs, that a trewe member of
Cryſtes chyrch ſynneth not, bycauſe it hath ꝑ ryght fayth/
and ſo is borne agayne of god and hath hys ſpyryt, and by
cauſe of that can neuer ſynne. And now he ſheweth vs in
the tother parte of hys rydle, that euery trewe member of

Cryſtes

A Cryſtes chyrche, for all that he neuer ſynneth yet he ſynneth dayly. And as he proued the fyrſte parte by the wordes of ſaynt Johñ falſely taken and vnderſtanden/ſo doth he now proue vs the ſeconde parte by the wordes of ſayn t Poule vnderſtanden & conſtrued as falſely as euer he cõſtrued ſaynt Johñ.

For where as ſaynt Poule in hys pyſtle to ỹ Romayns, ſpeketh of the pronytye and mocyons in the fleſhe remaynynge, as the relyques of oryginall ſynne, wherby we be tycled towarde great actuall dedely ſynnes, and dayly fall in to venyall: Tyndale as appereth by hys wordes nerre after folowynge, wolde we ſholde wene that ſaynt Poule meneth, that euery trew member may dayly fall into great horryble dedes, as periury, manſlaughter, and aduowtry,
B of weykenes and frayle/ and that all thoſe abomynable dedes be no dedely ſynnes yet but venyall eucrychone, bycauſe it is not the man that doth it, but the ſynne that dwelleth in hym. And whyle ſaynte Poule ſayth the wordes of hym ſelfe/Tyndale ſo layeth them forth, that he wolde we ſholde take it that ſaynt Poule hym ſelfe, or at the leſt wyſe yͤ not hym ſelfe yet the ſynne that dwelled in hym, cõmytted in very dede many ſuche horryble dedes, as the deuyll and the fleſhe dyd moue and ſtyre hym to. And then was it well ſpoken that he dyd inough. For well ye wote ỹ deuyll wolde not fere to ſet hys fleſhe on fyre, and tempte hym to lecherye & manſlaughter both/whyle he fered not to tempte our ſauyour hym ſelfe, to glotony, couetyſe, & pryde, deuyll worſhyp and ſelfe ſlaughter to. And ſaynt Poule hym ſelf Matthei. 8.
C cõfeſſeth, that for a medicyne preſeruatyue agaynſt pryde, 2. Cor. 12.
there was gyuen hym the angell of Sathan, the pryche of the fleſh, to dabbe hym in the neche and make hym ſtowpe and bete hym.

And it appereth playnely, that Tyndale taketh ſaynte Poulys wordes ſpoke of hym ſelfe, to ſygnyfye not onely ſtyrynge and incytacyons towarde dedely ſynfull dedes/ but alſo the very dedes commytted and done as he calleth it of frayle, by the vyolence of thoſe mocyons. For yͤ he meane not ſo/he layed thoſe wordes nothyng to hys purpoſe, as it appereth openly by thoſe hys owne wordes folowynge.

Tyndale.

Thus are we ſynners and no ſynners. No ſynners yͤ thou loke vnto the pro-

A

ſeſſyon of our hartes towarde the lawe of god, on our repentaunce and ſorow that we haue, bothe bycauſe we haue ſynned and alſo bycauſe we be yet full of ſynne ſtyll, and vnto the promyſes of mercy in our ſauyour Cryſte and vnto our fayth. Synners are we, yf thou loke vnto the fraylte of our fleſſhe, whyche is as the weakeneſſe of one that is newly recouered out of a greate dyſeaſe, by the reaſon wherof our dedes are imperfect, and by the reaſon wherof alſo when occaſyons be greate, we fall into horrible dedes, and the frute of the ſynne whych remayneth in our membres breketh out. Notwithſtandynge yet the ſpyryte leueth vs not, but rebuketh vs and bryngeth vs home agayne vnto our profeſſyon, ſo that we neuer caſte of the yoke of god from our neckes, neyther yelde vp our ſelues vnto ſynne for to ſerue it, but fyghte a freſhe and begynne a new batayle.

Moze.

B

Lo good cryſten readers, here haue ye herde a full vncryſten taſte of an euyll cryſten man. For now ſe ye clerely that by playne expreſſe wordes, Tyndale telleth vs that a trew member of Cryſtes chyrche breketh out in to horryble dedes when the occaſyons be great, and yet he ſayth that for all that he ſynneth not dedely. And thys is the thynge, for the proſe wherof he bryngeth forth hys fore reherſed wordes of ſaynt Poule, by whyche he wolde make it ſeme, that ſaynt Poule dyd hym ſelfe ſo to.

And yet kepeth he hys accuſtumed guyſe as farre as he can, in couerynge hym ſelfe and colourynge hys mater fro knowlege. And therfore he cometh in wyth ſynnynge and yet not ſynnyng. And for the redyng of that tydle, he ſayth that the trew members of Cryſtes chyrch are ſynners and yet no ſynners. And amonge them he ſetteth hym ſelfe, ſayenge of hym ſelfe and hys felowes, we be no ſynners yf thou

C.

loke vppon the profeſſyon of our hartes towarde the law of god, and on our repentaunce and ſorowe that we haue ſynned and alſo bycauſe we be yet full of ſynne ſtyll, and on to the promyſes of mercy that is in our ſauyour Cryſt and vnto our fayth. And ſynners are we, yf thou loke to the fraylte of our fleſhe by whiche we fall into horryble dedes, and the frute of ſynne whych remayneth in our membres breketh out.

Here wolde I that Tyndale ſholde ſomwhat more clerely tell vs what he meaneth in thys mater, whyther he meane that a trew meber ſynneth not dedely all the whyle that he relyſheth, and doth not the ſynfull horryble dede, as for enſample mãſlaughter or aduoutry. And that then agayne he ſynneth not, when that after the dede done he repenteth and is ſory for hys euyll dede, and ys forgeuen of

god

A god thorowe the promises of mercy in our sauiour Cryste, for the repentaunce & sorow & for the fayth. Let Tyndale I say tell vs whyther he mene thus/ or ellys that hym self & hys other felowes the trew membres of chrystes chyrch, do not synne dedely in the very tyme neyther, in whyche they consent to do those horrible synfull dedes, or rather in the tyme while they be in the doyng/for cõsent to the synne he sayth they neuer do.

By these wordes of hys we be no synners, yf thou loke to the professiõ of our hartes to the law of god, & vnto our repentaũce & sorow that we haue synned/ it may seme that he meneth the fyrst way, that is to wyt that they synne not all the while that they resiste the mocion to the dede, & that they synne not also, when that after the dede they take re-

B pentaunce & sorow therfore.

Now yf he meane to rede hys ryddle on thys fashyon/ then he soyleth hys straunge ryddle as bloutely, as an olde wyfe of Culnam dyd onys amonge scholers of Oren-forde, that sogerned wyth her for deth, whyche whyle they were on a tyme for theyr sporte purposynge ryddles among theym, she bygã to put forth one of hers to/ & sayed arede my ridle, what is that I knewe one that shott at an harte & kylled an haddoke. And when we had euery body mych mused how ỹ myght be, & thã prayed her to declare her ridle her selfe/ after longe request she sayd at the laste, that there was onys a fysher that came a londe in a place where he sawe an hart and shott thereat, but he hit it not/ & afterwarde he went agayne to the see and caught an had-

C doke and kylled it. And surely Tyndale redeth hys ryddle mychelyke, yf he vnderstande by hys ryddle they synne and yet synne not. That they synne not whyle they resiste ỹ mo cions, nor when they repent the dede / and that they synne whyle they be in doynge. For that is no more to say but in one tyme they synne, and in another they synne not. And when they synne then they synne / and whẽ they synne not than they synne not. were not here a wyse ryddle wene ye & well declared, yf he mene it thus? And that he so meneth I saye it semeth by hys wordes afore rehersed / and also by these that he sayth, *the spyrit calleth vs home agayne.* whereby it se-meth that he meneth, we were onys gone from home and after warde be brought agayne.

Howbe it on the tother syde, he maye peraduẽture mene

by

by theſe wordes, we be no ſynners yf thou loke to the pro- A
feſſion of out hartes towarde the lawe of god / that euyn
ſtyll in the very tyme in whyche they go aboute to bringe
theyre horrible dedes to paſſe, and in whych they do theym
to/ yet profeſſe they the lawe of god ſtyl with theyre harte.
And ſo may he ſeme to mene as well by other wordes in ỹ
chapitres folowyng, as by theſe wordes in thys preſente
chappytre, where he ſayth, *we caſte neuer of the yoke of god from our*
neckes, neyther yelde our ſelues vnto ſynne for to ſerue it, but fyghte a freſhe
and begynne a new batayle. By theſe wordes it ſemeth, and of
trouth ſo I trowe he fully meneth, as appereth by ſundry
other chappyters of this boke/ & yet moſte eſpecyally by hys
expoſicyon vppon the fyrſt pyſtle of ſaynt Iohñ: ỹ though
they ſynne in that they haue the mocions of ſynne, the reli- B
ques of originall ſynne remaynyng in the fleſſhe, yet by-
cauſe they be borne of god by the ryghte faythe, that is as
Tyndale expouneth yt, by the byleefe of the fayth confeſ-
ſed by ſaynt Peter, that Ieſus is Chryſte the ſon of god &
our redemer/ and bycauſe they haue that byleefe, not only
thorow the wordes of men preched vnto theym, whyche
faythe is as he ſayethe hereafter but hyſtoricall, fayne,
and ſone goone/ but haue yt graué in theyr hartys by god
(whych he calleth hereafter the feiynge fayth) by whyche
fayth he ſayth that they fele theym ſelfe to byleue in god, &
put theyr hole hope and truſte of ſaluacyon in god, by the
paſſyon of Chryſte without any reſpecte of any good wor-
kes/ & fele and be ſure that god loueth theym, & that they be
in hys fauour, & be trew choſen mẽbres of his elect chyrch,
and ſhall neuer be dampned/ and by thys feiyng faythe be C
borne of god, & that therfore they haue the ſpyryt of god in
theym, by reaſon wherof they can neuer ſynne dedely/ for ỹ
ſpyryt (ſayth he) ſhall neuer ſuffer theym to ſynne of purpo
ſe, but all the horryble dedes that they ſhall do, ſhalbe one-
ly of wekenes and frayletye of the fleſſhe vppon grete oc-
caſyons, when the frute of ſynne that remayneth in theyre
mẽbres breketh owte: for thys cauſe he ſayth that though
the mocyon of the fleſhe towarde horryble dedes be ſynne,
and therfore they ſynne/ yet bycauſe of theyr feiyng fayth,
they kepe ſtyll in theyre hartes theyre profeſſyon towarde
the lawe of god. And when they haue done the dedes & ta-
ken a fall/ yet caſte they neuer of the yoke of god of theyr
nekkes/ nor yelde them ſelf vnto ſynne to ſerue it, but whẽ
the

¶ the rage is ones passed, then ryse vp lyke lusty galyardes agayn, & fyght a freih, & cry a new feld a new, & begynne a new batayle/& then is (saith he) all forgiuē the qwyte, & they clene assoyled of god both from synne & payne/ & no payne shall suffer any tyme after for the synne passed before, neyther in purgatory nor in thys worlde neyther. And therfore neyther in gopnge about theyr horryble dedes, nor in the commyttyng of them/he sayth they neuer synne dedely nor neuer can, be the dede neuer so abompnable. And suche as farre lesse were dedely and dampnable in a nother man, that were not so borne of god by suche a feipnge fayth as they be, nor hadde receyued the seed of god in hym as they haue/whyche seed ones had can neuer suffer them to synne of purpose, and therfore neuer dedely after.

¶ All be it that as I haue ofte tolde you, Tyndale partely for the vncertaynlye of hym selfe in hys opynyons, after whyche he grysped and longe felte aboute here and there in the darke, ere euer he well wyste where he wold reste and setle hym selfe/ and partely bycause he perceyued in hys owne conscyence hys heresyes not onely so noughty, but also so sotrisshe that he was ashamed of them/and therfore euer so labored to set hys wordes in suche obscure & dowtfull fashyon, that he myghte haue alwaye some refuge at some starlynge hole: yet of very trouth in conclusyon, whē he sawe the worlde war in some partys of Almayne so surely fyxed and confermed in all kynde of heresyes, ꝑ there coulde none errour so folysshe nor so frantyke be deuysed, but a man myghte he bolde to set it forth, & sholde not fayle ¶ to fynde fonde felowes inow to folow it/hoppyng then that he sholde lytell & lytell at length bringe the people of thys realme vnto the same poynt, he hath fynally so set forth the mater in this boke of his answere vnto my dyaloge, & yet mych more openly in his exposycyō vpon the fyrste pystle of sayne Johñ, that any lerned man which aduysedly redeth those twayne, shall neuer after dowte, but ꝑ his rydle of the trew mēbre of theyr electe chyrche synnyng euer & yet synning neuer, he meneth very playn & expressely i such maner as I haue now last declared you. And therfore let vs now cōsider how he may mayntayne his menyng, & what good frute wyll folow therupō, in ꝑ feipng of such holy mēbres.

Syth Tyndale agreeth, that bothe Luther & hym selfe, and all other the trewe membres of the electe chyrche, may

do greate horryble dedes ſuche as he denyeth not to be in other men dedely and dampnable: we muſt enſerche with hym and aſke of hym, what is the thynge that maketh the ſame horryble dedes whyche ſholde be dedely in a nother, to be not dedely in Luther or hym, or any ſuche other trew membre of theyr electe chyrche. A

He wyll peraduenture anſwere vs & ſay, it is no dedely ſynne in them, bycauſe that god doth afterward vpō theyr repentaūce & ſorow taken for theyr ſynne, forgyue them the deth & all maner of payne dew to ỹ horryble dede by them before cōmitted/& that therfore it is not dedely to them, by cauſe by goddes remyſſyon and pardō it is prouyded that they ſhall not dye. Thys anſwere of Tyndale is very ſlender/for it implyeth the cōtrary of ỹ it ſholde proue. For it declareth ỹ the dede is dedely, & that he ſynneth dedely. For elſys god dyd not pardon hym the deth vppon hys repentaūce, yf deth were not dew to hys dede. B

And I do not now lay to them the tyme before theyr cōſent vnto the dede, nor the tyme of theyr repentaūce after theyr euyll dede/but the tyme in whych theyr wyll cōſented and agreed to do it, & the tyme in which they dyd it in dede/ in thys mene tyme ſay I they ſynne dedely in dede.

Nay ſayth Tyndale, for afterwarde we repente, and by and by god forgyueth vs the deth, for hys mercy in our ſauyour Chryſt, and for our fayth, and for hys promyſes. C

Thys wyſe anſwere is mych lyke, as though he wolde tell vs that one which had robbed a chyrche were a theſe & yet not a theſe. A theſe bycauſe he had ſtole away ỹ chalyce, & yet not a theſe bycauſe ỹ kyng had gyuē hym a pardon.

Tyndale wyll yet happely ſay, ỹ the theſe was not ſure before ỹ he ſhold haue his pardō after/but Luther & he & ſuch other trew mēbres of theyr electe chyrch, be ſure by goddes promiſes, ỹ vpō theyr repētaūce they ſhall haue theyr pardō.

But then aſke we hym agayne, though he knowe by the promyſe that vpon repentaūce he ſhall haue pardon / how knoweth he and what promyſe hath he, that when he hath commytted horryble dedes, he ſhall haue after the grace gyuen hym to take ſuch repentaūce as ỹ pardō ſhall folow.

Hereto ſhall Tyndale ſaye that hym ſelfe & hys feloweſ do fele by theyr felyng fayth, that they be borne of god, and that they haue his ſeed within them/by whych they be well aſſured that they ſhall neuer do any ſuch dede, as they ſhall

ſpyrytually

A spyrytually dye for/but is very sure and keleth well by hys
kelyng kayth, ꝑ the spyryt wyll call hym home agayn after,
be he neuer so farre gone, and wyll cause hym to repente, & so gete hym hys pardon.

Of thys oppnió be they very surely/wherof ye se well so loweth no lytell occasyan of bolde settynge forwarde vnto synne. For yf a prynce wolde promyse euery man a perdon byfore hand, ꝑ wold so surely truste vpon his promyse, as what so euer he shold do he wolde not let to come & aske it/ no mã dowteth I suppose what plenty thys promyse wold make of all kynde of vnthryftes. But as for god, though he haue made a trew kaythfull ꝓmyse of pardó, to all trew repẽtaũtes & penitẽtes what minde or purpose so euer they had byfore (the truth of which promyse Tyndale yet myl-
B trusteth in them ꝑ synne willyngly & of purpose, & playnely sayth ꝑ they shall neuer haue pardon) yet hath our lorde of his godnes & wysdome left one bryde boũde about mẽnes heddes to refrayne them frõ boldenes of synne, ꝑ is to wyt ꝑ they can not after they? synfull dedes repente agayne of thẽ selfe without his spetyall grace. which though he doth of his goodnes comẽly offer/yet be they not put in surty by fore, ꝑ it shalbe so offred vnto thẽ. But ꝑ yf they so boldely make them self sure therof byfore, ꝑ the corage therof gyue them occasyó to synne/it may be ꝑ cause ꝑ god shall clerely withdraw it frõ them, & neuer offer it them after. And thys vncertaynty of grace to folow is ꝑ bryde ꝑ refrayneth our boldenes/where as Tyndale & his holy felowes the trewe mẽbres of Crystes chyrch, feling by they? feling kayth that
C after they? horrible dedes done, they shall vndowtedly take repẽtaũce & so gete they? pardon/ haue this bryde of drede cast of they? hed, & therfore are redy lyke vnbrydled colres to rũne out at rouers in all horrible dedes whyther so euer ꝑ occasyõs of they? wyld affectyõs, & the synne as Tindale sayth brekyng out in they? mẽbres, lyst to cary theym. For whẽ they be caryed out vpõ occasyõs by ꝑ deuyll & ꝑ flesh/ then Tyndale calleth it but frayltye & infyrmyte, & no wyll in no wise nor no malycyous purpose. And therfore of this heresy, without which they can not defende they? other, ye se what good frute must folow. And yet suppose ꝑ Tyndals false heresy were trew, & ꝑ they were as certayn & sure of re pẽtaũce, & therby of remissyó & pardon, as they say they be/ this wold not yet mayntayne his mater. For though that a traytoure were so well acquaynted with the condycyon of

hys kynge, that he veryly knewe that when he hadde all A
wrought that he coude in his traytorouſe purpoſe agaynſt
hym, he ſholde yet after obtayne his pardon, and therupon
boldely ſo dyd, vpon ſome occaſion and hope of ſome hygh
promocyon, and afterwarde were not deceyued but obtay-
ned hys pardon in dede: yet had he ben for all that a ſtark
traytour in the meane whyle, and hadde dedely treſpaſſed,
though the deth folowed not, but the faute were fully for-
gyuen. And ſo mych the more traytorouſe wretche, in how
mych the prynce were of hys nature more benyng and mar
cyfull. And thus ye ſe playnely that Tyndale to proue his
rydle trewe, that though he ſynne he ſynneth neuer dedeli/
muſte ſeke ſome better ſhyfte then thys.

Tyndale wyll ſaye that hys felowys & he do not ſynne
dedely in the tyme of the doynge of ſuche horryble dedes, B
bycauſe as they ſay they do them not of purpoſe nor wyl-
lyngly, nor do not cõſent vnto ſynne to ſerue it/ but all the
whyle that they go there aboute, and all the whyle alſo in
whyche they be in doynge, they reſyſte it in theyr wylles, &
haue ſtyll in theyr hartes theyr profeſſyon to the loue of the
lawe, and be ſory that they ſhall breke it/ & fynally do breke
it agaynſt theyr wyll by greate occaſyons gyuen, whyche
cary them forth to the doynge of thoſe horryble dedes, in a
rage of the ſynne brekynge out of theyr membres. whyche
horryble dedes after the rage ones paſſed, they repente all
waye and forthwyth be clene forgyuen.

Is not here good reder a goodly defence and a godly? C
And vndowtedly thys is theyr very defence in defendynge
them ſelfe from dedely ſynne, as Tyndals awne wordes
as well in thys chappter as in other folowynge, do playne
and clerely ſhew.

But now ſeeth euery good chryſten man well inowgh,
Pſalmo.140. that they be wyckedly occuppyed, in ſekyng as holy Dauid
ſaith, excuſes for theyr ſynne. For there is no man doth any
ſuche dede agaynſte hys wyll/ but all be it that he reſyſte ỹ
mocyon of the deuyll and the fleſh at the fyrſte, & cleuynge
to the contrary ſtyrynge of god and hys good angell, re-
pugneth and ſtryueth agaynſte the ſynne and is peraduen
ture loth to be brought therto/ whych doyng is very godd,
and therby good folke fynally caſte of and ouercome all
thoſe temptacions thorow the grace of god wurkyng with
thẽ: yet ſuche as in concluſyon fall to the doynge of thoſe

horryble

A horyble dedes whyche they be tempted to, though they be not fully so cuyll as other that resyste the deuyll nothynge at all, but rather runne on apace towarde hell them selfe, then tary tyll the deuyll come to cary them/yet do they vndowtedly thorow they? owne defaute fall from the grace wyllyngly, that holpe them whyle they resysted. And as it were a cowarde that had fought a whyle, wolde sodaynly caste awaye bothe bukler and swerde, & fall downe at hys enemyes fete, and yelde hym selfe in to hys enemyes handes: so do these folke which cõmytte those horyble dedes, after a whyle resystynge, by whyche by goddes helpe they sholde haue had the victory yt they wolde haue perieuered in the fyght/they chaunge they? mynde by ? faute of they? owne fre wyll, thorow the delectacyon of the synfull dede,
B and so consent vnto the same, and then seke them selfe the waye to come thetto, and the deuyll helpeth them to fynde it/and so breke they wyllyngly goddes commaundement, and fulfyll the pleasure of the deuyll and the luste of the fleshe. whyche wylfull fallynge from god and hys grace, vnto the deuyll and the flesh/what god man dowteth to be dampnable dedely synne?

And therfore whan Tyndale telleth vs that Luther and he and suche other trewe membres of they? chyrche, whã they commytte ony suche horyble dedes, do not cõmytte theym wyllyngly, bycause they do commytte theym vpon great occasyons, and be caryed awaye spyte of they? tethe with the rage of the synne that breketh out of they? membres: saynge my charyte spr I beshrewe they? knaupsshe membres, out of whiche they? synne breketh forthe with suche a
C rage. Let theym cast on colde water with sorow, & quenche that rage.

For without the defawte of they? owne fre wyll, all the deuyls in hell can neuer caste vpon theym suche an hete, that shalbe able to bringe theym into that vyolent inuyncyble rage, to compell theym vnwyllyngly to do suche horyble dedes. For god hathe promysed as in playne scrypture appereth, that he wyll neuer so suffre theym. God is 1. Corinth. 10.
faythfull sayth sayntPoule, whiche shall not suffre you to be tẽpted aboue ? ye may bere/but with the tẽptacyon shall also make you a way to get out, so that ye may well welde it. And whan saynt Poule hym selfe, lest the greatnes of 2. Corinth. 12.
his hyghe reuelacyons myght haue set hym vp in an hygh

pryde, had thorow goddes great mercyfull goodnes the A
angell of Sathan the pryncke of the fleſſhe, gyuē vnto hym
to bete hym, & that in ſuche wyſe that he was fayne thryes
to cry to god to take it away: our lord agayne ſhewed hym
that it was not good for hym to lacke it ſo ſoone, nor to
haue it ſo ſodenly taken away from hym / but ſhewed hym
that his grace was ſuffycyent. whoſe ſtrengthe in man-
nes feblenes ſo worketh with the fre wyll of hym that pur-
poſeth to contynue good, that all the deuyls in hell ſhall ne
uer be able to put hym in ſuche a rage, that may cary hym
towarde horryble dedes one here bredth forwarde agaynſt
his wyll. And thus ye ſe that Tyndale as towchynge his
ryall rydle of ſynnynge and ſynnynge not, is now brought
to that poynt that he can not rede his owne rydle hym ſelf/
excepte he wyll peraduenture ſaye that it is neuer dedely B
ſynne though it be doone wyllyngly, but yf a man conſent
to the ſynne, and than wyll vnderſtande therby, that he cō-
ſenteth not to the ſynne that conſenteth to the dede, but yf
he conſent that the dede ſhulde be ſynne/ & ſo that he which
agreeth to do auoutry doth not ſynne, bycauſe he doth not
conſent that aduoutry ſhulde be ſynne, but rather wolde it
were none. Excepte Tyndale mene ſome ſuche farre fette
wyſe inuencyon / elles can I not in good faythe percеyue
how he can helpe Luther and hym ſelfe and other holy he-
retyques the trewe membres of theyr elecꝛe chyrche, from
conſentynge to ſynne/whan they do as he confeſſeth hor-
rible dedes vpon great occaſyons thorow the rage of ſynne,
buddyge and brynginge forthe the fruyte that bredeth out
of theyr vngracious membres. C

For yf he take for any helpe of theſe wordes, where he
ſayth that they yelde not theym ſelues vnto ſyn for to ſerue
it/as though other folke whan they do ſynne do entende to
ſerue ſynne/but they for holyneſſe of theyr feyngne faythe,
in the doynge of theyr ſynnes do not entende to ſerue the
ſynne, but to make the ſynne to ſerue theym and do theym
pleaſure at theyr owne luſte and lykynge: let hym for an-
ſwere loke how ſaynt Auſtayne mocketh in lyke caſe an
olde fyloſopher / whiche beynge aſked why he was not
aſhamed to haue an harlot as other rybaudes had, anſwe-
red for his defence that there was great dyfferēce betwene
his dede & theyrs. For as for theym they had not the har-
lot but the harlot had theym. But as for hym he had the
harlot & not the harlot hym. And ther was by ſaynt Aym,

a proper

¶ a proper reason and a trym. A sayer bost for a philosofer to haue an harlot at his will, that lay with euery man bysyde at her will. Now Tyndale maketh here a lyke bosse for to excuse hym and his felowes, sayenge, *we fall when the occasyons be great into horryble dedes, and the fruyte of the synne which remayneth in our membres breketh out, but yet we neuer yelde our selues vnto synne to serue it*/menyng of lyke wyse that the synne shall serue the, as the harlot dyd the folysshe philosofer. But our sauyour hym selfe wypeth away clene all the worshyp of Tyndales worde, whan he sayth playnly that who so euer do synne, is by the doynge bycome the bonde thrall of synne. And so by ꝑ very trewe tale of Chryst, Tyndales false tale is auoyded. For whan so euer he pelteth hym selfe to do horryble dedes, whiche he sayth they fall in vpon great occasyons,
¶ whan the frute of the synne remaynynge in their myscheuous membres breketh out at large/than forthwith for all their feynge sayth, by their foule fleshly feynge in the doynge their fylthy deuelysshe dede, they yelde them selues to serue the synne, and by the synne to serue the deuyll/& the deuyll to serue them agayne, fyrste here for a lytell whyle with a lytell fylthy pleasure, and after in hell for euer with blowynge the fyre aboute them.

For as towchyng Tyndales wordes folowynge, where he sayth they wyll ryse and fyght a freshe and begynne a new batayle: these wordes make nothynge to the purpose/ for they were neuer able to ryse agayne alone. And yf god lyfte them vp as many tymes he dothe/ yet were they not sure that he so wolde for he dothe not euer so to euery man.
¶ And of which sorte hym selfe is, that can he neuer tell what so euer he dothe.

And also yf he dyd alway so, ꝑ that they were also sure byfore that he wold allway so do after/ yet can it not serue Tyndale in this poynt. For we speke of the dedely synne in the tyme of his fall, and of the seruytude and thraldom that he lyeth in, all the whyle that he lyeth prostrate vnder the deuyls fote, and not that after that god hath goten hym vp agayne, and therfore those wordes wyll not helpe

How be it of trouthe Tyndales wordes wryten a lytell before, yf they were trewe as they be not, wolde make more for the prefe of his purpose/ where he sayethe that thoughe they fall into horryble dedes, vpon great occasyons whan the frute of the synne remaynynge in their fleshe breketh

out of

out of theyr membres, yet they neuer caſte of the yoke of A
god fro theyr neckes.

Theſe wordes yt they were trewe, wolde make in dede
ſomwhat for theyr purpoſe. For yt it ſo were that for all the
doynge of theyr horryble dedes, they dyd neuer caſt of the
yoke of god fro theyr neckes: than myght it ſeme that in
the tyme of the doynge they dyd not yet ſynne dedely, ſyth
theyr neckes were yet ſtyll bouden within the yoke of obe-
dyence to the loue of god, & that they had not ſhaken that
yoke of.

But of truthe thoſe wordes are vntrew. For whan they
do thoſe horryble dedes, whiche god hathe vpon peyne of
eternall dethe preceyſely forboden them/ & whiche no temp-
tacyon can cauſe them ſo to do agaynſt theyr wyll, but that
they myghte by goddes helpe leue yt vndone yt they B
wolde, ſyth god neuer vſeth to deny the helpe of his grace,
tyll man leue of his holde by ſlouth or frowardnes of his
owne fre wyll/ therfore I ſay whan they do thoſe horryble
dedes thorough the frute of theyr ſynne brekynge out of
theyr beſtely membres, they do by the dyſobeyng of his pre
cepte, ſhake of the yoke of god for the whyle/ as an euyll
tatched horſe ſhakes of ſomtyme the bridle & runneth out
at large. And than agayne yt it happen that at goddes cal-
lynge on, they repent & do penaunce, & purpoſe to amende
& be better, than is the yoke put on agayne/ as an vnbrydled
horſe ſomtyme whan he is folowed ſtandeth ſtyll & ſtay
eth at his mayſter his whyſteiyng, and ſuffreth his bridle
to be put on agayne.

Now yt Tyndale ſay ſtyll, that bycauſe of his feiynge C
fayth, whiche whan he hathe ones goten he ſayth he can ne
uer leſe after, and that therfore he can neuer after do dede-
ly ſynne, not euen whyle he is in the doynge of ſuche hor-
rible dedes, as he conſenteth that he may fall in thorow the
frute of the ſynne that breketh out of his membres: I wolde
aſke hym yet ones agayne, what is þ thynge that after the
rage paſſed he ſo ſore ſhuld repent and ſorowe. For as hym
ſelfe ſayth, that thorow ſuche repentaunce he may haue re-
myſſyon/ why ſhuld he be ſo ſory for the dede, to the entent
to be by ſorowfull repentaunce made partener of pardon
and mercy and reſtored to ſyke, yt he cõmytted in the doyng
no manet of dedely ſynne.

If he ſay for ſorowe that he hathe offended god, whiche

greueth

A greueth hym for the loue & reuerence that he bereth hym, and not for any fere of hell/ whiche fere is but scrupie and bonde, and therfore not meerly for suche holy folke as Luther is and hym selfe: I answere hym yf that he say trew, that he consented not, but all was done agayne his wyll/ god was not angry with hym nor offended by hym, nor his synne no synne at all. For as sayut Austayn sayth, yf it be done without the wyll it is not synne.

Fynally yf he stycke styll in this poynt, that in ỹ doynge of those horrybie dedes, they synefy selynge sayth, whiche can not as they say but worke well, standeth styll in theym all the whyle that they be doynge these horrybie dedes that they fall in vpon great occasyons, thorow the frute of the synne that breketh out of they membres/ and that they therB fore do not those horrybie synfull dedes them selfe, but the synne that remayneth in they membres / and that they resyst the dede all the whyle they be in doynge, and do not consent nor agre there vnto, nor do it not with they harte but onely with they membres: it wyll be then a wonderous case in my mynde to consyder, what maner a medytacyon and what maner conflycte haue they in the selfe betwene they harte and they membres, when the frute of the synne that remayneth in they flesshe agaynst the profession of they harte to the lawe of god, breketh out of they membres into suche horrybie dedes, as take they bodyes that were the membres of god, and make them as sayut Poule sayth the membres of a synfulynge harlot. Fyrst when the deuyll vpon some syght of a wanton woman, putteth that suggestyon in they hartes / they make no crosse of lykelyhed neyther on they forehed nor on they brest nor any wher about they body. For suche blessynge and crossynge Tyndale calleth waggynge with fyngers in the ayre, and dum ceremonyes and ymage seruyce. But lyke holy spyrytuall fathers borne agayne of god and the spyryte, they resyste manfully fyrste, and a great whyle. But whan they resorte vnto her and talke with her more and more, and all agaynste they wyll ye wote well/ for the deuyll dryueth them thyther, and he must nedes go whom the deuyll dryueth: then all the way they go they say to god and them selfes, yrys though I go thyther with my fete, yet I wyll not agre to go thyther with myne harte lo. Nor I wold not come at her at all good lorde, sayuynge that vpon the great occasyon that I had when I saw her onen/ I then lyked her so well that I

C

1. Corinth. 6.

am now caryed thyder eué in a rage. But yet for all ꝑ rage A
I wyll not caſt of thy yoke good lorde, but I wyll cary thy
yoke ſtyll about my necke to bedde with her, & put it about
her necke to, & yoke vs bothe to gether. And yet after all
this lo, when all the rage is paſte ꝑ now harpeth me forth
in an hete thorow the frute of ſynne, which remaynynge in
my fleſſhe breketh out of my members/then wyll I repent
it good lorde & be ſory therfore, and retourne agayne from
her to the, or ellys bringe her yoked with me to. And then
wyll I pray the of pardon. And then thou moſt nedes good
lorde forthwith at the fyrſt worde, gyue me full remyſſyon
of ſynne & payne, & all by our holy father the popps leue, ſo
that I ſhall neuer be punyſſhed therfore, neyther in hell,
purgatory, nor i this world neyther. And this good mynde
good lorde wyll I kepe ſtyll and neuer let it fall out of my B
harte/ſo that all the whyle that I lye baſſyng with Beſſe,
& I am doynge ꝑ horryble dede with my body/yet wyll I
neuer agre therto wyth my harte. Or yf I myſhappe for
weykenes and frayle to conſent vnto the dede/yet wyll I
neuer conſent to the ſynne of the dede/for it ſhall neuer be
ſynne by my cõſent. Or yf I do cõſent to the ſynne/yet wyll
I not cõſent of purpoſe & of malyce as the deuyll doth, but
of weykenes and frayly as other holy folke do. Nor at the
fertheſt I wyll conſent no ferther to the ſynne, but that the
ſynne ſhall ſerue me, & not I to ſerue the ſynne in no wyſe,
I wyll be well ware of that. For I thanke the good lorde
the ſeed of thy ſpyryt that thorow my feleyng fayth is in me,
can neuer ſuffer my harte to conſent to be ſeruaunte to any
ſynne, how horryble ſynnys & how many ſo euer my mem- C
bres do. And therfore euyn whyle I am in doyng/ꝑ thanke
be thyne good lorde I do neuer ſynne dedely, nor neuer
ſhall, nor can/nor neuer am by any ſynne out of thy fauour
nor neuer ſtande out of the ſtate of grace for any ſynne that
I do or can do, be they neuer ſo many or neuer ſo horryble/
and ſuche as one of theſe peuyſhe poppyſh pappyſtes ſhall be
dampned to the deuyll, yf they do but the fyftenth parte of
ſome ſuche one, and all for faute of ſuche a feleynge fayth,
and ſuche good medytacyons as I haue.

Is not here a godly medytacyon trew ye. Forſothe I
ſuppoſe ye ſhall not fynde ſuche a nother in all the medyta
cyons of ſaynt Barnarde, as holy a man as he was. And
I aſſure you Tyndale and hys felowys, yf theyr holy here
ſyes be trewe/muſte nedys in the doynge of euery ſuch hor

ryble

A ryble dede as Tyndale telleth vs that they fall in, by the ragyouse occasyõs of the synne breakyng out of theyr wryed ched membres/they must I say nedes haue some such maner of medytacyõ in theyr holy hartes, yf they shall both do those horryble dedys, & yet in the tyme of the doyng neuer consent vnto the synne to serue it, but cõtynually kepe styll in theyr myndes the professyon & purpose towarde the law of god/& in all ỳ tyme of theyr horrybie doyng/neuer onys shake of ỳ yocke of theyr bond toward god/but both abyde bouõden styll vnto god, and yet ronne lose at large after the deuyll. These twayne bothe at onys wythout some suche medytacyon can neuer stande to gyther.

Fynally for cõclusyon of this his worshyppfull chappter of euer synnynge & neuer synnynge, where as Tyndale as
B though he had clerely proued the thyng whereof he proueth nothyng, cõcludeth agaynst me in thys wyse, *And therfore it is of als cõclusion that M. More holdeth, how that a man may haue a ryghte fayth ioyned withall kynde of all abommacyon and synne:* I conclude agaynst Tindale ỳ he cõcludeth clereiy ỳ same. And yet cõclude I farther for all ỳ, that I cõcluded trew & that he cõcludeth false. And thus bycause ỳ in this chapiter Tindale is as it semeth by his euer synnynge & neuer synnynge, set vpon redyng of rydles for his recreacyon: I put hym my ryble to, ỳ he & I be agreed, & yet we be not agreed / & that he sayth as I say, and yet I say not as he sayth. For where as I sayd & trew I sayde, that a ryghte fayth may stande & abyde with all abomynacyõ/menyng therby that the trew ryght bylefe of all the artycles of ỳ catholyke fayth maye
C be in a man, & yet he may (that bylefe styll stãdyng) fall in to many dedely synnes, without any wrong oppnió taken agayst the ryght bylefe: now cometh Tyndale & agreeth vnto that, so ỳ he & I be therin agreed. But than wolde he fayne saue his worshyp with sayeng nay/& therfore he denyeth that we be agreed. For he sayth ỳ the thyng which I call the ryght fayth, is not the ryghte fayth. For though a man byleue sayth he neuer so ryght, without any wronge oppnió in any artycle of the fayth/yet but yf he haue trewe trust & full vndowted hope in god, & cheryte therwith also, which fayth he must nedes ensew therupon, els hath he no ryghte fayth. And so Tyndale auoydeth me not with any prouynge, that abomynacyon and synne can not stande wyth the thynge that is in dede a ryghte fayth / but that

abomynable ſynne can not ſtande with the thynge whych A
hym ſelfe calleth the ryght fayth / bycauſe it pleaſeth not
hym to call a ryght fayth, that bylyefe that is right inough
and hath none artycle wronge therin for as farforth as per
teyneth to the nature of onely fayth, but yf it be both fayth
and hope and cherite to / wherin amonge all lerned men
that here vs bothe and ſe hys ſotle ſhifte, he wynneth ſo
mych worſhyp therby, that he maye ſurely be mych aſha-
med therof, as often as he thynketh therof.

But marke well good reder, that he cõmeth forth after
and ſayth, that hym ſelfe and ſuche other hys holy compa-
nyons the trewe membres of theyr electe chyrch, as haue ꝑ
ryght fayth and the felynge fayth to, that is to wytte after
hys owne doctryne full fayth full hope and cherite bothe,
ſo ſurely that it can neuer fall from them / maye yet for all B
theyr ryght fayth fall into abomynable ſynfull dedes, vpõ
great occaſyons brekyng out of the frute of the ſynne that
remayneth in theyr ſynfull membres / and maye for a ſpace
perſeuer in thoſe horryble ſynfull dedes, and yet all that
whyle theyr ryght fayth doth contynue, and theyr abomy-
nable ſynfull dedes to gyder. And ſo by Tindale hym ſelfe
all abomynacyon and ſynne maye ſtande to gyther
wyth the ryght fayth, that is not onely wyth the
ryght bylyefe alone as I affermed, but wyth
the ryght bylyefe & wyth good hope & che-
rite to as Tyndale ſayth, whyche I
ſay is playnely falſe. For ſurely
the thynne ſotelty therof
my grose wytte can C
in no wyſe per-
ceyue.
And thus good
chryſten reders for con-
cluſyon, ye now clerely ſe to
what folyſſhe concluſyon he hath
brought hym ſelfe in concluſyon / and all
thys chappter of his with his royall
rydle of ſynnynge and not ſyn-
nynge, is royally ronne
to ryghte nought.

¶ How a chrysten man can not erre, and how he may yet erre.

Tyndale.

AND as they synne not, so they erre not. And on the tother syde as they synne, so they erre / but neuer vnto deth and damnacyon. For they neuer synne of purpose, ner holde any errour malycyously synnynge agaynste the holy goost / but of weakenes and infyrmitye. As good obedyent chyldren, though they loue theyr faders commaundementes, yet breke them ofte by the reason of theyr weakenes. And as they can not yelde them selues bond vnto synne to serue it / euyn so they can not erre in any thynge that sholde be agaynste the promyses whiche are in Chryste. And in other thynges theyr errours be
B not vnto dampnacyon, though they be neuer so greate, bycause they holde them not malycyously.

Moze.

SHall good chrysten readers make no longe wozke aboute thys chappter. Foz syth the hole somme therof is as ye se no thynge ellys in effecte, but that the trew membzes of Tyndals electe chyrche, do ofte erre and yet neuer erre, euyn in lyke maner as they often oz rather alwaye synne and yet neuer synne / whyche hys manyfolde folysshe herelyes in euer synnynge and neuer synnynge, I haue many maner wyse playnely refelled and confuted in the
C chappter nexte befoze: I maye therfoze & wyll take a great dele the lesse laboure and busynesse in thys.

I wyll therfoze but put you in remembzaunce that all hys mater standeth onely in thys, that hys trewe membzes of hys electe chyrche, after that they haue onys goten the trewe fayth that sayntPeter confessed / vnderstandyng the same in suche erronyous wyse as Luther and Tyndale teche them wyth many playne pestylent herelyes therin, as I haue befoze openly and clerely declared you / and when that they haue onys attayned that fayth, not wyth an hystozycall maner as a man maye beleue a story, but wyth a feleyng fastnyng as the chyld byleueth that the fyze is hote, bycause he hath burned hys fynger, as Tyndale wyll tell you in a nother chappter after / who so (sayth he) hath onys in suche a fastnyng attayned and goten that fayth / that is

to wytte who so euer is ones enfect with those heresyes, in such a fast felyng fashyon, can neuer after erre dāpnably. And why? For two causes sayth Tyndale. One bycause ꝑ lyke as they can not synne of purpose, but of weykenesse & infyrmyte/so can he neuer erre in any thynge at all, ꝑ shuld be agaynst the promyses that are in Chryste. A

Another cause is, bycause what other errour so euer such a trew faythfull electe mēber of his electe chyrch happen to falle into, so that it be not agaynst the promyses that are in Chryst, can not be dāpnable be it neuer so grete/all though the trueth that is contrary to that errour, be wrpten sayth Tyndale euyn in the very gospell it selfe. And why can it be no dedely synne? bycause sayth Tindale that an electedmen ber of his, can not holde it malycyously.

So that by this ye maye clerely se, that Tyndale affermeth & techeth for a treuth, that in all other thinges bysyde the promyses/a trewe member of hys electe chyrche maye somtyme erre, but neuer malycyously/and that is to wytte neuer but of weykenesse and furmentye, as hym selfe hath often all redy declared. And therfore they can not in any suche thynge synne dedely nor dampnably, be the thynge neuer so greate, and also wrpten in the very gospell as he sayth after to. B

By thys also ye may clerely se, that concernyng the promyses that are in Chryst/ he sayth that a trew member can not erre at all, neyther malycyously nor of frayle. For syth he graunteth errour of infyrmyte in other thynges onely that towch not the promyses/ye māy clerely perceyue that concernynge the promyses he holdeth that a trew mēber of his electe chyrch can not erre at all in any maner of wyse, neyther of malyce, nor purpose, nor frayle, nor weykenes, nor infyrmyte. So ꝑ as he putteth i all other poyntes, onely malycyouse errour to be dedely synne & dāpnable/ so putteth he concernyng the promyses, euery maner of errour to be dedely synne and dāpnable/be it of purpose and malice, or of infyrmyte, frayle, or weykenes/ and for that cause a trew member of his electe chyrche can neuer fall therin. C

For yf he ment not thus, he wolde not so deuyde these two kyndes of errour/ one agaynst the promyses, and the other agaynst other thinges, as ye se hym do/but yf it were to teche vs that the tone were dedely synne and dāpnable euery waye, and the tother neuer dampnable, but yf it were

holden

¶ holden of malice/and that therfore the trew member of his
electe chyrch maye erre in the tone kynde, so it be not malyce-
ously, bycause that ellys it is not dampnable nor dedely
synne. But in the tother concernyng the promyses, he can
neuer erre at all. And why? but bycause that euery errour
therin were dedely synne and dampnable/& that one of his
herelyes is as ye haue herd byfore, that a trew member of
the elected chyrche can neuer synne dedely. And thys ye se
therfore is hys playne doctryne/whych what treuth it hath
we shall nowe playnely shew you.

Let vs fyrst begynne with errours agaynst ỹ promyses
in Chryst. And therin let Tyndale tell vs fyrste wherfore a
trew mẽber of his electe chyrch, can not erre in any thynge
that is agaynst the promyses ỹ be in Chryst/in suche wyse
¶ as they may in other great artycles of the fayth, that be no
promyses. what hath he other to say, but bycause ỹ euery
maner errour though it be not holden malycyously, is yet
dedely synne & dãpnable, yf it towch any promyse/and that
none other errour is dedely synne or dampnable, whyche
towcheth no promyse, but yf it be holden malycyously.

Then must we forther aske hym, wherby he woteth and
wherby he proueth, ỹ euery maner errour in euery artycle
of any promyse ỹ is in Chryst, is dedely synne & dãpnable,
though it come but of weykenes and fraylty/and none er-
rour in any other artycle, be it neuer so great is dampnable
& dedely, but yf it be holden of malyce.

we must aske hym wherby he knoweth ỹ it is inowgh
for his saluacyõ, to byleue ỹ promyse of god in Chryst, tha:
¶ thorow Chryste he shalbe saued/& byleue not that Chryste
& the holy goste be one equale god wyth ỹ father, by which
thre persons & one god he shalbe saued. For ỹ Chryst is one
god equale with the father, it is no promise made vnto vs/
nor ỹ the holy goste is so neyther/but it is a thyng by god
tolde vnto vs. And I maruayle mych by what menys Tin
dale can proue vs, that there is any lesse pareil in not byle-
uynge of goddes other wordes, then in the wordes of hys
promyses/syth he byndeth vs to byleue them both a lyke.

¶ The cause of our saluacyõ is not the bylyefe of the pro-
myse, nor the trusse therin neyther, of any proper nature
of that bylyefe in the promyse/ no more then the nature of
our good workes, is able of it selfe for our saluacyon/ but
the ordynaunce of god, that it pleaseth hym to saue vs for

our

out obedyence of hys commaundement bothe in the bylefe and the worke. For as he coulde yf it so pleased hym, bringe vs all vnto the blysse of heuen wythout any good worke at all/ so coulde he yf he lyste, bringe vs all thyther wythout any fayth at all. For he coulde bringe vs thyther wythout any knowledge gyuen vs therof, tyll we came thyther and had it. So it appereth clerely, that the cause of the saluacyon standeth all in the obedyence of goddes cō maundement/ wherby he byddeth vs, and by hys byddyng byndeth vs, to captyue our vnderstandynge in to the obedyence of fayth and byleue hys promyses. A

Now yf thys be thus as of trouth it is / what dowte is there but that we be as vpon lyke rewarde, so vpon lyke parell & payne, bounden to byleue all other thynges ỹ god telleth vs, as well as the thynges whych he promyseth vs. B

And therfore yf Tyndale wyll to the contrary loke to be byleued of any man in thys poynt/ he muste accordynge to hys owne rule, bringe forth playne and open scrypture, by whyche god hath tolde vs by wrytynge, that yf we byleue onys hys promyses, care for no more. For as for all other thynges that be no promyses, he wyll that we be at lyberty to byleue as we lyste/ so that there be no malyce in vs. And why at more lybertye of byleuynge god in hys other wordes, then in hys promyses? I can not perceyue what cause Tyndale can imagyne / but yf he be so madde to thynke, that god wyll in all hys other tales that hym lyste to tell vs, though they be wryten in the very gospell as Tyndale sayth after, haue vs yet at lybertye in beleuynge hym, bycause hym selfe wolde be at lybertye to tell vs for hys pleasure somtyme trew talys, and somtyme suche as Tyndale telleth, that is to wytte vntrewth and lyes. C

Surely this is a maruelouse tale of Tyndale in my mynde/ & a maruelouse dyfference that he putteth betwene the byleefe of the promyses and the byleefe of all the other artycles of the fayth. As though the byleefe of the promyses onely, were so farre aboue the byleefe of any other artycle/ when euery man that any wytte hath, maye well and clerely se, that the byleefe of the promyses do so depende vpon some other artycles, that the byleefe of those artycles gone, the byleefe of the promyses and all to gyther were gone. As who so were (as many haue ben) so madde to byleue that there were no god at all/ wyth hym were goddes

promyses

¶ promyses quyte gone. And hys synne were as greate that erred in not byleuynge there were any god, as hys that byleuynge there were a god, erred yet in that he byleued not that euer he made any promyse to man. And yet in goddes promyses Tyndale meneth onely ꝑ promyses of god made vnto mankynde/for so farre go sayne Peters wordes, *quia huic mundum venisti*, as Tyndals expoſycyon to. And therfore as for Tyndale, pe se well so that he byleue that hys electe chyrche of mankynde shalbe saued/ he maye wythout any parell chese whyther he wyll byleue that euer any angell is eternally saued or not/notwythstandyng that Chyrst sayd of sayne Johñ the baptyst, that the leest in heuen was greter then he. yet bycause it was but a tale tolde by the mouth of Chyrst, and not a promyse made/ ¶ specyally syth it was no promyse of any gyfte gyuen to man: Tyndale maye dystruste it and denye it yf he lyste, yf hys wytte haue any such wekenes, and so that he do it not of malice/for all that it is playnely wrytten in the very gospell, and there tolde by goddes owne mouth. Matth.16. Luce.7.

¶ Concernynge yet the promyses made to man/ let vs cõsyder whych thynges be promyses, and whych thynges be not the very promyses, but other artycles beſyde. That we shalbe saued thorow Chyrst and by Chyrstes passyon, is a promyse. And yet that Chyrst hym selfe was the same very person, by whom that dede shold be done, is more properly a tale then a promyse. And it maye be that a man byleuyng the promyse that mankynde shall be saued thorow Chyrst, may yet erre in not byleuynge ꝑ Jesus the sonne of Mary ¶ was that Chyrste. And of trouth eyther in that errour or very nere to that errour, be all the hole sorte of Jewes. So that it is as great parell not to byleue god in hys tale, whe he sayed thys is my welbeloued sonne in whom I myche delyte/ as not to byleue hym in hys promyse made vnto Habraam, that of hys seed sholde such a sauyour come. For it is not all one to promyse that of hym sholde one come by whom the worlde sholde be saued, and to tell hym thys is the man that in my promyse I spake of. For a promyse and a tale be not both one thynge. For though euery promyse by in dede a tale, syth no man can make a promyse but ye he tell it: yet is not euery tale a promyse, as euery chylde perceyueth. And therfore sayne Peter toke a sure waye, when he sayed, Thou arte Chyrst that arte come into thys Matth.17. Geneſis.22.

worlde/takyng it for a prynceppall poynt to byleue goddes tale. For the tale that thys was he whyche as our saupour sayde, the father in heuen had hym selfe tolde vnto Peter, that tale Peter confessed, that Jesus was Chryste whyche was then comen into the worlde. But the promyse whyche was the saupnge of the worlde that sholde be wrought in hym/that thyng sayne Peter spake not of there, as a thyng byleued and loked for afore/nor of the mene of the saupng that it shulde be by hys passyon, that thynge sayne Peter as Tyndale sayth at that tyme knewe not of/so that ꝑ tale and the promyse were not all one.

But surely cõcernyng the byleefe of goddys promyses/ Tyndale semeth to fare as the Jewes do. For lyke as many of them byleue, that thorow Chryste the worlde shall be saued/and yet they lese the frute of that byleefe, bycause they wyll not knowe who is Chryste: euyn so Tyndale sayth, that he byleueth Chrystes promyse made vnto hys chyrche here in erth, that hys holy spyryte shalbe therwith vnto the worldes ende, and teche it and lede it into euery trouth. But he leseth yet the frute of that byleefe (yt he byleue it as he sayth he doth) bycause that he wyll not knowe whyche is Chrystes chyrche here in erth. But lyke as the Turkes in stede of the trew saupour of the worlde, worshyp the false decepuer Mahomet/so Tyndale in stede of the trew catholyke chyrche of Chryst (of whych chyrch Chryst wolde that euery man sholde lerne the trouth, whyche the holy goste by Chrystes promyse techeth, and euer shall teche vnto it, and whyche chyrche muste for that cause nedes be a congregacyon knowen) Tyndale taketh not onely a secrete scattered company vnknowen, but also a rable of fals malycyouse heretykes, techyng to the doctryne of goddes spyryte abydyng by Chrystes promyse in his catholyke chyrche, euyn clene the contrary.

Matth. 28.

Joha. 16.

And also where as Chryst when he turned the brede into his owne precyouse body & the wyne into his blessed blode, & cõmaunded the same to be done for euer in his chyrch after in remembraũce of his passyõ, & dyd in so cõmaundyng make a faythfull promyse, ꝑ hym selfe wolde be for euer with hys chyrch in that holy sacrament/& for a perpetuall memory of hys bytter passyon that he suffered for vs, wolde gyue hys owne flesshe that suffered passyon, & hys owne blode that was shedde in hys passyon, to abyde perpetually with vs,

Luce. 22.

accordynge

A accordynge to hys owne wordes spoken vnto hys chyrche, when he sayed, I am with you all dayes vnto the ende of the worlde: Tyndale will not now byleue that promyse at all/but as I haue in my fyrst boke by hys owne wordes proued you, maketh mockes and mowes at that blessed sacrament, and calleth it but cake bredde, and reasoneth it rather for starche full lyke a starke heretyke god wote, and sayth it is neyther body nor blonde at all. Matth. 28.

And thus where he so hyghly magnifyeth the byleefe of goddes promyses onely, settynge all other artycles of the fayth as thynges of a seconde sorte/ hym selfe byleueth as ye se the promyses as lytell as the tother.

But now let vs go ferther in hys wordes, & se for what cause he sayth, that none other errour in any thynge saue B the promyses can be dampnable, be they neuer so greate. Lo thus he sayth,

Tyndale.

In other thynges that be not the promyses, theyr errours be not vnto dampnacyon, though they be neuer so greate, byeause they holde them not malycyously. As now, yf some when they rede in the new testament of Chrystes bretherne, wolde thynke that they were our ladyes chyldren after the byrth of Chryst, byeause they knewe not the vse of the spekynge of the scripture/or of the Hebrues how that nyghe kynesmen be called bretherne, or peradventure they myghte be Josephes chyldren by some fyrste wyfe, neyther can haue any to teache hym for Tyranny that is so greate/yet coude it not hurte hym though he dyed therin, byeause it hurteth not the redempcyon that is in Chrystes blood. For though she had none but Chryst / I am therfore neuer the more saued, neyther yet the lesse though she had had. And in suche lyke an C *hundred that pluckе not a mans fayth from Chryste, they myghte erre and yet be neuer the lesse saued/no though the cõtrary were wrytẽ in the gospell. For as in other synnes, as soone as they be rebuked they repent/ euen so here as soone as they were better taught, they sholde immedyately knowledge theyr errour and not resyste.*

Note.

Here haue ye good readers the reason and ꝓ cause, wherfore the trew membres of Tyndales chyrch can neuer synne deedly, though they erre in any artycle that is no promyse, be the article neuer so grete. The cause is sayth he, byeause that lyke wyse as in all other synnes as soone as they be rebuked they repente / euen so as soone as they be better taught, they repẽt theyr errour, and byleue the trouth, and resyste not / and for that cause it is no deedly synne in the

mene season, before they be rebuked and taught better, all A
though they dyed in those errours, were the artycles neuer
so great, and the contrary trouth wrpten in the gospell, so
that they be none of the promyses.

Thys is the hole somme and effecte of thys hole chappy-
ter, though he tryfle with other thynges bytwene. And
therfore wyll we fyrste aske hym by what scrypture or by
what reason, he proueth that euery person whych is elected
to be saued, shall repent as soone as euer he is rebuked of
any synne that he doth.

He wyll shew peraduenture, that Dauid dyd so, & hap-
pely some other to. That wyll be a very bare argumente.
Dauid was an electe person/and he dyd so, ergo euery elec
ted person doth so. Thys argument wyll be very lyke the B
forme of argwynge, that ponge chyldren vse in grammer
scholes. *Asinus meus habet aures, & tu habes aures, ergo tu es asinus meus.*
Myne asse hath eares, and thou hast eares/ergo thou arte
my asse.

Fyrste I suppose þ Tyndale wyll hym selfe agre what
so euer he sayth here, that suche rebukynge at whyche hys
electe persone shall alwaye so soone repente and retourne,
hadde nede to come after the rage passed, as hym self sayth,
that when the rage is paste he shall repente. For yf suche a
rebuker come whyle the rage is on hym, whyle the man is
forwarde vppon hys vyage, and as Tyndale sayth vpon
hys greate occasyons carryed forth wyth concupyscence,
thorow the frute of the synne that bryngeth out of hys mem-
bres/ the rebuker may fortune at that tyme to speke twyse
ere he go backe agayne wyth hym. Ye and what so euer C
Tyndale say, when the great rage is passed to/yet is there
many a man in heuen that hath after baptysme fallen full
often to synne, and not repented alway at the fyrst rebuke/
but not withstandyng many rebukynges & myche callynge
vppon, bothe by theyr frendes and good goostly fathers,
haue yet ben longe therin/and for all that haue after amē-
ded and proued full vertuouse men, and elles god forbede.
And thys poynt is so open and euydent, not onely in scryp-
ture, but also at euery mannes eye/ that I nothynge here
but that euery wyse man, wyll in thys poynte take Tyn-
dals tale for a very false inuented foly.

And then syth he maketh thys poynt the grounde of the
tother, that is to wytte that euery electe person shall in lyke

wyse

¶ wyse at the fyrste techyng, as soone as he is better taught, repente euery errour that he holdeth / it shall well folowe that the seconde is as false and as folysshe as the fyrst, and so is it in very dede.

For it maye be full well that a ryght good man maye be mysse ledde by suche as Tyndale is / & thorow such folkes false persuasyons, maye fall in errours and heresyes mo then one, not onely beyde the promyses, but also in the promyses to / extendynge some to farre and cuttynge some to shorte, as Luther, Hyperkyn, and Tyndale do. And theyr vntrewe doctryne maye be so depe entred and roted in the good symple soule, that when he is by better men better taught, he shall not repent hys errours at the fyrste nor at the seconde tyme neyther, but defende them many a tyme &
¶ ofte / and yet shall at length wyth helpe of goddes grace, applye hys wyll rather indyfferently to perceyue the treuth, then frowardly to stycke styll in heresye / & so shall fall in to ꝑ ryght way agayn, and very clerely se that those blynde heretykes had ledde hym in darkenes before.

For elles yf Tyndale sayd trew, that euery elect person wolde be reformed at the fyrste / it muste folow that who so euer dyd not when he were better taught, retourne and be reformed at the fyrste, were a fynall reprobate and sholde neuer be saued. And then were it vayne to talke wyth hym ofter then onys, yf he wold not tourne at the fyrst as soone as he were onys well taught. For by Tyndals tale, he ꝑ is electe shall by and by assent vnto the trouth as soone as it is tolde hym, and forthwyth repent hys errour.

¶ If the olde holy doctours and sayntes had ben of Tyndals mynde / they sholde haue lefte in heresye many a man whom they coulde not conuerte at the fyrste, and yet conuerted them after very well. And truely yf sayne Ambrose had taken it for an vndowted token of inuyncible malyce in heresye, when so euer hym selfe was not at the fyrst techynge byleued and obayed / it is very lykely that he neuer sholde haue conuerted sayne Austayne to the treuth, from no erroneus then one.

For though sayne Poule counsayle Titus, that ꝑ man wyche chaunce an heretyke, he sholde after one warnynge or twayne eschewe / yet ment he not to forbyd hym the ofterer callynge vpon hym after, wyche good & holsome counsayle. Ad Titum. 4.

For as sayne Chrysostheme sayth, yf the deuyll do not

dyspayre to turne a man at last from god vnto hym selfe, A
though he myste hys purpose oftentymes before, and that
so farforth that he letted not to assay Job agayne & agayne
for all the pacyence that he founde in hym, and all ỹ prayse
also that god gaue hym hym selfe/it were a great shame yf
a good man sholde dyspayre to conuerte a synner from the
deuill to god, bycause he can not bringe it to passe at onys.
And yet by Tyndals doctryne, yf a synner dyd not repente
at the fyrste rebukynge, and he that were in errour leue his
errour at the fyrst trewe techyng/we muste nedes perceyue
therby that he were none electe, and consequently that he
were a playne reprobate, that fynally sholde be dampned
what so euer were sayd or done vnto hym/and that it were
therfore in vayne to go any more aboute to tourne hym
agayne to god, but leue hym styll to the deuyll. were not B
thys wene you good reders a godly wyse waye?

I dare boldely saye that Tyndale hym selfe yf he sholde
mete wyth a man of the trewe catholyke fayth, and sholde
fynde hym faste therin when he wolde teche hym hys here-
syes/though he coulde not at the fyrste techynge nor at the
seconde neyther, bringe hym from the trouth, yet wolde he
not leue hym so by hys wyll / but wolde assaye hym ofter,
and preche vpon hym styll, not without hope to wynne hym
and beggle hym at the laste. Now saye I then to Tyndale,
that hys hope of the mannes chaunge to hys secte, eyther
bycause hym selfe shall in the laborynge of hym to drawe
hym to it, playe the deuyls parte, and thynke that though
an electe shall turne from euyll to good alway at the fyrste
mocyon, and that therfore yf he turne not at the fyrste it is C
in vayn to go any more about hym/yet a reprobate though
he turne not from hys present good state vnto synne at the
fyrste, shall turne after well inough / and therfore he wyll
laboure hym styll to his secte. And then in thynkyng thus,
Tyndale taketh ỹ catholyke fayth for good and his owne
secte for nought. Or elles yf he take the catholyke fayth
for false, from whyche he goth about to gete the man / and
hys owne secte for good, to whyche he laboreth to bringe
hym: then I saye that syth he wyll not leue of when hys
doctryne is refyssed at the fyrste, he condempneth playnely
the hole tale that he telleth here. For yf euery person electe,
shall as he sayth here, repente hys errour alwaye at ỹ fyrst,
as soone as he is taught the treuth/then thys man that at
the fyrste

¶ the fyrste after the treuth onys taughte hym by Tyndale, dyd for all that relyste it/made Tyndale surely to knowe, that he was none of the electes, and that he therfore was a reprobate of god, that fynally shulde be dampned with the deuyll/& so shold Tyndale lese no more labour about hym.

And thys were thus after Tyndale, though the mānes errour were but in suche artycles as be no promyses. For yf it were in any of the promyses, that Tyndale shold fynd a man after baptisme byleue as ꝑ chyrch byleueth, agaynst the heresyes that he byleueth/that is to wytte byleuynge agaynste Tyndale, that goddes promyse of saluacyon in the blode of Chryste, doth not quyte put awaye chryste and all penytencyall workes towarde satysfaccyon, and all punysshement for any synne repented, to be sustayned eyther ¶ in thys worlde or purgatory/but that so to byleue & truste in goddes promyse, is a dampnable errour agaynste goddes promyse: yf Tindale I say fynde such a man, he shold by hys owne tale here perceyue that man forthwith for a desperate heretyke/bycause that yf hym selfe saye trewe, that none electe person can after hys baptysme euer fall in to any errour concernynge any of the promyses, then shold hym selfe knowe that he whom he founde in that errour cōcernynge goddes promyse, were a fynall reprobate/& then shulde let hym alone and lese no labour in turnyng of hym. And sauyng my charyte, I beshrewe hym hartely that he dothe not so.

But thus good Christen readers ye maye well perceyue, that there is no treuth in Tyndalls tale. And that the prose ¶ of all hys hole conclusyō in hys chappter, that none electe can fall in to any errour agaynste the promyses/and that all other artycles they repente they? errours as soone as they be taught the treuth, and that they repente all they? other synnes as soone as they be rebuked/hangeth all by themselfe synne. And that neyther of both hys heresyes towarde the ende whereof he wolde make thys conclusyon serue/of whych two the tone is that none electe person can after hys baptysme synne of purpose nor wyllyngly, and ꝑ tother that necessarily dependeth thereuppon, that who so euer after baptysme breake any of goddes cōmaundemētes wyllyngly and of purpose, shall neuer after be saued/can take here none other holde at all. But as they be bothe cwayne by the blast of the deuyls mouth blowē out abrode,

agaynst

agaynste the stronge rockes of Chrystes catholyke chyrch, A
and the myghty mageste of god / so be they bothe twayne
there fallen to wrake, and shatered all to sytters.

yet for because that Tyndale in suche thynges as be no
promyses / in all whyche thynges he sayth be they neuer so
greate, the electe maye erre and dye in that errour for lacke
of good techynge, and yet neuer be dampned therfore, be-
cause they hurte not the redempcyon that is in Chrystes
blode: because Tyndale I saye for hys ensample of suche
kynde of thynges as be no promyses putteth ꝑ perpetuall
vyrginyte of our lady / it is good to cõsyder in what maner
he handeleth it.

Tyndale.

If some of them (that is to wytte the trew membres of the electe chyrche) B
when they rede in the new testament of Chrystes brethrene, wolde thynke
that they were our ladyes chyldren after the byrth of Christ, because they
knewe not the vse of the spekynge of the scripture / or of the Hebrues how
that nygh kynnesmen be called brethrene, or happely they myghte be Iosephes
chyldren by some fyrste wyfe, neyther can hene any to teache hym for Ty-
ranny that is so greate / yet coude it not hurte hym though he dyed therin,
because it hurteth not the redempcyon that is in Chrystes blood.

Note.

Consyder good reder, how many thynges here falle vp
pon Tyndals hedde at onys, by hys owne fond handelyng
of thys ensample.

Fyrste it is folye for hym to put, that for tyranny nowe
any man sholde lacke techynge, that those chyldren were
not borne of our ladyes body / seth that artycle is as well ꝑ C
comenly knowen as any of ꝑ promyses / and as longe hath
ben knowen, and as fully, and as comenly beleued thorow
Chrystendome, as any other artycle of the chrysten sayth.
And none artycle is there almost in the chrysten sayth which
hath not had no heretykes agaynste it, then this artycle of
our ladyes perpetuall vyrginyte / so that it is now so well
knowen, and that solucyon also of nygh kynred called bre-
therne amonge the Hebrews, that Tyndale neuer neded to
cumber hys boke therwith.

Beside this, hym selfe ꝑ his owne doctryne destroyeth
hys owne solucyon. For he sayth that we be bounden to be-
leue none artycle, but yf it be proued by playne scripture.
Now though he teche now the trew members of hys electe
chyrche, the thynge that euery chylde can tell all redy, that
amonge

A amonge the Hebrews the nere kynnesmen were called bre-
therne: what hath he taught the therby, any other thinge,
then that the scripture doth not proue, þ our lady had euer
any mo chyldren then Christ. He doth not yet by the scryp-
ture teche his trew membres, to perceyue þ she had no mo,
but onely that the scripture sayth not playne the contrary.
But then doth he by hys owne rule bryde, teche them that
they maye byleue at theyr lybertye þ they lyst, that she had
mo chyldren in dede. And furthermore he techeth them, that
they shold in no wyse take it for any sure article of theyr by
leefe, that she was a perpetuall vyrgyn, and neuer had mo
chyldren after Christ. Thys poynt he techeth playnely af-
ter his maister Luther, as ye haue herd all redy thorow out
his hole tytle, wherin he laboreth to proue that þ apostles
B haue lefte nothyng vnwryten, the bylefe wherof were ne-
cessary to saluacyō. whych false assercyon of his I haue in
dyuers places of my formar bokes clerely cōfuted/ & in the
ende of my thyrd boke haue answered and ausyded all his
hole chappter therof. But now syth in thys present place,
Tyndale hym selfe graunteth, that the cause why an electe
person shall be saued, though he happen to erre & thynke þ
our lady was not a perpetuall vyrgyn, is because that he
shall repente that errour when he is taughte the contrary:
playne it is to any man, þ hym selfe therin cōfesseth now, þ
it is a necessary artycle for saluacyon, that to euery man at
the leste wyse to whom it is opened & taught/syth the cause
of his saluacyon whyche before byleued the contrary, is by
Tyndale hym selfe the repentyng of hys formar errour.

C Now then it is so that Tyndale doth in sundry places,
confesse & agre that thys poynt can not be proued by playn
and euydente scrypture. Ergo he confesseth here playnely,
the cōtrary of that he so falsely before hath affermed, whyle
he taught that there is no thyng to be byleued for a suerty,
but yf it be proued by playne and euydent scrypture/ and
that the apostles haue lefte no thynge vnwryten, whyche
men are bounden to byleue vppon payne of dampnacyon.

Thys doctryne of hys mayster and his owne hath he as
ye now se by hys owne handelyng of this mater, here vtter
ly destroyed and dampned.

Now yf he wyll happely for shame, labour to seke some
shyfte, and saye that he meaneth no more but to put thys
dyfference betwene the artycles of the fayth in the prompt-

ses, and all other artycles, that none errour in any of the A
other is dampnable, tyll the man that mysse byleueth be
better taughte the trouth / and that then he is bounden to
byleue them, whyther they be in scrypture or not/but in the
byrtue of the promyses, euery errour and ignorauunce also
is dampnable ere euer they be taught. For no man shalbe
saued but yf he be taught them and haue the sayth full by-
rtue of them: thus muste Tyndale nedys saye for aught
that I can se/ or elys muste he cõfesse, that one pece of his
doctryne playnely destroyeth a nother, cõcernyng his dyf-
ference betwene the promyses and other artycles.

But yet abydeth styll agaynste hym, that syth he confes-
seth the perpetuall virginyte of our lady, to be now that it
is taught necessary to be byleued, whiche is not wryten in
scrypture: styll I say standeth it stylle agaynst hym, that B
he hath destroyed all his pryncypall grounde, where about
his mayster & hym self haue taken so great labour to make
men wene that nothyng was necessaryly to be byleued, but
yf it were euydentely wryten in holy scrypture.

But now concernynge his dyfference, betwene the ne-
cessyte of the byrtue of the promyses, and the byrtue of the
other artycles/ we shall tell hym ꝑ it wylbe peraduenture
hard for hym to proue his sayenge trew, specyally takyng
the promyses as hym selfe taketh them.

For in the begynnyng vpon the fyrst prechyng of sayne
Peter, when there were so many so sodaynly chrystened
Actuũ.2. therupon/wherby can Tyndale proue ꝑ all they were fully
taught ꝑ sayth of the promyses before they were baptysed,
or that none dyed ere euer they were taught any ferther/or C
that yf they dyed forthwith vpon theyr baptysme, that then
theyr chrystendome stode theym not in stede for lacke of fer-
ther instrucꝯ of the promyses. Concernyng which I dare
be bolde to say, that they were neuer taught the doctryne ꝑ
Tyndale calleth so necessary, ꝑ he techeth the lacke of that
sayth in the promise to be dampnable. For they were I say
neuer taught, ꝑ they must byleue that ꝑ promyse shold saue
them & gete the of all theyr synnes at any tyme after theyr
baptysme cõmytted, at theyr bare repentaũce, alway full re
mysſyõ of synne & payn, & all in purgatory or in this world
eyther, and without any regarde of any good wurke at all,
or of any purpose therof, other then bare repentaunce and
sayth in the promyses. I dare well saye they dyed all that

were

¶ were then baptysed, ere euer they herde any thynge of this poynt of fayth in the promyses / whych was neuer thought vpon by sayne Peter nor any of hys felowes then, nor yet no man elles, tyll it was deuysed by the deuyll, & put forth by heretykes whē cherche waxed cold many a wynter after.

If Tyndale make vs many questyons of them ẏ were so sodaynly chrystened so many at onys in the begynnyng: we wyll yet be bolde to tell hym ẏ many chyldren dye now soone after ẏ they come from chrystenyng, ere euer they be weshed out of ẏ chrysome / of which I suppose ẏ some were neuer taught fully the fayth of the promyses ere they dyed.

If he say to thys that though they were not taughte it actually, yet by the gyfte of god in the sacrament, it is caught and infunded into theyr soules habytually: then ¶ wyll we aske hym wherby he proueth then hys difference, betwen the fayth of the promyses and of the other articles / but yf he proue vs that onely the fayth of the promyses is infused, and of the other artycles not. whych when he proueth you, byleue hym / and in the meane whyle, byleue that hys euasyon is not worth a fly.

If he wyll say that the chyldren baptysed, and so forthwyth departynge, haue no fayth at all / but be saued onely by the fayth of theyr frendes, and by that our lorde hath receyued them to the sacrament of baptysme, and by the sacrament of baptysme hath receyued them to grace & glory, without any fayth of theyr owne: then gyueth he to the sacrament agaynste all hys other doctryne, a great efficacite of grace, and maketh it not onely a sygne. And yet graunteth he then bysyde, the thynge that he denyeth / that is to wytte that some maye be saued beynge ignorant, not onely of some of the promyses, but also of them all. ¶

Beysydes thys, yf we wolde graunte hym the thynge that he can neuer proue: yet were he neuer the nere. For though it were trewe that wythout bylefe of all the promyses, no man myghte be saued / but that the bare ignorannce of any of them were dampnable, and that the ignorannce of any other artycle were not dampnable, nor the contrary bylefe tyll they were opened and taughte: yet syth men were (as Tyndale hath here confessed) bounden vpon payne of dampnacyon to byleue the perpetuall virgynite of our lady, and to repente theyr formar errour to the contrary as soone as they be taughte it, notwythstandyng

that it can not be proued by playne and euydent scrypture: ¶ then muste Tyndale graunte that it is lyke wyse of euery other lyke artycle, that is to saye of euery artycle, whych is trewe and muste be byleued when it is taught byside the promyses, though it can not be proued by scrypture, no more then the artycle of ỹ perpetuall vyrginite of our lady.

Then aske we Tindale how knoweth he those artycles whych be necessary artycles of the fayth, of which artycles the contrary byleefe were dampnable after the trouth of those artycles taught, the same artycles not beynge wrytē in scrypture. Doth Tyndale knowe them by any other meane, then by the chyrche/ syth they be not taught hym by scrypture? For it were harde that he sholde in such a mater byleue ỹ authorite of any one man, but yf that eyther god byd hym byleue hym, or that for lacke of scripture he proue ¶ the trouth of hys doctryne by myracle, or by myracle proue hym selfe to be appoynted by god to teche hym/ by reason wherof he myghte be byleued, though he proue not euery partyculare poynt of hys doctryne by a seuerall myracle/ excepte as great or greater myracles be done or haue bene done by some ỹ techeth or hath taught ỹ cōtrary. In which ꝑplexite god wyll eyther neuer bringe vs or neuer leue vs.

Therfore conclude ¶, that Tyndale must nedes graūte, that he knoweth not those artycles but by the chyrch. which chyrche hath proued it selfe by myllions of myracles, and which chyrche god byddeth hym byleue, and sayth he wyll dwell therwyth alwayes, and sende hys spyryt to teche and enforme it, and lede it into euery trowth.

Luce. 10. Matth. 28. Iohā. 16.

Of thys chyrch therfore muste Tyndale lerne those artycles, or els can not be bounden to byleue them, ¶ to repente hys formar errours to the contrary, but yf he say that hym selfe haue them by spercyall reuelacyon of god, pryuately shewed vnto hym selfe. And then yf he saye so, he muste eyther byleue them alone / or elles yf he wyll be byleued in them/ ¶ haue other men byleue them with hym/ then muste he proue vs them by scrypture or myracle. And syth ¶ dare answere for hym, that in suche artycles he lacketh those two/ there is no remedy for hym but he must nedes confesse that he is taughte the suerty of those artycles, and lerneth whyche they be, onely by the chyrche of Chryste. ¶

Then aske we Tyndale forther, whyche is that chyrche of Chryste, by whyche he is taught to know those necessary artycles

A artycles from all other/the hypefe wherof is not neceſſary to ſaluacyon. He can not ſaye that he lerned it of any vnknowen chyrche, for no ſuche company can he knowe for the chyrche/but he muſte nedes confeſſe that he lerneth to knowe thoſe artycles by the knowen chyrche. And then by whych knowen chyrche let hym name any whych he will, excepte the knowen catholyke chyrch whyche hym ſelfe impugneth/and he ſhall name a company of no credence in that poynt. For by hys owne agreemente they muſte lacke ſcrypture for thoſe artycles (for of ſuch artycles we ſpeke) and they haue no myracles. wherfore fynally when he hath all done/thys artycle alone of the perpetuall vyrgynyte of our lady (the cõtrary errour wherof after ỹ trouth taught, hym ſelfe confeſſeth to be dampnable) dreueth hym of very
B fyne force, to confeſſe that the chyrch by whych he knoweth the vndowted treuth of thys artycle, ſyth he knoweth it not by playne and expreſſe ſcrypture, is not his owne ſecrete vnknowen chyrche of electes, whych as ye ſe hym ſelfe can not yet well deſcrybe vs, nor any knowen chyrche of heretykes/but the very comen knowen catholyke chyrch, which hym ſelfe goth all thys whyle aboute to impugne and deſtroye. In whyche onely chyrche Chriſte hath promyſed to dwell and abyde, to teche it euery neceſſary treuth vnto the ende of the worlde/& vnto the onely fayth of which chyrch, he hath promyſed and geuen the gyfte of working myracles. whyche myracles ſyth we certeyly ſe perſeuer and contynue in thys chyrche onely/we maye certenly therby ſe, that thys chyrche onely is that chyrche alſo, to whyche onely the
C tother promyſe of the holy goſtes perpetuall reſydence and inſpyracyon was made.

To thys poynte is Tyndale now good chryſten reder dreuen of neceſſyte/but yf he wyll ſaye that thys hole multytude of ỹ knowen catholyke chyrch is not the very chyrche, but onely the good men & electes ỹ be within the ſame.

Now yf he wene to eſcape out ſo/he ſhall be ſoone ſet in. For then at the leſte wyſe he knowledgeth, that there are no good men out of thys chyrch/nor no man hath any trew ſure fayth but it be lerned of thys chyrche, or of ſome membres of the ſame. And then ſyth hym ſelfe and hys felowes be out of thys chyrche/both wylfully fyrſt departed out, & after worthy caſt out: them ſelfe be none of them of whom the trouth can be lerned. Alſo to ſay ỹ he therin byleueth

onely the good men of the knowē chyrche/that thyng hath A
hym self made impossyble to serue hym/for they be by hym
the onely electes, whych may by hys own doctryne though
they can do no dedely synne, do horryble dedes yet, and so
seme very nought. And in thys comon knowen chyrch, the
comon knowen fayth or bylyefe is all one, bothe wyth the
good and the badde, though the lyuynge be dyuerse. If
Tyndale dare denye that / lette hym loke in the workes of
saynt Austayne, saynt Hierom, saynt Cypryane, saynt Am-
brose, saynt Basyle, saynt Gregorye, saynt Chrysostome, &
all the other olde holy doctours and sayntes, of euery tyme
thys fyftene hundred yere/and he shall not for very shame
saye nay, but that agaynste Luthers hym those holy sayn-
tes had the same fayth that ꝑ comon catholyke lay people
haue yet vnto thys daye/as for ensample, that it is an hor- B
ryble abomynacyon, that any monke or frere sholde wedde
a nonne. wherin yf Tyndale dare say that I lye/let Tyn-
dale as I haue often sayd, brynge forth of all the olde holy
sayntes, some one that sayde the contrary / whyche I am
very sure he can not. So that fynally, Tyndale is comen
agayn to the same poynt, that he must in fayth and bylyefe
of such artycles, byleue the comon consent of the hole chyr-
che/and not take hys doctryne of any one man or any few,
that wolde in fayth vary, swarue, and fall from the comon
fayth of the hole catholyke chyrche / not though there fell
awaye parcell mele, so many that they lefte the chyrche for
the fewer parte.

For god shall for the knowledge of hys trewe chyrche
euer more amonge many other thynges, specyally prouyde C
twayne. One, that they whyche departe out therof shall
neuer agre to gether in one bylyefe. Another, that ꝑ lyghte
of myracles shall neuer shyne amonge any of theyr chyr-
ches, but onely in hys olde trewe catholyke chyrche remay-
nynge. And therin shall they styll contynue, wythout any
wonders wroughte in any of the false counterfeted chyrches
of heretykes, vntyll that Antechryste shall come hym selfe/
whyche as helpe me god I very greatly fere is now very
nere at hande. But when he is ones comen / our lorde be
thanked he shall not very longe endure, ere Chryste shall
hym selfe wyth the blaste of hys blessed mouth, blowe that
prowde beste to noughte.

Now good

¶ Now good Chrysten reder, syth it is proued playnely
vpon Tyndals owne handelynge of thys artycle of our
ladyes perpetuall virgynite, that Tyndale coude not haue
lerned ꝑ trouth of that artycle of any man, but yt he lerned
it by credence gyuen to the comon knowen chyrche, whych
he wyll not knowe for the very chyrche, but impugneth it/
and syth hym selfe graũteth also, that the contrary errour
of that artycle is dampnable after the trouth taughte, for
as mych as hys owne elected persons that so haue erred be
fore, can not be after saued but by repẽtaũce of that errour:
he muste nedes confesse also, that of all other lyke artycles
whyche come in question, & are not in the scrypture eyther
spoken of at all, or not playn & euydentely proued/the sure
trouth and certeynte can not be had by no man, but it be
¶ fyrste comenly lerned of the same chyrche, by credence gyuẽ
therunto, for the truste of Chrystes promyse made therto,
that hym selfe and hys holy spyrite woulde for euer be resy-
dent therin, and teche it euery necessary trouthe/that is to Matth. 28.
wytte euery trouth, to the bylefe wherof he woulde haue Iohã. 16.
hys people bounden.

Now folowyth it forther good chrystẽ reder vpon this,
that Tyndale is in thys mater so caught in a neite of hys
owne makyng/ ꝑ he must eyther lye tomblyng styll therin
lyke a fole, and the more he stryueth therwyth the more all
waye meshe and entangle hym selfe faster and faster therin/
or wysely gyue vp hys herelyes and renounce hys formar
errours/and from henseforth vtterly knowlege & confesse,
that agaynste hys hole purpose he is vpon hys owne wor-
¶ des clerely convynced & concluded, not onely that the very
chyrche is the comon knowen chyrche whyche hytherto he
hath denyed and stylfely stryueth agaynst, but also that in
the sacramentes, vowes, fayth, and good wurkes, and fy-
nally euery thynge wherin the catholyke knowen chyrche Luce. 10.
and hym selfe haue bene at varyaunce / he muste lerne the
trouth of the same chyrche, and therin byleue that chyrche,
& gyue credence therunto. whyche yt he do not endeuour
hym selfe to do, but resyste theyr doctryne/god whych hath
commaunded hym to byleue and obay the chyrch, shall ne-
uer worke wyth hym towarde the bylefe.

And thus good chrysten reders for the fynall conclusyõ
of thys chappter/here ye maye playnely se, that I myghte
well yt I wolde wyth thys same chappter make an ende of
all the

all the hole mater. For ye well remẽber that all our mater A
in this boke, is betwene Tyndale and me no thynge elys
in effecte but to fynde out whyche chyrche is the very chyr-
che. For syth he seeth hym selfe playnely bounden to gyue
credence to that chyrche whych so euer be it / he therfore in
all hys boke bryngeth it in to dathenes, & laboreth to make
it vnknowē / bycause he wold not by the knowlege therof,
haue hys heresyes knowen and reproued.

And now ye se that as our lady wolde, by hys folysshe
handelynge of the artycle of her perpetuall virgynyte, he
is quyte ouerthrowen / and hath it playnely proued vnto
hym vpon hys owne wordes, that the very chyrche is none
other, but thys that he denyeth / that is to wytte the comon
knowen catholyke people, clergy, lay folke, and all / whych
what so euer theyr iuuynge be (amonge whom vndowtedly B
there are of bothe sortes many tyght good and vertuous)
do stande to gether and agre in the confessyon of one trew
catholyke fayth, wyth all olde holy doctours and sayntes,
and good chrysten people hytherto that are all redy passed
thys hytterne hundred yere byfore, agaynste Arrius, Otho,
Lambert, Luther, and wyclyffe, zuinglius, Huten, Husse,
and Tyndale, & all the rable of such erronious heretykes.

And therfore as I say, sauynge that I wyll go ferther
to shew you som what of hys ferther folye / elys myghte I
well cuyn here bothe ende thys present chapyter, and also
thys hole worke / wherin with a few of hys owne wyse wor
des, Tyndale hath confounded hym selfe, and stroyed all
hys hole mater.

For as towchyng hys accustumable raylynge in ẏ ende C
of hys chapyter, wyth whyche he wolde seme to touche the
catholyke chyrche / it is all so clene agaynste hym selfe, and
so clerely describeth and depeynteth hym selfe and his own
felowes, that yf we wolde labour fore to fynde oute what
cuyll we myght say by thē we coulde fynde no better thyng
to put vs in remembrance of euery poynt of theyr mysche-
uous maters, than Tyndals owne wordes that he wry-
teth here hym selfe. Lo thus he sayth.

Tyndale.

But they whyche malicyously mayntayne opynyons agaynste the scrypture,

Here shold he say as for ensample they that mayntayne
that freres maye wedde nonnes.

or that that can not be proued by scrypture, One of these thynges is
as ye haue

A as ye haue herd, ꝑ perpetuall vyrginite of our lady, which hym ſelfe hath cõfeſſed in this ſame chappter that the trew membres of his electe chyrch, muſt nedes byleue after that they be ones taught it. And then yf them ſelfe be bounden to byleue it, they be bounden to ſtande therby & mayntayne it. And ſo ſpeketh Tyndale clere agayne hym ſelfe.

or ſuche as maketh no mater vnto the ſcripture, He meneth ſuch thynges as were not of neceſſyte requyſyte to be wryte in ſcrypture / and therfore he wryteth lyke hym ſelfe. For there is not one article of the fayth ꝑ of neceſſyte neded to be wryte, but that god coulde both haue taught them & kepte them without wrytyng. As he hath taughte & kepte ſome / as for enſample ꝑ ꝑpetuall virginite of our lady, which Tyndale hath both denyed, & confeſſed, & denyed agayne, & woteth

B neuer where to hold him / ꝑ deuyl ſo troubleth his braynes.

and to ſaluacyon that is in Chryſte, whyther they be trew or no / The chyrche hath none ſuche as make no mater to ſaluacyon. For euery thyng that god wyll haue byleued pertayneth to ſaluacyon / ſyth the contrary bylefe is dyſobedyence to god that ſo taughte it hys chyrch, becauſe he wolde haue it byleued. And ꝑ the perpetuall virginite of our lady is of ſuch ſorte, Tyndale hath hym ſelfe openly & playnely agreed / & yet wold he now ſecretely fle ie backe agayn. Not wyttyngly peraduenture, but ꝑ the deuyl pulleth hym backe by his cote ſkyrte vnware.

and for the blynd zele of them make ſectes, brekyng the vnyte of Chryſtes chyrche, for whoſe ſake they ought to ſuffer all thynges / and reſe agaynſte theyr neyghbours (whom they ought to loue as them ſelues) to ſle them: ſuche men

C *ſaye are fallen from Chryſt and make an idole of theyr opinions. For except they put truſte in ſuche opinions and thought them neceſſary vnto ſaluacyon, or wyth a cancred conſcience went about to diſceyue for ſome fylthy purpoſe / they wolde neuer breke the vnyte of fayth or yet ſle theyr brethrene.* Now good reder, cõſyder who make ſectes, ꝑ is to ſaye ſondry partes & dyuiſiõs, & breketh the vnite of Chriſtes chyrch, whyther the catholyke chyrch ꝑ was agreed all of our mynde, byleuyng purgatory, & the equall godhed of Chryſte wyth hys father and the holy goſte, and the bleſſed body and blode of Chryſt in the ſacramẽt of the aulter, & all the other holy ſacramentes, & the perpetuall virginite of our lady, & prayed vnto her and other holy ſayntes, & dyd reuerence to theyr reliques, images, & kept holy dayes and faſtyng dayes, and byleued all very faſte & fermely ꝑ is was abomynable ſacry

lege for a frere to wedde a nonne. In all these thynges and A
many other good thynges mo, were all good chrystē peple
agreed in one by the spyryte of god without any varyaūce/
as appereth playnely bothe by the olde cōtynued bokes of
scripture vsed in the chrystes thorow chrystendom, & by the
bokes of ỹ old holy doctours & saintes i euery age of tyme/
sauyng onely when such heretykes as Arrius, wycliffe, Lu
ther, Lambert, Huysskyn, Husse, & Tyndale, and such other
lyke, here & there, some in one tyme, some in a nother, and
the very wurst in our tyme, haue ben by ỹ deuyll sprzed vp,
to strove ỹ trew fayth & vary frō the catholyke corps of chri
stendom, & make new fond sectes of theyr owne folysh bray
nes. And where he speketh of kyllyng and sleyng theyr bre
therne/ hym selfe can tell well inough ỹ good chrysten pryn
ces & other vertuouse people, dyd in ỹ begynnynge gretely B
forbere such heretykes/ tyll ỹ they were tynally layne in a-
uoydyng of theyr sedicyous trouble, & for the reprellyng of
theyr inemendable malice, to folow thensample of sayntē
1. Timoth. 1. Poule/ and as he betoke some of them to the deuyll, to the
punysshement of theyr bodyes in helpe of theyr soules or
ceasynge of theyr synfull blasphemy: so by tēporall lawes
& bodyly punysshemēt, to kynyth ỹ infynyte malyce & intole-
rable trouble of those heretykes, for the sauegarde of good
people in peace & trāquyllite. which comon peace & quyete
yf the heretykes had not perturbed/ they had ben them selfe
mych more esely handeled. But as Tyndale knoweth that
this is trew/ so knoweth he well agayn that the heretykes
haue ben those, ỹ dyd in chrystendom begyn to fyght, kyll,
and sle, before ỹ thē selfe were kylled & slayne, or any thyng C
foughten withall/ and ỹ they began to be kylled & foughtē
withall, by theyr owne importune malice, wherby ỹ catho
lyke people were constrayned and cōpelled to kyll them in
the necessary defence of innocentes. And ỹ this is trew/
Tindale knoweth very well, both by the storyes as well of
England as of other places, and also by ỹ experyēce of his
own dayes in Almayn, thorow the cruell insurrecyō there
of his owne felowes the heretykes of his own secte. which
rose there, and robbed, burned, and killed, not one noughty
knaue or two in a towne as good kynges and prynces do
these horryble and incorrigible heretykes, and yet somtyme
scant ones in tenne yere, & in some good towne not onys in
tenne score yere/ but hole goodly monasteries they burned
vp and

A vp and destroyed/and some where all the chyrches almost thorow the hole contrey, robbed, spoyled, and bare awaye all that euer they fonde/ dyspyghted the sayntes images, relykes, the crucyfyx & the blessed sacramẽt, robbed mayhemed, and murthered many good vertuouse people. And by goddes good sufferaunce, they ceased not at the clergye/ but felyng stute, went ferther & fell to theyr lordes landes. So that they that wynked and cared not for goddes part, were fayne to wake within a whyle & care for theyr owne part. And then they fell vpõ the heretykes agayn, & kylled of thẽ above .iii. score thousand in dyuers places all in one somer. Mynnes which tyme in Swytherlande euyn thys laste yere zuinglius set his heretykes in a rage agayne, to pyll & spoyle the trew catholykes of his owne countre. But
B god gaue the victory to his faythfull folke, that were full loth to fyghte wyth them, sauyng þ very force dyaue them to the felde, where they bare ouer theyr enmyes. And zuinglius hym selfe thatcheretyke of all/ was there dedely wouñded & taken, & after þ burned vp. Such fayre fortune had Tindals master there, of whõ he toke his heresies agaynst the blessed sacramẽt. And therfore, where Tyndale speketh of kyllynge of heretykes whom he calleth his crysten bretherne/ he knoweth it well hym selfe þ his owne vnhappy felowes the heretykes I say them self, began fyrst þ guyle. And as they begã it euẽ so they kepe it styl. And surely there is no dowte but that Tyndale hym selfe hath longed long, & yet euer loketh for, þ as the Lutheranys & zuinglianys haue begon to ryse & ruffle in rebellyon in sondry partes of
C Almayne/ so he myght se his disciples allay some fete here. But I trust i goddes grace & in the kinges goodnes, theyr hartes shall all faynt ere they come therto. And yf þ deuyll were so stronge with thẽ as to fyre them vp/ I wold wyshe Tindale among them & frere Barns to. For I spteil dowte yf they dyd, but both captayns & cõpany (as zuinglius and his bushment came shortely to myschyefe) yf god syt where he sat, sholde haue lyke lucke.

Now is this a playn cõclusyõ, that bothe they that trust in theyr owne workes, Lo what a parell here were, yf a frere sholde put any truste in chastyte & keppynge of his vow. But & yf he trust in lechery with weddyng of a nonne, then is he saufe inough/ because that worke is not hys owne worke but the worke of the deuyll, and of the synne that bryngeth out of his mẽbres.

And they also that put truste in theyr owne opinyons / be fallen from Chryste, and erre from the waye of fayth that is in Chrystes blode/and therfore are none of Chrystes chyrche, bycause they be not buylt vppon the rocke of fayth. A

Thys doth hym selfe and hys felowes that are heretykes. For the artycles that the hole catholyke chyrche put truste in, be not the oppynyon of any man but the sure doctryne of god. whereof the certaynty of the truth depideth vpon the promyse of our sauyour hym selfe, whyche hath promysed that they holy goste shall teche hys chyrche all trouth and lede it there vnto. And therfore yf it be trew as in dede it is, that the whych truste in theyr owne workes, and make idols of theyr owne oppynyons, and breke the vnyon of the chyrche, and make sondry sectes, and kyll theyr chrysten bretherne, be fallen from Chryste & from the waye of fayth that is in Chrystes blode/and therfore are none of Chrystes chyrche, bycause they be not buylt vpon the rocke of fayth: then must it nedes folow, that Luther, Lambert, zuinglius Huskyn, and Tyndale, and all other of theyr sondry sectes, be fallen from Chryste and are from the waye of fayth that is in Chrystes blode/and therfore are none of Chrystes chyrche, bycause they put truste in theyr owne vayne inuencyons, and make idols of theyr owne fals oppynyons. For whyche they breke the peace and vnyte bothe of the chyrch and of the fayth, by makynge of sectes and sowynge sedycyon and dyssencyon to styre vp rebellyon and insurrecciō agaynste theyr neyghbours and theyr gouernours, and therby cause the robbery, pyllage, spoyle, and murder of theyr good catholyke Chrysten bretherne. And do put also theyr truste in theyr owne workes, not in fastyng, prayeng, almoyse, or any good worke/but in destruccyon of monasteryes, castynge oute of relygyon, expulsyon of chastyte, wyth weddynge of nonnes and lyuyng in lechery, prophanyng of chyrches, pollutyng of aulters, blasphemynge of sayntes, rasshyng downe theyr images, castynge out theyr relykes, dyspyghtynge our lady, defylynge the crucyfyxe, and fynally mockynge and mowynge at the blessed sacrament. And thus abusynge them selfe, they declare lo very clerely that they be not buylte vpon the rocke of fayth/ but wyth the breth of dampned spyrytes be blowen downe to the deuyll. I praye god amende them, and set them on that rocke agayn. And here an ende of this chapyter/in which ye se lo to what pleasaūt passe fyrst hys eyall ridles of synne

and not

¶ and not synne, erre and not erre/ after hys ryall rapyne of makynge sectes, hatynge of vnite, hatynge of chyldren bretherne, trustyng in theyr wurkes, as by the perrepuyng of his owne wordes symply brought vnto/ and euery mysshyppefe that he layth agaynst the holsome catholyke chyrch; eche after other fall in his owne necke / where that fagotte fayth so surely bounden on hys sholder, that as longe as he kyndly kepth all the fyttes he can fynde, he shall neuer well shake it of.

Fayth is euer assauted and sought withall.

Tyndale.

¶ MOreouer this fayth wherfore we haue in Chryste, is euer sought agaynste, euer assayled and beten at with desperacyon/ not when we synne onely, but also in all temptacyons of aduersyte, in to vnclene ouglesyngrib vs, to wrastre vs and to shewe vs our owne hartes, the vnperfyte and fals thoughtes that here lye hydde/ our almost no fayth at all and as sytell loue, ryght happely when we thought our selues moste perfecte of all. For when temptacyons come, we can not stande. When we haue synned, fayth is feble. When wronge is done vs, we can not forgyue. In sykenesse, in lesse of goodes, and in all tribulacyons we be impacyent. When our neyghbour needeth our helpe that we muste departe with hym of ours, then loue is colde. And this we lerne and fele that there is no goodnesse nor yet power to do good, but of god onely. And in all such temptacyons our fayth presshed not vtterly, neyther our loue and consente vnto the lawe of god/ but they be weake, sykke, and wounded, and not clene dede.

Note.

¶ HYs chappter hath Tyndale put in for no great effecte, but onely with a comely flourysshe, to set out and furnysshe hys helpes of the chappter next before. wherin he techeth that in the trewe membres of hys electe chyrch, the fayth both neuer fayle but euer contynueth, and that therfore they do neuer synne deadly, how horryble dedes so euer they do as he confesseth that they do many/ & yet synne neuer deadly, bycause they do them not of malice nor of purpose, but of frayltie onely & of wekenes,

thorough the frute of the ſynne that remayneth in theyr ¶
fleſſhe, & breketh out of theyr ſelf wyll and fraple membres.

Now for the ferther gaumſſhynge of thys hys horryble
hereſye, hath he brought in this chappter/in whych he ney-
ther proueth any thynge therof, nor any thyng goth about
to proue/but onely falleth to prechyng, and telleth vs full
holyly that ꝑ fayth is euer foughten agaynſt, as though no
man had euer herde that before. whereas euery chyld well
woteth, that the faith is alway aſſawted & fought agaynſt,
whyther he ſpeke of hys owne falſe fayth and hereſyes, or
of the trew catholyke fayth of Chryſt. For lyke as the trew
catholyke fayth is & euer hath ben oppungned and aſſaw-
ted, by the deuyll and all hys diſcyples ſuche heretykes as
Tyndale is, from the begynnyng vnto thys preſent tyme: ¶
ſo hath euer hys falſe fayth and hereſyes ben impugned,
aſſayled, and condempned, by god and all hys prophetes,
by Chryſte and all hys apoſtles, and all hys holy doctours
and ſayntes, and by all the hole corps of chriſtēdome from
the begynnynge hytherto. And thys conflycte and batayle
ſhall neuer ceaſe, tyll Chryſte ſhall fynally refourme the
worlde and fynyſſhe it, and deliuer the kyngdome to the
1. Corinth. 15. father.

And as for euery mannes fayth priuately/who know-
eth not though Tyndale tell vs not, that the deuyll dayly
laboreth to quenche it, as he laboreth to deſtroye hope and
cherite and all other vertues.

Nor thys we nede not to lerne of Tyndale/neyther that
men by temptacyons lerne to fynde and fele, that there is
no goodneſſe ne yet power to do good, but of god onely/yt ¶
Tyndale mene that as the trouth is, that all goodneſſe co-
meth of god, & that man hath none nor none coulde haue,
neyther man nor angell but by goddes gyfte/nor coulde
haue yet any power to do good, yf god wolde withdrawe
hys grace. How be it yf he mene in thys place as he layth
wyth hys mayſter Marten in many places, that man hath
no power by ꝑ fredome of his wyll to do any good, in wur-
kynge hym ſelfe wyth goddes grace, and in reſiſtynge of
temptacyon to, and wurkynge wyth god in the keppynge of
hym ſelfe from ſynne/but muſte nedes in all ſuche thynges
ſyt ſtyll hym ſelfe aſtonyed & amaſed in a rechleſſe ſlouth,
and let god wurke alone: then ſaye I that Tyndals holy
ſermon is very dampnable hereſye.

Now

A Now where that in all the symmys that he rehersseth, he sayth that our sayth perysheth not vtterly, nor our loue & consent vnto the lawe of god/ but that they be weke, syke, and wounded, and not clene dede: I say that his tale is to lytell purpose. For yf by sayth he mene the beleefe/ then is it not of necessyte losse at all in no dedely synne except he-resye. For the ryght byleefe and other dedely synnes maye stand to gyther well inough. For a man may byleue trewly and do falsely, byleue ryght and lyue wronge, byleue well and be nought.

And yet maye he be an electe person and fall from the trewe sayth, that is to saye the trew byleefe, and lese it vt-terly byleuynge lyes and heresyes/ and fall from grace for the tyme, and yet after that wyth helpe of grace fynde the
B sayth and fall therto agayne, and fynally dye therin.

And yf Tyndale here by the name of sayth, vnderstande hope and truste in god, as he vsyeth cõtynually with that worde/ for suche equyuocacyons and dyuers vnderstan-dynges of one worde, serue hym for hys gobletts, hys gal lys, and his vsynge skyrke in all the proper poyntes of hys hole conuayaunce and hys lygier de mayne/ but as I sayde, yf by sayth he meane hope: I graunte that it dyeth not alwaye wyth the synne, nor goithe not therwyth away. But it wareth by Tyndals doctryne oftetymes ouer grete. For by the dzedeles truste of theyr techyng, the man falleth into boldencsse of synne. In whiche when he hath sercelesse longe contynued/ he wareth forcelesse and carelesse, and set teth not by synne, tyll sodenly the deuyll out of hys hyghe
C harte & hawte corage stryketh hym into cowardouse dzede and vtter desperacyõ. For yͭ outragyouse encrease of theyr hope, is no very ryght hope, though it be a greater hope then it sholde be/ no more then the hete of a feuer is a ryght naturall hete, though the body be more hote then it was in helth. And therfore in suche affeccyons the soule somtyme falleth from one contrary qualyte in to a nother/ as yͭ body in an agew chaũgeth from colde to hete, and frõ hete some tyme into colde agayne. Of whiche maner of chaunges of the soule, whom the deuyll dzyueth out of one vice into his contrary/ may be well verefyed these wordes of holy scryp ture, They shall frõ colde water of the snowe, go into farre Job. 24.
passynge hete. And yet I say that with these synnes, a trew member may lese all hope and fall in dyspayre/ and after

by grace

by grace come vnto hope agayne. A

Now where he sayth that loue and consent to the lawe of god, is not lost by a trewe member of the electe chyrche: I wote not whyther Tyndals loue remayne or no/ but I am sure that by synne chyrsten cherete goth away. For nether cherete nor grace can stande to gether wyth synne. For as sayne Poule sayth, what felysshyp can there be bytwene lyght and darkenes, bytwene Chryst and Belial. 2. Cerinth. 6.

I saye also that all hys gaye goodly tale that he telleth vs here, of hys electe membres wyth theyr holy seiynge fayth/ to whom he wold appropet some specyall prpuplege of keppnge styll fayth, hope, & cherete wyth all theyr heup hepe of horryble deuelysshe dedes/ I saye that as farforth as in hys wordes is any treuth, hys prpuplege is not proper to the membres of hys electe chyrche, but comon to the very synall electes, & to the synall reprobatys to. For bothe the tone and the tother may synne and repente, and amend and synne agayne, and amende agayn ofter then Tyndale hath fyngers on hys handes and toes on hys feete to. But he that synally repenteth hys synnys in a ryght fayshyon, is an electe forelene to god from the begynnynge. And he that finally dyeth impenytet, as dyuers wedded freres dye in theyr lechery/ or he that after Tyndals doctryne repenteth without care of hyrst, & dyeth in a fals herelie agaynst hys holy howsell: such folkes be synally reprobates, fore knowen vnto god before the worlde was wrought, & they wolde synally for impenytence fall vtterly to nought. B

And the other part of hys tale, whyche can not be verysyed in the reprobatys, that is to wytte the keppnge of chery te styll in the doynge of horryble dedes, can not be verysyed in the electes neyther. And so is his tale on euery syde folysshe, false, and nought. For the semely settynge forthe wherof to make it appere sayre and lykely/ bycause he can nether bryng reason, scripture, nor other good authorytes ye shall now se what ensample he bryngeth forth. C

Tyndale.

As a good chyld whom the father and moder haue taught nurture and wysedome, loueth his father and all his commaundementes/ and perceyueth of the goodnes shewed hym that his fathers loueth hym, and that all his fathers preceptes are vnto his welthe and profyte, and that his father commaundeth hym nothyng for any nede that his father hath therof, but seketh his profyt onely/ and therfore hath a good fayth vnto all his fathers promyses, and loueth all

his come

A hys co̅maundmentes, and dothe them with good wyll, and with good wyll goeth to rest. And by the waye happely he seeth company playe / and with the syghte is taken and reuersed of hys memory, and forgetteth hym selfe, and standeth and beholdeth and falleth to play also forgettyng father and mother, all theyr kyndnes, all theyr lawes, and hes owne profyte therto. Now be it the knowledge of hys fathers kyndnesse, the feare of hys promyses, and the loue that he hath agayn vnto his father and the obedyēt wynde, are not vtterly quenched but lye hydde, as all thynges do when a man sleepeth or lyeth in a traunce. And as soone as he hath playd out all hys lustes, or be warned in the meane season the cometh agayne vnto his olde profession. Ouer the later many temptacyons go euer his harte, and the lawe as a ryght hangman tormenteth hys conscyence, and gothe nye to persuade hym that his father wyll caste hym away and hange hym yf he betche hym, so that he is lyke a greate wylde to renne away, rather then to returne vnto
B his father agayne / feare and drede of rebuke, and of lose of his fathers loue, and of punyshement, wrasteth with the trustie whyche he hath in his fathers goodnes, and as it were gyue hys fayth a fall / but it ryseth agayne as soone as the rage of the fyerse brunte is past, and his wynde more quyete. And the goodnes of hys father and his olde kyndnes cometh vnto remembraunce, eyther of hys owne courage or by the comforte of some other. And he byleueth that hys father wyll not caste hym away or destroye hym, and hopeth that he wyll no more do so. And vppon that he getteth hym home dyssmayed, but not all to gyther faythlesse. The olde kyndnesse wyll not lette hym dyspayre. Now be it all the worlde can not set hys harte at reste vntyll the payne be palle, and vntyll he haue herde the voyce of hys father that all is forgyuen.

Note.

C I neyther haue yet euer herde nor neuer loke to here, any very wyse worde in all Tyndales workes. But yet herde I neuer a more pestilly processe then this his holy prechynge is / nor therewith more pestilently perelouse, while he pretendeth to make this chapiter of faythe, and then twgleth it in to truste and hope / and yet wolde make vs bileue, that neither nother at any tyme faileth any man that ones hath goten them / nor that any man whiche ones hath the faythe ꝑ hym selfe describeth, & thereby is ones a true membre of his electe church (as euery man is by his doctrine ꝑ ones attaineth that faith) can at any tyme after lese it nor fall awaye there from, & for that cause can neuer do dedely synne, though he do neuer so many dānable dedes,

or (to call them as hym selfe calleth them) horryble dedes. A
For as for dampnable, happely Tyndale wyll saye they
be not be they neuer so horryble, because the seed of god,
that is to wytte theyr feynge fayth, can neuer suffer suche
trewe membres of hys electe chyrche, do those horryble
dedes wyllyngly or of purpose, but onely for weykenesse
and frayltye / for whyche they can be sayth he no dedely
synnes in those blessed bodyes, be the dedes neuer so de-
uelysshe.

And now to proue vs thys wonderfull straunge para-
dox, thys oppynyon inopinable, to be very playne, open, euy
dent, and clere / he furnysheth it wyth samples so feble and
so dymme, that the faynt spyghte of our sore eyes can scant
attayne to perceyue, how the samples any thynge touche
the mater. B

For where he sholde to make vs clerely beholde it, put
hys ensemples in greate and horryble dedes, suche as hym
selfe before in another chappter confesseth that hys holy
membres do: he forgetteth here now suche horryble dedes
as wolde make the readers abhorre the doers of them, and
speketh fayre & easely that they be feble somtyme in temp-
tacyon, and than they can not stande / and that after they
haue synned theyr fayth is fayne, and when they sholde
helpe theyr neyghboure theyr loue is colde, and they be not
pacyent in trybulacyõs, and when they suffer wronge they
can not forgyue so, and when men take away theyr goodes
they be angry, so they be so.

Lo how angry Tyndale is wyth hys trew membres of
his electe chyrche, and how sore he layeth theyr synnes to C
theyr charge. And yet because we sholde take theyr fautes
for myche the slyghter, he mynysheth all the mater and
maketh it myche the lesse, by resemblynge and lykenynge
them to a good lytell chylde, as though theyr fawtes were
all but chyldysshnes / and as it were a babe that wepeth and
wareth angry wyth the kyghte, for catchynge awaye hys
brede and butter, and wold complayne to hys mother, and
byd her go take a rodde and bete the kyght.

But syth that Tyndale now goth aboute to playe the
the mayster, and sette all the catholyke chyrche agayne to
scole / and wolde haue vs lerne suche harde lessons as we
neuer herde of the lyke / as that men maye comenly do myt

cheuouse

¶ Chefouse dedes wythout any dedely synne, bycause they do them not wyllyngly where no body compelleth them: lette hym at the lesse wyse syth he wyll make vs all yonge chyldren, teche vs our lessons as a good mayster techeth hys yonge chyldren. And let hym not teche vs our lessons in a small ragged hande, wherin a yonge begynner can skante perceyue one letter from an other/but let hym teche vs in a fayre greate letter of some texte hande, that is more easy to lerne vppon. And therfore we shall pray hym to lette passe ouer for thys onys hys longe chyldysshe ensample of hys good chyld, which for all the nurture of hys father and hys mother, and all the wysedome that he lerned of them, and all his loue to them and to theyr cõmaundementes, and all the trust in his fathers promyses, for whyche he goth with
¶ good wyll to scole/fyndynge yet by the waye some companyons that fall to playe, is rauysshed of his remembraunce/ and forgetyng father and mother, and all theyr promyses, & all theyr kyndenes, & all theyr lawes, & all the wisedomes that he lerned of them, and all the nurtur turtur that they taught hym, standeth styll and loketh on them/ and after falleth to wurke wyth them at some suche prety playes of lykelyhed as chyldrẽ be wont to playe, as chyrystone maty bone, bokyll pyt, spurne poynt, cobnutte or quaptyng: let vs leue I say thys good chylde at hys game, tyll he be fette eyther home wyth hys father, or to scole wyth hys mayster wyth thre strypes for hys taryenge and trewauntynge by the waye (whyche is more mete for suche a chylde, then after hys lustes played out, ¶ Tyndals tragycall processe of
¶ remembraunce of hys olde professyon, wyth temptacyons ouer hys harte, and the lawe hys ryghte hange man, turnẽtynge of conscyence, free of destruccyon and almoste desperate drede of hangyng) Now let Tyndale therfore in stede of thys chyld, take for ensample some of the trew members of hys owne electe chyrche, that hath the feynge fayth of hys owne false heresyes/and not a lytell chylde, but a great slouen slouche, that out of hys boyes age is twenty wynter stepte into hys knaues age. Then let Tyndale put in hym for ensample not as he doth here, the beynge angry wyth them that doth hym wronge, or lacke of dew loue to the lyberall helpe of hys neyghbours nede (wyth whych mynde and softe ensamples of infyrmyte, fedelnesse, imperfeccyon, and fraylte, Tyndale couereth and kepeth a syde

the hatefull beryngе and beholdyngе of theyr abomynable A
dedes) but let hym put for enſample that hys trewe mem-
ber thys Jak ſlouch that we ſpeke of, is ſo fraple and ſo fe-
ble in temptacyons, that thorow the frute of the ſynne re-
maynynge in hys fleſſhe, and as Tyndale ſayth bredynge
out at his membres/ he falleth into horryble dedes (for that
is Tyndals worde) as into aduoutry wyth hys mother,
poyſenynge hys father, and murderynge hys brother, in ſa
cryledge, and meeſt as frere Luther doth wyth hys nonne,
fall to mockynge of almyghty god as Tyndale doth in the
bleſſed ſacrament.

Now ſyth we haue for enſample taken no lyteil prety
ſynnes, but great and horryble dedes/ and haue alſo taken
for enſample no lyteil prety boy, but an olde greate knaue
fytte and mete for the mater, as in whom may well and cō- B
uenyently be verifyed all Tyndals tragycall termes of
temptcyons and turmentry, deſtruccyon, hangeman, and
galowes, & all to gether: let vs in thys abomynable beſte
now, and in theſe horryble crymes, as in a great text hand,
loke vpō our leſſon that mayſter Tyndale techeth vs, & ſe
whyther there be wyten therin the thynge that he wolde
haue vs lerne/ or whyther that (ſyth we haue now ſuche a
boke wyth ſo great large letters, as we can ſpell vpon and
do to gether or ſeiſe) it ſhall peraduenture appere that he
went aboute byfore wyth a ſmale ragged hande, to begyle
vs and make vs rede falſe.

ye remember good reders that he ſayth, that hys trewe
membres vppon greate occaſyons, as vppon the ſyghte of C
ſuche thynges as delyteth them, be rauiſhed of theyr me-
mory, and forget them ſelfe (as hys lyteil good chylde doth
at the ſyghte of the playe) and ſo contynueth ſtyll in the fo-
lowynge and fulfyllynge of hys luſte, as it were a man in
hys ſlepe or one that laye in a traunce/ and neyther is hys
fayth loſte in all that whyle, nor his loue to the law of god/
but though they lye hydde, yet they contynue ſtyll both
twayne, and hys hope and hys truſte in god alſo. And ther-
fore though our Jak ſlouche do all theſe horryble dedes ſ
we dyd put for enſample: yet beynge a trewe member of
Tyndals electe chyrche, bycauſe of hys feigned fayth which
ſo lyeth hydde in hys harte that he feleth no thynge therof/
he conſenteth not in hys mynde to none of theſe dedes, nor
doth none of them wyllyngly nor of purpoſe, or at the leſſe

wyſe

A wyse not malycyously(for that worde into hys olde tale putteth Tyndale of newe in hys false exposycyon vppon the fyrste pystle of sayne Johñ) and therfore in hym there can none of all those horyble dedes be dampnable or dedely synne.

We myghte here lette Jak slouche alone/ & aske Tyndale whyther a nother slouche of hys acquayntaunce hys owne mayster Marten Luther, not onely a trewe member but also one of the chyefe membres of hys electe chyrche, hath lyen all thys whyle a slepe by the space of so many yeres to gether, syth he fyrst came out of hys order in apostasye, and after wedded hys nonne, & yet contynueth with her styll. Thys frere and hys nonne, dranke well of ipheyphed ere they went to theyr bryde bedde, yf they lye styll and
B slepe yet.

But for as myche as Tyndale wyll not agre, that frere Luthers lechery with hys nonne, is any euyll dede at all, but very well done & vertuously: therfore though we nede none other ensample agaynste hys frantyke heresye to the earys of any good chrysten man, yet for Tyndale hym selfe we muste leue Luther lyenge styll a slepe with hys lemman, and retourne agayne to Jak slouche / whose dedes Tyndale wyll graunte and agre to be horyble, though he deny them to be dampnable bycause of Jakkes feynge fayth/ whyche though he fele it not bycause he lyeth a slepe, kepeth in hym styll yet the loue to goddes lawe, and suffereth hym not to consent vnto the synne, nor to do any suche dedes wyllyngly nor of purpose, or at the leste wyse not ma-
C lycyously.

Let euery man here agaynste Tyndals folyshe tale and shameles inuencyon take testymony and wytnesse of hys owne wytte/ whyther he that by the deuyls entycement defowleth hys mother, poysoneth hys father, and murdereth hys brother, and mocketh almyghty god, and suche other horyble and abompnable dedes otentymes, doth deliberately with longe deuyce and studye bystowed about it, do thys gere wyllyngly and consent there vnto/ or elys doth all vnwyllyngly, as he were a slepe or in a traunce. Let Tyndale tell vs what he wyll/ he shall I wene synde no wyse man in thys poynt agre, that these bestes do theyr detestable dedes vnwyllyngly, without consent vnto synne.

Now to wchynge Tyndals tother goodly refuge, that

the horryble dedes of hys trew membres of hys elect chyrche be neuer dedely synnes, bycause they do them neuer of no malyce: thys is be ye sure a very comely deuyce, whych euery wyse man ye wote well muste nedes alowe and commende. For in our ensample of Jak slouche / what indyfferent iudge wolde not holde the good man excused of all those abomynable dedes, yf it myghte appere to the court, that ꝑ dekoylyng of hys mother was not for any dyspyght or malyce borne to hys father, but of vnnaturall affeccyon and very bestely luste. And also that the poysenynge of his father, grew not of anger or eupll wyll to hys person, but of loue and longynge for hys substaunce / and suche other excusys lyke, for all hys other detestable crymes, wherupō it myghte appere, ꝑ none of them all rose of anger or eupll wyll / but some of pryde, some of couetyce, some of lechery, or such other tybaldouse appetyt. what coulde hys iudge in suche case saye to hym for very pytye, yf the poore man sayde onys he were sorry / but stroke hys hed, and byd hym go home, and be a good sonne, and do so no more. And therfore for as mythe as the same Jak slouche dothe none of those detestable dedes of pure malyce to any other body, but of some kynde of affeccyon towarde hym selfe, hys loue is not vtterly quenched / and therfore he is one of Tyndals electes, that synneth neuer how bad so euer he be.

For where as synally Tyndale techeth vs, that his trew membres of hys electe chyrche do neuer synne dedely, bycause that after the luskes haue played out all theyr lustes, then they repent agayne and remember them selfe & theyr fathers formar kyndenes, and be sorry: thys is a fayre tale of a tubbe tolde vs of hys electes. For euery man well woteth that thus do the synall reprobates, and be by dew repentaunce dyuers tymes in theyr lyues restored agayne to the state of grace. And then by thys tale of Tyndale, were there no dede dāpnable nor dedely synne in any man, were it neuer so abomynable / but onely those last synnes in whiche he dyed impenitent. And then were all Tyndals hyghe descryppcyons and dyfferences of electes and reprobates all brought to thys point at the laste, that theyr dedes be all one, and theyr fallyngs and theyr faythes and theyr louys to the lawe of god alyke chaungeable thorow the remanaunt of theyr lyues, sauynge that the tone sorte dye repentaunt, and the tother sorte impenytent. And thys is the same

A same thynge that we saye. And so is Tyndale after all his longe folysh varyaunce, at laste maugry his teth agaynst hys purpose, compelled to saye the same that we haue all waye saied and he alwaye denyed.

But then saye we one thynge forther, that where as the electes be by hys owne agreement the penytentes onely and the trewe repentaunces: neyther hym selfe whyche repenteth not his abominable heresyes, but stubburnly standeth by them and sayth he wyll dye in them/ nor his mayster Marten Luther, whyche notwythstandynge that the lustie hath often tymes played out his iuste, wyll not yet leue his lechery, but dye styll with the nonne, and defende for lawfull matrymony theyr fylthy lyfe that is afore god and all good men a very beastely bychery/ shewe them selues
B clerely to be any of the trewe penytentes/ but vtterly to be such, as but yf they repent better ere they dye, shall elles be none of goddes synall electes, but very wretched reprobates accursed out of goddes company, and myserable membres of the deuyls dampned chyrche in hell.

yet sayth Tindale forther in ꝑ ende of all thys chapiter, *that all be it the olde kyndenesse of the father can not let the good chylde vtterly dyspayre, for all that he hath played at spurne poynt by the waye in goynge at scolewarde: yet all the world can not set his harte at reste, vntyll the payne be past, and vntyll he haue herde the voyce of his father that all is forgyuen.*

These wordes wolde I haue Tyndale apply me well to hys godely purpose/ and turnynge the sample of hys good chylde into some olde shrewe, and the playenge at spurne
C poynt into some detestable dede: let Tyndale then tell vs, where, what voyce, and by whom, hys trew member of his elect chyrche shall here that voyce of remyssyon. If he mene any worde spoken in scrypture all redy / then is he soone spedde, and shall not after hys synfull cryme cõmytted, fall at any greate conflycte in hym selfe betwene hope and dyspayre, hys sayth almoste catchyng a fall forfere, and at laste wyth myth worke rysynge agayne. All thys gere is soone done, yf the voyce of hys father graunteynge remyssyon set hys harte at reste, and that voyce be hys worde wryten in scrypture/ for then he herde the worde before he dyd ꝑ dede. And that worde beynge suche/ yf it were vnderstanden as Tyndale techeth, that forthwyth at the bare repentynge without shrift or penaūce, all were forgyuē, synne, payne,

and all

and all, bothe eternall and temporall, bothe in hell and purgatory and in this worlde to: that worde were than I say all redy before the dede, not a forgyuenes onely of the synne passed, but a lycence almoste also of all horrybie dedes to be done. And if he meane to here the voyce of his father afterwarde, not wrytten before/ he muste here it by the mouthe of his goostely father vpon his humble shrifte and confessyon, whiche Tyndall calleth the crafte and inuencion of Nathan. A

And this is lo the conclusion of Tyndall in this his chapitre, of his false faithe euer assawted/whiche is as ye se nowe taken here with assawte, pece mele on euery syde wounded, spoyled, and bounden/and quycke of seiyng as any blayne or botche, but vtterly dede of grace sent downe vnto the deuyll. B

Tyndale.

The maner and ordre of our election.

Vyn so goth it wyth goddes electes. God choseth them fyrste, and they not god, as thou reseyst Johñ. 15 And then he sendeth forth and calleth theym, and sheweth them hys good wyll which he beareth vnto them, and maketh them se both theyr owne dampnacion in the lawe, and also the mercy that is layed vp for them in Christes blode, and thereto what he will haue them do. And then when we se his mercy, we loue him agayne, and chose hym, and submitte our selues vnto his lawes to walke in them. For when we erre not in wytte, reason, and iudgement of thinges, we can not erre in wyll and choyse of thinges. The choyse of a mans wyll dothe naturally and of her owne accorde, folowe the iudgement of a mans reason, whether he iudge right or wronge. So that in teachinge, onely resteth the pythe of a mans lyuinge. C

Worde.

This chapiter dependeth vpon the chapiter before, in whiche he compared hys true membres of his electe chyrche vnto his good child, whom his father taught nurture and wysedome, and sent hym to scole, & he lyke a mycher & a trewaunt played at bokle pytte by the way/& when the game was done, fell almoste in dispayre of lyfe for fere of hanging

of hangyng, yf hys father caughte hym/ and yet sone after well and wysely receyued hym selfe, wyth the remembraūce of hys fathers olde goodnesse/ and so came home agayne lyke a good lytle boy, & herde hys fathers boyes of forgyuenesse/ wherby hys hart was eased/ & than he wente to supper merely/ & than the mayed put on hys bygge & brought hym to bedde/ and thā he cared for no more, but was merry in the morning and redy to go playe the boy agayne as he dyd before. And vnto therto Tyndale toyneth thys chapytre/ saynge, Euen so goth it with goddes elect.

yet sith he resembleth goddes electe vnto the lytle boy/ he shuld haue put into the sample of his litle child, that his lytle child sometyme whan he hathe played the lytle pongtrewaunt, for all hys remembraunce of hys fathers goodnes, is for fere of hys fathers angre glad to go to some other frendes of hys fathers, and pray theym to bryng hym home, and helpe to shewe hym and hepe hym frō betynge. And than he shulde haue begon thys chapytre as he dothe now and say, Euen so goth it with goddes elect. For yf the sample of hys good child maye proue all the remenaunte for hym/ than may it proue thys one pece as well for vs, yf the electe after hys offence seketh vnto sayntes as hys fathers frendes, and prayeth them to helpe to entreat for hym/ for so do many tymes suche good children ye wote well as Tyndale putteth hys sample by.

But we will nat now for thys tyme trouble Tyndale moche wyth that matter. I wolde that in thys chapytre all were well saue. Forsutely thys chapytre is very nought/ and hath in hit the secrete seed of Tyndales chefe poyson, wherby he laboreth after Luther, vnder colour & pretexte of goddes electiō, to destroye the fre will of man, & ascribe all thyng to destenye. Whyche thynge is natte in hyt selfe so false/ but Tyndale prouyth it as foysshely, as ye shall perceyue anone.

But fyrst consyder howe darkly the man walketh in his way styll. For yet he handeleth it of that falshyon, that he wold nat we shuld se, whyther he mene by this word elect, the man that is electe for the tyme, after the maner of any of those electyons that I declared you byfore in the begynnyng of my fourth boke/ or whyther he meane of those elec-

ctes ꝑ are of god byfore the begynnyng of the worlde fore- A
sene, to be suche as by hys gyfte and grace and good wyll
workyng therwyth, in folke of age and wytt therto, shulde
and wolde dye in the state of grace and be saued, and there-
fore be called some tyme small electes, sometyme eternall.

Thus whyche kynd of electes hym selfe meneth, Tyn-
dale leueth vndeclared/ & wyll we shall gesse at hys mynde
vppon hys vncertayne wordes, to the ende that he myghte
euer haue some refuge into a starryng hole/ and whanne he
were playnely cõfuted and reproued, crye out vpon me thã
and say that I myssle take hym.

But I am content to take hym therfore, that waye that
maye be the strengest for hym selfe/ and that way that hys
wordes gathered oute of dyuers of his chapitres, some by- B
fore and some here after, shewe mooste lykely that he shulde
mene, whan they be conspyered to gyther. And that is as
me semeth, that he meneth of those electes that are called ꝑ
tynall and eternall electes/ all be it that the place of scryp-
ture in ꝑ. xv. chappytre of sayne Johñ whych Tyndale alle-
geth here for hys electes, lytle maketh for hys purpose con-
cernynge that tynall or eternall electyõ/ nat onely bycause
the wordes of Chryste spokẽ there to hys apostles, can nat
conueyentlye serue for those whych swarue from the trew
doctryne of Chrystes catholyque chyrche that the apostles
taught, into falle hereseyes/ but also for that our sauyour in
those wordes when he sayed vnto them, you haue nat cho-
sen me but I haue chosen you, and apoynted you that ye
shall go forth and bryng frute, and your frute shall abyde/
he spake there not of there small election to saluacyõ/ which C
electyon hym selfe forsawe in hys godhed byfore ꝑ world
was made, and whyche electyon therefore is called eter-
nall. But he spake there of that electyon onely, by whiche
he chose and elected thẽ to be hys apostles and messengers,
to be sent about the worlde to preych hys gospel/ as playnly
appereth by those aforesayd wordes, I haue chosen you, &
appoynted you to go and bryng in fruyt/ and tynally is the
same electyon, wherof he spake whan he sayd, Haue I nat Iohñ. 6
elected and chosen you twelue, & lo one of you is a deuyll.
And therfore as I say, the man layeth the scrypture very
farre from hys mater.

But now takyng him as he wold say if his wyt wold serue
hym

A him, ꝑ is to wyt that by his worde electes, he meneth the tynall and eternall electes: lette vs se and consider what high doctrine and before vnherde, maister Tindall techeth vs of them.

He sayeth that after that god hathe chosen them (and telleth nat whan / whither after their commynge into the worlde, or before the worlde were made / so that he leaueth it by those wordes yet in doubte which election he moueth, whether vnto saluacion in the churche tryumphaunte in heuen, or onely in to the churche here militaunte in erthe) god be sayeth sendeth forthe and calleth vpon them, and sheweth them his good wyll whiche he bereth vnto them.

Nowe here falleth Tyndall in two fautes. One is that these wordes of hys can nat be verifyed vpon all electes, B syth many dye in theyr cradelles, and many in theyr cryssomes / but yf he reken all those for none electes, bycause they can vnderstande no prechynge. Another faute is, ꝑ ꝑ thyng whiche he semeth here to appropet vnto the electes, be commune bothe to the electes and reprobates. For all this god dothe to them to, that are nat his electes, but vnto suche also as wyll be ꝑ therfore shalbe, tynall reprobates. For god of his goodnes wyllinge as the scripture sayth all men to be saued / sent his sonne in to this worlde, to call vpon the whole worlde. And he sent his apostelles aboute the worlde as a lorde and god indifferent, without accepcyon of persones as sayd saynt Peter.

But than gothe Tyndall farther and sayth, that god maketh his electes see bothe theyr owne damnacion in the lawe, and also the mercye that is layde vp for them in Christes blode, and therto what he wyll haue them do. C

These wordes men wolde wene were but well ꝑ plainly ment. For they may seme to good playne meanynge men, to be well ꝑ plainly spoken, and as well and plainly ment. But yet as ye shall shortely se in these wordes, that god maketh his electes se his mercy / as playne wordes as they be, and as innocent and as simple as they seme, yet in them meneth Tyndale couertly to come forthe with his poyson of false prechynge the predestinacyon of god, with destruccion of the fre wyll of man concernynge any maner of deuoure of them selfe towarde the beleue and faythe. For he meneth here, that god alway maketh the electes to se these thynges, without any wyll of theyrs vnto any thynge wor-

kynge with god towarde the syght thereof/and that all the A
reprobates that shalbe dampned for lacke of the beleue, be
reprobated and reiected and lefte vnchosen, and kept from
the syght and perceyuynge of the thynges to be beleued,
without any demeryte or euyll deserte of theyr owne, onely
because god lyste nat to make them see.

And that Tyndale thus falsely meneth by those fayre
playne wordes/ye shall farther perceyue by other wordes
of Tyndals owne wrytynge, afterwarde in his answere to
to the fyrste chappter of the thyrde boke of my dyaloge.
For where as I there shewed, that the very bokes of the
scripture it selfe, can nat make men beleue ꝑ scripture, nor
very surely knowe whyche were the very true scripture of
god, and whiche were scriptures counterfete, sauyng that
the catholyke churche techeth vs to knowe the scrypture / B
and the spirite of god, with mannes owne towardes and
good endeuoure, worketh in man the credulite and beleke
by whiche we bothe beleue the churche in techyng vs whi-
che is the scripture, & also by whiche we beleue the thinges
that are wrytten in the scrypture: to this because I sayde
there, that whan we here the scrypture or rede it, if we be
nat rebellious but endeuour our selfe to beleue, & captyue
and subdue our vnderstandyng to serue and folowe fayth,
prayenge for goddes gracious ayde and helpe, god than
worketh with vs, and inwardely bothe inclyne our harte
in to the assent of the thynge that we rede/and after a lytell
sparke of our fayethe ones had, increaseth the credence in
our incredulyte: Tyndale to this in mockage of mennes
endeuour towarde the beleke, and in scornynge that we C
wolde captyue our vnderstandyng into ꝑ seruyce of fayth,
answereth me with an hydeous exclamacion/and cryenge
out vpon my fleshlynes and folye, spueth out his hyghe
spirituall sentence in this fashyon.

Tyndale.

O horne betselsynde to fleshely reason. The wyll hath none operacion at all
in the workynge of fayethe in my sprite, no more than the chylde hathe in the
begettynge of his father. For (sayeth Paule) it is the gyfte of god and
nat of vs. My wytte must shewe me a true cause or an apparent cause
why, yer my wyll have any workynge at all.

More.

Now we perceyue you good christen readers, what an vn-
christen mynde this euyll christen man hathe in those wor-
des

A des, that seme so sayre and playne in this present chappter. For thoughe he spake nat out so plainly in this chappter, as he dothe after in his answere to my thyrde boke as ye haue here herde: yet that he falsely meneth in eyther place alyke, ye mayyet more plainly perceyue by hys wordes ỹ in this chapiter immedyatly folow/which are such as may be as well ioyned to his foresayde wordes of his answere vnto my thyrde boke, as to the wordes vnto whiche they be knytte in this present chappter. In whiche whan he hathe sayed that god maketh his electes se theyr dampnacion in ỹ lawe, and also the mercy that is layed vp for them in Christes bloode, and therto what he wyll haue them do/ it folowyth than forthwith,

Tyndale.

B And then when we se his mercy, we love hym agayne, and chose hym, and submytte our selues vnto his lawes to walke in them. For when we erre not in wytte, reason, and iudgement/we can not erre in wyll and choyse of thynges. The choyse of mannes wyll doth naturally and of her owne accorde, sorow the iugement of a mannes reason, whyther he iudge ryghte or wronge/so that in techyng onely ys resyst the pryde of a mannes lyvynge.

More.

Now trust I good readers, that it is inoughe that we perceyue and se, what Tyndale entendeth in thys chapitre of the order of our electyō/and that for all hys great exclamacyon, we be nat yet so bestle blynd, but that we spye well inough whyther this wyly serpēt walketh/ and that he goth about vnder colour of the praysse and commendacyon of goddes predestinacyon and ordynaunce vtterly concer-
C nyng fayth, to put away the worke of mānes fre wyll/ and yet ouer that though som what more courtesly, of trouthe concernyng all other good workes to.

And all be it that he seme here to gyue mannes wyll in maner lyke place, in the acte of our loue toward god, as he gyueth god in the worke of our beleefe and fayth in vs: yet whan he is well perceyued, he bryngeth all to suche inexpyrable necessyte, that both in the tone and the tother, and in all maner of good workes, he taketh vtterly away all maner of merit from the good men and electes/ & gyueth vnto the cuyll peple and reprobatys an excuse for the selfe, and an occasion to lay the wight of there fuste dampnacō, to the vnrulyte of goddes eternall ordynaunce and moste ryghtuouse predestynacyon. And yet are all hys reasons

in thys greate mater so small, that a man may nat well wyt A
whether they be more wycked or more wytteles.

Nowe all be it that I shall purpose to treat of thys matter more at longe wyth Tyndale, whan I shall come to the cõfutacion of hys fond answeres made vnto the thyrde & fourth bokes of my dyaloge: yet can I nat presently forbere somwhat to shewe you of hys abompnable errour in thys poynt. And yet in good fayth me semeth no very greate nede/ hys foloes after hys wordes of bothe the places brought forth and layde togyther, be now so playne and cuydent of them selfe.

For who is so betle blynde, that seeth nat clerely ỹ darke deuelysh heresye of thys hyghe spyrytuall heretyque, that sayth it is a betle blynde fleshely reason, to thynke that the good endeuour of the mannes parte in wyllyngly conformyng hym selfe towarde the fayth, and captyuyng and subdewyng hys reason and vnderstandyng in to the obsequy and obedyent seruyce of beleefe, shulde be no maner helpe nor furtheraunce towarde the gettyng of any crysten fayth but ỹ the wyll hath none operacyon at all in the workynge of fayth in mannes soule, no more than the chylde hath in the bygetting of his father. For here ye se wel that we speke of suche as are of age and haue the vse of reason. B

If mannes wyll had no more part towarde the attaynynge of the beleefe, than the chylde hath in the bygettyng of hys owne father/ I se nat wherfore our sauyoure shulde call vppon the people and byd them do penaunce, and beleue the gospell, as he dothe in the fyrste chappytre of saynt Marke. Marce. 1. C

For though it be very trew, that wythout goddes helpe and goddes grace preuentyng and forecopyng, no man can beleue: yet ỹ there were nothynge in the man hym selfe, whereby he myght receyue it ỹ he wolde wyth grace whych god of hys goodnesse offreth, apply hym selfe towardely to the receyuing therof, & whereby on the tother syde he myght frowardly refuse it, or of slouth and negligence so sleyghly regarde it that he were worthy to lese it: ỹ there were I say no suche thyng in the man whereby he hym selfe myght somwhat do therin wyth god, our lorde wolde nat call vppon men, and exhorte them to beleue, and prayse them that wyll beleue, and rebuke them that wyll nat beleue, as he doth in many playne places of the scrypture.

But

¶ But now agaynst god and hys holy scryptures, it is a
worlde to se what sledze thynges Tyndale alledgeth. fyrst
he sayth that it is a bestie blynde fleshely folye, to reken that
good endeuour of man shuld be any thyng worthy towarde
the attaynyng of fayth, because that fayth is the gyfte of
god. Is nat here an hygh reason, who denyeth that fayth
is a gyfte of god. But what letteth that, that a man maye
nat by hys towardnes, endeuour hym selfe to receyue the
gyfte of god by goddes goodnes freely offred vnto hym, or
by hys frowardnes slouthe or necligence, lese and forgo the
gyfte of god. Is it any thyng agaynst the nature of gyfte,
to be as willyngly receyued and taken as it is offered and
gyuen. If a man wolde gyue Tyndale a cuppe of golde,
wolde Tyndale call it no gyfte, yf hym selfe byd with good
¶ wyll put forth hys hand to take it. Doth the willyng byha
uyour of the taker, chaunge the name and the nature of the
gyfte, or any thyng mynyshe the fre ipsecall mynde of the
gyuer. In good fayth I muste nedes confesse my selfe so
bestie blynde, that I can se no reason at all neyther fleshely
nor goostly in thys reasō of Tyndale, nor as I wene Tyn
dals owne sharpe egle yen neyther.

what good thynge is there that is nat the gyfte of god?
hoope, charytie, contynence, pitye, lernyng, wysedome, or
any thynge in this worlde that ought is. For as sayeth sayn
James, euery good perfyte gyfte is frome aboue dis-
cendynge from the father of lyghtes. And sayn Poule sayth, Iacobi.1.
what haste thou that thou haste nat receyued? And of whome 1. Corinth.4.
ment he all thynge receyued, but of goddes gyfte. Nowe
¶ shall euery man than in Tyndals hyghe spyrytuall iudge-
ment, be taken for fleshlyely and bestiebynde, that wyll be so
folysshe to put any endeuoure of his owne to labourē and
worke with god, in the gettynge of hope or charytie, pyte-
full affection or chastyte, lernynge, iustyce, wysedome, or
any other good thynge. Because they be all gyftes of god,
a man muste therfore syttē euyn styll and do nothynge to-
warde it, tyll god come and gyue hym all thynge inwarde.
For if he may bewarre before, than muste he by Tyndal, do
nat so moche as be willynge to receyue it. For he that by his
wyll receyueth it, and whiche shulde els for his frowarde-
nesse and contrarye wyll go without it: he doth ye wote
well somwhat more in gettynge therof, than doth the sonne
in the begettynge of his owne father / wherein the sonnes

wyll

wyll that is yet vnbegoten, can nothinge make nor marre. A
where as in the gettynge, attaynynge, and receyuynge of
these vertues, the wyll of the man conformable ℣ towarde,
worketh with god and doth somwhat, not as a dede vessel,
whete into Tyndale putteth and powreth hys here, but as
a quycke instrument, as the hand of ℣ man that wyttyngly
and wyllyngly receyueth a gyfte of a nother mannes lyb-
erall offer.

Now yf Tyndale wolde here labour to make vs beleb-
lynde wyth hys blonte soteltees, and tell vs that we can
do thyng tyll god preuent vs wyth his grace, nor nothyng
but as hys grace goth on forth wyth vs: these tales when
they be all tolde, be not worth a whystle. For ye maye tell
hym agayne, that we saye not that mannes endeuoure can
any good do wythout god. But we saye that when men en- B
deuoure them selue towarde so good a thynge, they maye
then make them selfe sure, that god hath preuented theym
wyth hys grace, for elles they coulde not so do, and that he
is redy wyth hys grace to walke forwarde wyth them. And
syth they? endeuoure towarde good is good: therfore yf
they wyll styll persceyuer and walke on styll wyth god, he
wyll walke on styll wyth them. And they? endeuour shall
not be a voyde foryssihe thynge as Tyndale calleth it, but a
frutefull worke towarde the attaynynge of fayth, though
Tyndale wolde saye nay therto.

I wolde also very fayne wytte of Tyndale, yf hym selfe
were as ferme and as faste in the trewe christen fayth, as
he is in hys hereses, and then shulde happen to fall in cō-
pany wyth eyther Paynyme, Turke, Saracen, or Iewe, I C
wolde exhorte them to the christen fayth, and that all be it
they graunted hym the bylefe of one almyghtye god, yet
for aught that he sayd vnto them, he founde them farre of
from the bylefe (not onely of the sacrament of the awlter,
from whyche hymselfe is now as farre of as any of them)
but also farre of from the bylefe of the sonne ℣ holy goste,
and fynally from the takynge of our scryptures for holy or
for wrytynges worthy credence: what aduyce and coun-
sayle wolde Tyndale gyue them? wolde he not aduyse and
counsayle them to pray vnto god, and to call ayde of hym,
that it myght please hym to helpe to lede them in the waye
of the ryght bylefe, and that he wold with his grace helpe
theym to inclyne they? hartes in to the folowynge of that
thynge,

A thynge, that shulde be vnto hys pleasure and the saluacyō of theyr owne soules/wheych kynde of prayour they myghte assente vnto wythout any preiudyce of theyr owne fayth. wolde he not also counsayle them to faste and forbere women, to the entent theyr prayour myghte be the more clene and pure/and adwyse them also to gyue good almoyse for goddes sake, as dyd Cornelius who saynt Peter was sent vnto hym therfore. wolde he not also counsayle them to be not wylfull nor obstynate, but conformable and wyllynge to here and lerne the trouth and vpon the herynge therof gladly to prente in theyr hartes these thynges that moste make towarde the mouyng and inclynacyon of theyr myndes, toward the credence therof. And wold he not tell them that thorow suche towarde and wyllynge demeanure on
B theyr parte (in the doynge wherof, theym selfe not lackyng nor beyng slouthfull, god wolde not fayle to preuent them wyth hys grace, helpe, & fauour, and be before them) god wolde lede them and go forth with them, & neuer leue them nor forsake them, tyll he wolde wyth theyr owne good endeuoure walkynge and worckynge with hym, bryng them fyrste into the ryght byleefe and good hope and godly cheryte, with other many vertuouse and good wurkes proceedyng therupon/& fynally by that meane, after thys transytory lyfe, into ỹ perpetuall bleesse & eternall ioyes of heuen.

whyther wolde Tyndale adwyse them thus? whyche yf he dyd/then sholde he teche them that mannys endeuoure towarde fayth, is not a thynge to be mocked as hym selfe mocketh it now/but that mannes own wyll doth somwhat
C more towarde it, then doth the chylde to the bygettynge of hys owne father. Or elys wolde Tyndale forbydde them all suche thynges in any wyse, & tell them that theyr owne endeuoure wolde rather hynder, and make theym ascrybe the fayth that is ỹ gyfte of god vnto the meryte & goodnes of theyr owne wyll, theyr owne towardenesse, theyr owne prayours, theyr owne cōtynence, almoyse dede, & fastynge, and all theyr other endeuoure. All whyche thynges yf Tyndale take for nought or perylouse/then is it ipsely that he wolde of consequence adwyce those dyscyples of hys to be well ware of all suche thynges, & do none of the in no wyse, for the counsayle to such thynges coulde come but of bestle blynde fleshely reason. And therfore Tyndales dyscyples,

towarde the gettyng of the layth, to the entent they shulde A
take therof no parte vnto theyr owne prayse, but gyue the
hole glory to god/shylde I saye by hys aduyse vse none en-
deuoure at all, nor do no thynge, nor says no thynge, nor
thynke no thynge, but syte euen styll sadly, and gape by
daye agaynste the sonne, by nyght agaynste the mone, tyll
eyther some blynde betle or some holy humble bee come
flye in at theyr mouthes, and buyze in to theyr brestes an
vnholsome hepe of flye blowen errours and motthe eten
heresyes.

And thus good chrysten readers, the reason that Tyn-
dale maketh vs agaynste the endeuoure of man towarde
the attaynynge of layth/ whyche endeuoure he mocketh &
calleth it a counsayle of betle blynde reason, bycause layth
is the gyfte of god: I dowte not I saye but that hys rea- B
son is suche, that a man that were betle blynde in dede, may
percepue well inough that Tyndale for lacke of good en-
deuoure, hath had of the gyfte of god lytell wytte and lesse
grace, in makynge of that feble and vnlawfull reason.

Tyndals other reason agaynst the
good endeuour of mannes
wyll is thys.

Tyndale.

My wyt muste shewe me a trewe cause or an apparent cause why, yere my wyll haue any workynge at all.

Note.

Lette Tyndale set hys consequente and conclusyon to
thys antecedent made of thys reason, and saye, My wytte
muste fyrste shewe me some cause eyther trewe or some what C
semynge trewe, before that my wyll can any thynge do at
all: ergo none endeuoure of my selfe in conformynge and
applyenge of my wyll, can any thynge do at all. And now
when hys argumẽt is all made vp/ye shall fynde it as full
of reason as an egge full of mustarde.

For what though my wytte and reason muste fyrste set
my wyll a worke/can yet my wyll when it is ones moued
dyuerslly betwene two reasons, no thynge do at all in remo
uynge an obstynat lenynge to the tone syde, or a conformа-
ble inclynacyon towarde the consent of the tother.

If all the layth of suche trewthes as are taughte, were
in suche wyse inspyred into euery mannes harte that is a

laythfull

A faythfull man, as he by that inwarde inſpyracion had ſuch a full perfayt and clere perceyuynge therof, in the inwarde ſyghte of the vnderſtandynge, as the bodyly eye hath of ꝑ thynge that it playnely ſeeth and loketh vppon / or as the ſyghte of the ſoule hath in ſuche euydent and open concluſyons, as it dothe playnely and openly byholde / ſuche I meane as are the generall petycyons in the fyrſte boke of Euclidis geometry, as that euery hole thynge is more then hys owne halfe or ſuche other lyke: then wold I well agre wyth Tyndale, that when the thynge were ſo ſhewed vnto my wytte, I coulde not but agre therto wyth my wyll. But I ſay that all be it god is able in ſuche wyſe to inſpyre and inſounde the fayth yf that hym lyſte: yet I ſaye that ordynaryly into hys faythfull folke, neyther fynall reprobates B nor fynall electes (for faythfull are at ſundry tymes of both the ſortes) he gyueth not the byleefe or fayth on that faſhyon. For yf he dyd, then were it not fayth nor byleefe, but very ſyghte and knowlege. And ſuche kynde of ſo certayne and open reuelacyon, were vnto the man occaſyon of byleefe and credence neceſſaryly, ſurely, and ineuytable / but therfore as it ſemeth, neyther thank worthy nor rewardable.

Now dothe god wyth hys chriſten folkes ordynaryly take that waye in the gyuynge theym they byleefe and fayth, that though they do not meryte wyth any forgoyng good dedes, nor deſerue the gyfte of byleuynge / yet maye they wyth good endeuoure and obedyente conformyte, deſerue and meryte in the beleuynge.

C And therfore ſyth god wyll for that cauſe bynde vs to the byleefe, bycauſe he wyll that we meryte and be rewarded for our byleefe (the reaſon of whyche deſerte and meryt on our parte, ſtandeth in the reſpecte and regarde that god hath to our obedyence, by whyche we wyllyngly ſubmytte our ſelues to the credence of goddes worde wryten or vnwryten, tellynge vs any thynge agaynſte oure owne reaſon tellynge vs the contrary) then yf our byleefe loſte hys meryte (as that holy pope ſaynte Gregory ſayth it ſhulde) yf reaſon playnely proued vs the thynge that we byleue: ſo were the meryte of our byleefe loſte in lyke wyſe, yf the thynge were in ſuche wyſe gyuen vs as we more perfytely perceyued it then we perceyue any ſuche as reaſon maye moſte perfytely proue vs.

And therfore I say, that god dothe nat ordinaryly gyue A
into men the faythe in suche maner / bycause he wyll nat
vtterlye take awaye the merye fro man / for as moche
as he hathe ordayned hym to ioye by the meane of some
merye, some conflycte, passyon, or payne vpon his owne
Romis.8. parte, though nat sufficient & worthy (for as saynt Poule
sayth, all the passyons and sufferaunces of this worlde,
be nat worthy the glory that is to come that shalbe releued
in vs) yet suche at the leste wyse as his hyghe goodnes ac-
cepteth and rewardeth for worthy, thorowe the force and
strength of those meryes ꝑ are in dede sufficient & worthy/
the meryes I meane of ꝑ byttet payne and passyon of his
alone onely begotten and tenderly beloued sonne. Than
say I nowe, that syth ꝑ faythe is nat ordinaryly with suche
open ineuitable and inuincyble lyghtsomnes inspyred in B
to the soule, that the man muste of necessyte and very fyne
force clerely perceyue and agree it/but by god prouyded so
sufficiently to be shewed & taught, as he that wyll be con-
formable and walke with goddes grace, may fynde good
cause inoughe to captyue his reason to the belefe / and yet
nat so great and vrgent causes, but that he whiche wyll be
yll wylled and frowarde, may let grace go, and fynde him
selfe cauellacyons prowdely to reste vpon his owne reason
agaynste the worde of god/ eyther sayenge that his reason
seeth it nat sufficiently proued for goddes worde (as Tyn-
dale sayeth in all goddes wordes vnwrytten) or elles that
goddes worde is nat so ment as all Christes churche vn-
derstandeth them (as Tyndale sayeth touchyng ꝑ playne
scriptures agaynste the maryages made bytwene freres & C
nonnes) the poyntes of the faythe are nat I saye in suche
wyse shewed, nor the wytte in them so thoroughly and so
clerely instructed/but that the thynge whiche in the wytte
lacketh and remayneth imperfyte, may by the wyll be per-
fyted and made vp/and in stede of sure and certayne sight,
be from distruste or doubtefull opinyon brought by god
worbynge with mannes wyll into sure faythe and vndou-
ted belefe. And this I say for the tyme of this presente
lyfe/and in the lyfe to come, than turned into full syghte
and ineuitable contemplacyon.

And that thys is the ordynary maner of the fayth geuen
by god into the soule, wyth the pliable and cōformable wyll
of man/and not an incuytable syght of the trouth inspyred

into

A into the man whyther he wyll or not, in ſuche maner wyſe that he can not choſe but bileue it/the ſcryptures be playne and euydent.

Doth not ſaynt Poule vnto the Hebrewes in the dyſſy- Hebre.11.
nycyon of fayth, openly and clerely declare, that the fayth is an argument or mater of thynges that appere not. Now yf the reſurrecyon of our owne body were in thys worlde in ſuche maner appertynge vnto vs, as it ſhall after the reſurrecyon when we be in heuen / it were now no fayth at all but a ſure knowlege. And therfore ſayth ſaynte Poule alſo, that we ſe now as it were but in a glaſſe, & percepue & beholde but as it were in a darke ryddle / but in the tother worlde ſhall we ſe face to face.

To ſhewe alſo that god geueth not ordynarily ꝑ fayth
B to folke, but wyth ſome maner of towardnes and conforme of theyr owne good wyll / our lorde ſayth hym ſelfe vnto the cytye that he ſo fore longed to conuerte, Hieruſa- Matth.23.
lem Hieruſalem, how oft haue I wylled to gather thy chyldren to gether, as an hêne gathereth to gether her chykés, and thou woldeſte not.

No man here doweth, but that our lorde yf he wolde haue vſed ſome ſuche wayes as he coulde / it was in hys power to inſpyre the knowlege of hym ſelfe into theyr hartes, and of all thynge that he wolde haue them byleue / and that in ſuche wyſe, that they ſholde not choſe but byleue, for they ſholde not choſe but knowe it/& that in ſuche wyſe that they coulde not haue thought the contrary. But god had determyned to bryngе man to ſaluacyon, not in ſuche
C ineuytable wyſe, nor wythout ſome wyllynge conuerſyon and turnynge of man towarde hym / though man can not turne vnto hym without preuencyon & concurraunt helpe of goddes eſpecyall grace. But ſyth the goodneſſe of god prouydeth, that his grace is euer redy to hym that wyll vſe it/therfore though the wyll of man maye no thyng do without grace, yet wythout any ſpekynge of grace we comenly let not to ſaye, man maye do thys, and man maye do that, as byleue, and hope, and loue, and lyue chaſt, & do almoſſe, and faſte, & many ſuch other thynges/not menyng though we make no mencyon of grace, that man can therfore do them wythout grace. Lyke as we ſaye that a man maye ſe to threde a nedle and ſpeke no thyng of the lyght, and yet mene we nat that he can threde it in the darke.

And therfore let nat Tyndale loke to bryng vs in dar- A
kenesse/and because mannes wyll can nothynge do with-
out grace, therfore tell vs that mannes wyll can nothynge
do, nor tell vs neyther that mannes wyll hath no parte in
beleke and faythe/and make vs wene it were so, bicause the
wyll can nat as he sayeth go before the wytte/wherof expe-
rience proueth many tymes the contrary, and sometyme
with Tyndale to. But thoughe a man can nat haue any
wyll at all in that thynge wherof he hathe vtterly nothyng
knowen nor herde tell of, nor hadde imagynacion in hys
mynde, nor any thynge thought vpon: yet when ỳ mynde
with dyuers reasons and argumentes is ones moued of a
mater, the wyll as it happeth of other occasyons at ỳ tyme
to be well or euyll affectionate, so may gyue it selfe into the
consent and agrement of the tone syde or of the tother / ye B
and that somtyme on that syde for affection, vpon whiche
syde he seeth leste parte of his wytte and reason. And ther-
fore it is nat alwaye true that Tyndale sayeth in these
wordes,

Tyndale.

And than whan we se his mercy, we loue hym agayne, and chose hym, and submytte our selfe to his lawes to walke in them.

More.

Here semeth he to gyue as moche to the workynge of
mannes wyll concernynge charyte, as he before toke from
it concernynge faythe. For here he sayeth that we chose
god, and submitte our selfe to his lawes/where as of truth
without his grace, bothe preuentyng vs and concurraunt
with vs, we can in these thynges neyther, do nothynge C
at all.

Nowe meneth Tyndall ferther for all this, that mannes
wyll in these thynges yet dothe nothynge worke at all but
of necessyte. For he sayeth ỳ god maketh thẽ to se his mer-
cy by fayth, without any maner working of their wylles,
as ye haue herde. And than he sayeth that vpon the sight
thereof/they loue god, and chose hym, and submytte them
selfe to his lawes. But yet sayeth he, that their wylles do
this of ineuitable necessyte. And than can no man if Tyn-
dals ipe be trewe, neyther in faythe nor charyte haue any
meryte at all. For what can a men deserue, in beleuynge ỳ
thynge that he thoroughly seeth, or in doynge a thynge
whan he can do none other. Nowe that Tyndale so saieth,

is open

A is open and playne by these wordes that he consequentely sayeth.

Tyndale.

For whan we erre nat in wytte, reason, and iugement, we can nat erre in wyll & choyce of thynges. For the choyse of [illegible] *wyll doth naturally and of her owne accorde, folowe the iudgement of a mannes reason whether he iudge ryght or wronge, so that in techynge onely resteth the pythe of a mannes lyuinge.*

Note.

Here ye se that Tyndale in louynge and cholynge by whiche man loueth and cheseth god, putteth a playne necessyte that mannes wyll can none other do, bycause he seeth the mercy of god by faythe, whiche as Tyndall sayde before, man seeth also of necessyte, and so consequently no

B meryte in neyther nother.

But Tyndale sayeth vntrue in bothe. For man neyther of necessyte seeth the tone, nor of necessyte dothe the other, but may do the contrary bothe in the tone and the tother, and therfore in doynge bothe, merryteth in bothe what so euer Tyndale saye.

But yet sayeth Tindale vntrue in these other two thinges also, that is to wytte bothe where he sayeth, that whan a man seeth the mercy of god, than he loueth and choseth god, and submytteth hym selfe to walke in goddes lawes, and also where he sayeth for the proofe of that poynte, that whan we erre nat in wytte, we can nat erre in will, but that the choyce of the wyll dothe euer folowe the iudgement of the reason. For fyrste what question is there, but that

C many whiche ryghte surely beleue the mercy of god, do nat yet loue god in suche wyse as is requisite vnto saluacyon, that is in the preferrynge his pleasure before theyr owne, and to forbere synne for the loue of his lawe, and for the regarde of his goodnes to fulfyll hys commaundementes. But we fynde it many tymes farre contrarye, that the ouer great regarde of his mercy, turneth truste into presumpcyon, and maketh men the more bolde in synne, so forsothe that neyther loue of god, nor desyre of heuen, nor drede of hell, is able to pulle them backe.

Now as touchyng the tother point, that whan we erre nat in wyll and iudgement, we can nat erre in will & choyce of thynges, but that the wyll alway doth naturally accorde and agree to folowe the iudgement of reason, whether it

iudge

iudge ryght oz wzonge: we shal differ the sotletees of that disputacyon, tyll we come to the place in hys answere vnto my thyrde and fourthe boke of my dyaloge, where I purpose god wyllyng, to touche this matter more full / & wyll at this tyme nothynge eis obiecte agaynste hym, than the playnest proofe that can be, that is to wytte euery mannes owne experyence and expresse perceyuinge of the contrary. For many a wretche that dothe an abominable dede, seeth and perceyueth full well that he dothe very noughte, and that he shulde nat do so/and his wytte and his reason forbideth hym. But his wyll fallynge from the folowynge of his reason, to the fulfyllyng of his fleshely desyre & beestly luste and deuelysshe appetite, accomplysheth his detestable dede/nat for any lacke of wyt and reason, but thorowe faute of the frowarde wyll wyttyngly worckynge for pleasure agaynste reason.

Many a man that hathe a great wytte and a great reason to, and moche lernynge ioyned vnto them bothe, dothe yet more folysshely and more vnreasonably, than doth some other whose wytte and reason is very farre vnder his, and as for lernynge hathe vtterly none at all. And wherof cõmeth this, but in that the tone with no lernynge & no great wytte, hath great good wyll to worke with goddes grace and do well/and the tother with moch wytte and lernyng, lacketh the wyll to worke well after his reason/ & therefore letteth grace go by, and wylfully foloweth affection.

And yf Tyndale in this beleue nat me, nor all the wyde worlde beside/he wyll I truste at the leste wyse beleue him selfe. Nowe than sayeth he in mo places of his boke than one, that I se the truthe well inoughe, and that I se well inoughe that I shuld nat do as he sayeth I do, wyttingly and wylfully wryte agaynste the truthe. wherin if he wyll nowe confesse that he sayeth vntrue/lette hym reuoke hys lye and call it backe agayn, and than god forgyue him and I do. And if he wyll abyde styll by that worde that he said than/than muste he go fro this worde quyte that he sayeth nowe. For yf I wote well I do nat well, and yet for all that I do it/than is there one man at the leste wyse whose wyll foloweth nat his wytte. And than if I be suche one, I shall nat I truste lyue all alone / but shall rather than fayle, fynde Tyndale hym selfe so good a felowe, as to falsefye his owne wordes here and bere a pore man company.

And

A And that his wordes here be very false in dede / dothe yet farther appere by hys conclusyon that he concludeth theron, if his conclusyon do necessarily folowe. For hys conclusyon is this, that in teching onely standeth the pythe of a mannes lyuynge. For if this be false as in dede it is / than if it necessarely folowe vpon hys other wordes, hys other wordes must nedes be as false as it/for vpon a truth nothyng can there folowe but truthe, as euery man lerned well knoweth.

But nowe knoweth euery man very well, that all the pythe of a mannes lyuynge standeth nat in onely techyng. For many be full well taught howe they shulde lyue, ye & so well taught that they be able to teche it other full well/& yet lyue them selfe full nought. we shall nat nede to seke
B longe for ensample, syth no man douteth but that Judas Scariothe had so good a scole mayster, and was with him so longe, that if he had any wyt he was metely well taught howe he shulde lyue. And that he was nat all wytlesse, thoughe by defaute of good wyll he wared in conclusyon gracelesse/appereth well, in that so wyse a mayster as oure sauyour was, sent hym forthe amonge other for one of hys vshers, to teche in his owne tyme. And yet as well taught Matth. 10.
as he was, and as well as he taught other to/ yet was hys owne lyuynge nat very good, whyle he was bothe a thefe and a traytour bothe to god and man.

And yet that we shall nat nede to seke so farre as fyftene hundred yere ago/I wene it wyll be no great difficultie to fynde folke inoughe euyn nowe in our owne tyme, that can
C preche and gyue good counsayle to theyr neyghbours, agaynste the vyces in whiche they lyue them selfe. So that thoughe to good lyuynge, good techynge be necessary/yet may euery fole se that in good techynge, standeth nat all ỹ pythe of good lyuynge, as Tyndale sayeth it dothe / sythe many men haue ben well taught, and yet lyued nought.

But this wyse reason amonge many lyke, lerned Tyndale of his mayster Luther/whiche at wormes in Almayne at his beynge there before the Emperour sayd, that yf the gospell were well taughte, there shulde nede none other lawe. And this sayd he there, as this sayeth Tyndale here/ bycause they and theyr felowes wolde fayne take away all lawes, and leaue nothynge but sermons. And than after that theyr vngracious hertes myght be freely preched for

the gospell of god, & no lawe to let them/when after many A
soules lent vnto the deuyll by theym, they shulde as they
haue done in Almayne all redy, begynne sedicion and re-
bellyon, and fall to ryflynge, robbery, murdre, and man-
slaughter / who so shulde than without force of punysshe-
ment onely, teche and preche vnto suche vnruly rebelles,
shulde (ye wote well) haue a deuoute audyence.

But Tyndale in this matter whā he hath tolde vs this
tale, that the pythe of mannes lyuynge standeth all to ge-
ther in techynge / he addeth thervnto by and by & sayeth,

Tyndale.

*Howe be it there be swyne that receyue no lernynge but to defyle it /
and there be dogges that rent all good lernynge with theyr tethe.*

More.

Matth. 7.

If there be suche swyne and suche dogges as in dede B
there be, as our sauyour hym selfe wytnesseth in the gos-
pell/if this I say be truthe as it is, that Tyndale telleth vs
nowe/than is it false that Tyndale tolde vs afore, that is
to wytte that all standeth in techynge. For those swyne &
those dogges will be nought for all the good techyng. And
than to kepe suche from doynge harme, we must nat onely
teche and preche/but vnto suche as wyll be lyke swyne, we
muste yoke them for brekynge hedges, and cynge them for
wrotynge, and haue bande dogges to dryue them out of ỹ
corne with bytynge, and leade them out by the eres.

And yf there be suche dogges as in dede there be, that
rent all good lernynge wyth theyr teth / then standeth not
all the pyth of good lyuynge in good teachynge. For what
auayleth to teth them that wyll not lerne but rent all good C
lernyng wyth theyr teth. And therfore to such dogges men
may not onely preche, but muste with whyppes and battes
bete them well, and kepe them from terynge of good ler-
nyng with theyr dogges tethe/ye and from barkyng both/
and chastyce them and make them couch quayle, tyll they
lye styll and herken what is sayde vnto them. And by suche
meanes be bothe swyne kepte from doynge harme, & dog-
ges fall somtyme so well to lernynge, that they can stande
vp vppon theyr hynder fete, and holde theyr handes afore
them pretely lyke a mayde, ye and lerne to daunce to after
theyr maysters pype/ suche an effectuall thynge is punys-
shement, where as bare techynge wyll not suffyce.

And who be now more proprely suche dogges, then be
these

A these heretykes that barke agaynste the bleſſed ſacramentes, and tere wyth theyr dogges teethe the catholyke chriſtē fayth, and godly expoſycyons of the olde holy doctours & ſayntes: And who be more propyrly ſuche hoggys, then theſe heretykes of our dayes, of ſuch a ſpirite kynde as neuer came before/whyche in ſuche wyſe defyle all holy wowed chaſtyte, that the very pure ſcripture of god they trede vppon wyth theyr foule dyrty fete, to draine it from all honeſt chaſtyte, into an vncleane ſhamefull lybertye of freres to wedde nonnes. And therfore vnto theſe hogges & theſe dogges ꝑ pyth of good ſpuyng ſtandeth not all in techyng. For no good thynge wyll they lerne wythout bytynge and betynge.

yet goeth Tyndale forther and ſheweth mo kyndes of
B folke/to whom for all his other wordes all ꝑ pyth of good ſpuynge ſtandeth not in techynge.

Tyndale.

And there be popeholy / whyche folowynge a ryghtuouſenes of theyr owne fayenynge, reſyſte the ryghtuones of god in Chryſte.

More.

Theſe wordes lo good reder, expowne very well & very playne declare, what techynge it is that Tyndale all thys whyle ſo boſteth, wherin he ſayeth all the pyth of good ſpuynge onely ſtandeth/that is as he taketh it, the techynge of hys abompnable hereſyes, in whyche he techeth vs that onely fayth fulfylleth, and that neyther good workes haue reward in heuen, nor that any euyll workes ſhall haue any punyſſhement eyther in thys worlde or in purgatory, no
C nor in hell neyther, yf the ſynner be but a bare penytent & onely byleue and repent, and be well ware in any wyſe that he go to no ſhryfte nor do no penaunce for hys ſynne. For all thoſe that do, they be thoſe of whom he ſayeth here and calleth pope holy, & ſayeth they make them ſelf a ryghtuouſnes of theyr owne fayenynge/and reſyſte the ryghtuouſnes of god in Chryſte, bycauſe they reſyſte Tyndals vnryghtuouſe hereſyes / whyche vnder preterte of goddes onely mercy, taketh awaye goddes ryghtuouſnes/and not onely that, but vnder the ſame preterte of prayſynge and ſettynge forth a more mercy, couertely and craftely depryaueth and dyſprayſeth the very trewe mercy it ſelfe, that god of hys godneſſe ordynarily vſeth towarde vs.

For Tindale maketh as though it were no mercy at all,

after a lytell penaunce in thys worlde done by the partye for many great mortall synnes/or after a temporary payne endured in purgatory, to set the merytes of Christes passyon for the remanaunt, whyche wolde ellys be infynytely tenne hundred thousande thousande tymes longer. Thys taketh Tyndale for no mercy, whyche is in dede the very mercy that our lorde ordynarily vseth. But thys order the beste blaspheme th/ and as well in thys deuelysshe worke of hys, as in dyuerse other, calleth it expresse tyrannye. A

yet goeth he fynally forther to a nother kynde of suche folke, as techynge can not for a whyle helpe, and yet after doth/and of them thus he sayth.

Tyndale.

And there be that can not attende to harken vnto the truth for rage of lustes/ whiche when lustes abate, come and obeye well enough. And therfore a chrysten man muste be pacyente, and suffer longe to wynne his brother to Christ, that he whiche attendeth not to daye maye here to morowe. We se some at theyr very latter ende when colde fere of deth hath quenched the hete of theyr appetytes, lerne and consente vnto the trouth / whervnto before they couldegyue none eare, for the wyld rages of lustes that blynded theyr wittes. B

Wyse.

Lo good readers here ye maye se, what constaunce is in thys man, here he sayth (and sayth trewe) that men wyll at some tyme not lerne nor harken to the trouth, though it be neuer so well taught them. And yet in a nother chappter be fore, he sheweth that the electes as soone as euer they be taughte the trouth, assente forthwyth and wyll neuer resyste/so he that hath a falle patte to defende, neuer woteth where to holde hym.

But at the leste wyse, thys that he now sayth is trewe & more to. For not onely when the rage is passed then men harken/but also when the rage cometh agayne, then many fall nought agayne and into dedely synne/and that of such as after ward good agayne and fynally shalbe saued. And lyke wyse some good faythfull folke, when false shrewys come, and false heretykes/do by false doctrine fall fro the trewe fayth agayne, though they hadde it before ryghte surely. And yet of suche, some turne agayne by grace from theyr dedely heresyes into the lyght of fayth / and some be so fore nowseled in the falle heresyes, and in theyr obstynate frowardnesse take suche a deuelysshe delyght, that fynally they dye therin/as dyd Bayfeld, Bayns, and Tewkesbury. C

And

A And yet in some as Tindale here telleth vs, euen in ꝑ very latter ende when the colde fere of deth hath quenched the hete of the ꝑ appetytes / god worketh wyth them towarde the consent of the trouth, whereunto before they wolde gyue none eare / as he dyd in dede in that good and contryte penytent & open confessour both of hys fayth and hys fawte, M. Tho. Bylney, whiche beynge euyn good, faythfull, & vertuouse, dyd after by the false delyght of Luthers & Tyndales bokes, fall in to they ꝑ false hereseyes, and helde on in them thorow the delectacyon and vayne glory that he take in the ꝓmyse of that secrete sect and scatered congregacyō / tyll fynally at hys deth god of hys goodnesse opened hys eyes / and he loked vpon him selfe, and considered that all those vayne ꝓmyses he muste go from them by fyre / and B sawe that yf he dyed in those hereseyes he sholde neuer mete wyth them more but in the fyre of hell where he shuld neuer fro them / then turned he to the trewe fayth agayne, and exhorted them all vnto the same.

And thus good reders ye se that of hys order of electyō Tyndale hath in thys chappter hytherto layed no thynge to purpose / & now shall ye se that as ꝓtell he sayth to purpose in thys that after folowyth.

Tyndale.

And though goddes electe can not so fall that they ryse not agayne, bycause that the mercy of god euer wayteth vpon them to delyuer them from euyll / as the care of a kynde father wayteth vppon his sonne, to warne hym and to kepe hym from occasyōs, and to call hym backe agayn yf he be gone to farre: yet they forgette them selues oftymes, and synke downe into trances, and fall a slepe in sinnes for a season. But as soone as they be awaked they repent and come agayne without resystaunce.

C

More.

Here maketh Tyndale as thoughe he sayde a greate thynge. And whan his wordes are well examyned / he both meneth very falsely, & speketh folysshe wyfely. For where he sayeth, that an electe can not so fall, but that he shal ryse agayne / he meaneth that of necessyte the electe muste nedes ryse agayne, thorowe the mercy of god that euer wayteth vpon him / whiche is very false.

For all be it that of trouthe the electe shall aryse agayne by meanes of goddes grace and mercy / yet myghte he if he wolde lye styll in synne, whan goddes grace and mercye calleth vpon him and byddeth hym ryse / as many repro-

bates do vpon whome goddes grace and mercye wayteth, A
and calleth as faste as he calleth vpon hys electes, and is
as redy to helpe them vp agayne as ꝑ tother, if they wolde
ryse, and that the malyce or slouthe of theyr owne wylles
letted them nat to take holde of goddes grace, and made
them nat lye styll in synne lyke swyne.

Nowe that Tyndale thus meneth, appereth playne by
the whole processe of his worke. wherin as concernynge
saluacyon and dampnacyon, he laboreth to make vs wene
that the wyll of man dothe nothynge wyllyngly, but were
vtterly forced and ineuitably necessytat by the eternal elec-
cyon of god vnto glory and his eternall reprobacyon vnto
payne/whiche is as moche, as to say that the wyll of man
is no wyll at all, any more than as he myght saye that the
wyll of, a tre were to growe and bryngе forthe frute & lea- B
ues, and that the wyll of an axe were to hewe downe the
tre whan a man smyteth the tre therwith.

And that he thus specially meneth in thys chaptyer of
the ordre of our electcyon, appereth as well in generall by
the hole progresse therof, as by this also that he assigneth
that thynge as the onely difference betwene the electes and
the reprobates / alledgynge that the electes can neuer so
fall but that they shall ryse, by the reason that mercy way-
teth euer vpon them. whereby it well appereth that Tyn-
dale meneth, that no reprobate, that is to wytte none that
finally shalbe dampned, hathe goddes mercy whyle he ly-
eth waytynge vpon him to call vpon him, and stirre him
to ryse out of his synne. For excepte he ment so/he shulde
put electes & reprobates all in one case, if he sayde that the C
mercy of god which onely thinge he sayeth waytyng vpon
the electe, reyseth hym out of synne, wayted vpon the re-
probate to / but if he shulde put some difference betwene
them by reason of ꝑ different worthyng of theyr fre wylles,
whiche Tyndale wyll none of in no wyse.

Now menynge falsely thus/ he vseth yet in hys speche
a folysshe wylynes, as doth a crow that couereth her hed,
and weneth all were well when all her loynes be open.

For he sayth that the electes can not so fall but that they
shalbe so saued, bycause mercy wayteth vppon them. And
therin he sayth truth. For yf god had not foreseene that they
wolde fynally turne agayne to hym, and wyth helpe of hys
grace deserue to be parte takers of the mercyes of Chrystes
passyon,

A passyon, and so to be saued/he wolde not haue elected thē to saluacyon. But he meneth that they shall necessaryly be saued, so that they shall not mow other then repent & amend, as soone as god of hys mercy calleth vpon them to repent. And thys though he thus mene, yet doth he dyssymule it/ and sayth not, that bycause mercy wayteth euer vpō them, therfore they muste nedes ryse after they? fall / but bycause mercy wayteth vpon them, therfore they shall ryse. But thys poynt he layeth so open in many places of his worke, that it is but a folysshe wylynes of hym to wene it well couered thus.

wherfore he were as good to speke out playnely, & tell vs whyther he mene, ꝑ after a fall mercy wayte any more vpon any reprobate or not. If he say nay, he sayth agaynst B the scryptures playne. For as in the begynnyng god of his greate mercy calleth vppon all people bothe electes and reprobates to come to hym/so doth he after bothe thayne cōmen and receyued, and gone a waye by synne agayne, call ordynaryly vppon them bothe of hys lyke mercy styll, as longe as they lyue in thys worlde here, and wolde ꝑ they wolde assente therto them selfe and obaye, be as gladde to fynde them agayne as euer he was to wynne them before/ as the wordes of holy wrytte be playne in the Apocalyps, I stande at the dore and knocke.

And ꝑ Tyndale wyll auoyde thys / he muste then saye that all the wordes of holy scrypture by whyche god called vppon the people to repentaunce, be spoken onely to the electes. And thē must he tell euery man, how he may know C hym selfe for electe/leste he maye wene that they pertayne not to hym. And then shall he by the same reason saye, that all the cōmaundementes be wrytten vnto the onely electes to/and then the reprobates can not be reproued for the not obseruynge of them, ꝑ they were not wrytten for them. Apocalip. 3.

But surely if Tyndale tell vs that the mercye of god wayte vpon the onely electes, and onely calleth vpō them/ he telleth vs a vayne folysshe tale. And so he dothe in dede/ for so he meneth in dede agaynste the playne scripture and all the olde interpretours of the same, and agaynste all the olde holy doctours of Chrystes churche, and agaynste the catholyke faythe of all christen nacyons this. xv. hundreth yere, from the tyme of our sauyour hym selfe & his blessyd apostelles, euen vnto lowsy Luthers dayes.

And

And yet natwithstandinge that he semeth to assygne the A
cause of the rysynge of his electes out of theyr synne, to be
by the mercy of god alwaye waytyng vpon them/ yet han-
deleth he the mater so, that a man may nat well wytte by
these wordes of his, whether he meane that whā his electe
is sonken downe into his traunces, and fallen a slepe in
his lustes as he calleth it for a season/whether he meane I
say that mercy calleth vpon hym in his traunce, & shaketh
hym out of his slepe, or els let him slepe styll in hys lustes,
and the deuyll rocke the cradle tyll the babe awake by him
selfe. And surely he rather semeth to say, that god nat awa-
keth hym out of his luste/but letteth hym slepe in his luste
vntyll his luste haue lefte him. As though goddes callyng
of men from glotony, were nat to put them in mynde and
call vpon them beselye, and inspyre good thoughtes of tem- B
peraunces whyle they be at theyr mete/but lette them than
alone as in a traunce and a slepe, tyll they be so wery of
eatynge, that the grese and grendyng in theyr belyes stan-
dynge a strutte with stuffynge, call theym vp and awake
them. And that is a good easy waye to/for than be they the
more easy to entreate, to faste and forbere / but nat moche
lenger than tyll they ware an hungered agayne. And as it
fareth in the traunces and slepes that folke fall in by the
bely/so fareth it lykewyse in the traunces and slepes that
folke fall in by those partes that are benethe the bely. For
whan the rage is thereof (as Tyndall sayeth) ouer passed,
and that they haue in theyr traunce and theyr slepe played
out all theyr luskysshe lustes/than they awake. And than
as sone as they be awake/they repent as Tyndale sayeth, C
and come agayne to chastyte without resystence. But euer
more I wold that Tyndale shulde remembre, that all this
tale whiche he telleth vs here, is for his purpose of electes
a tale of very lytell effecte. For this tale of suche slepynge
and awakynge of electes, is nothing proprie to the electes/
but a thynge commune bothe to the electes and to the re-
probates to. And these rages, and these traunces, & these
slepes in synfull fleshely lustes, into whiche folke fall, and
out of whiche they wake agayne and repent / the thynge
that Tyndale telleth vs here as a thynge farre fatte and
sought, and serched out of the very botome of his depe di-
uinite/ ỹ same thyng in a maner as for thus farforthe, doc-
tour Guide describeth vs well & plainly, in his pleasaunte

poetry

A poetry entytled the remedy of loue. where he declareth after Tyndals fashyon full clerkely, how some wanton louers after they? rages passed and they? lustes played out, lye then wakyng, and haue medytacyons of amendement, and of leuyng of they? lecherouse loue euyn lyeng by they? lemmans sydes, and thynke they will come there no moze, and wolde wyth good will that they hadde not come there than neyther.

In thys chaptter whyche Tyndale entytleth the o?der of electyon/ I loke alwaye that he sholde as reason is, tell vs those thynges that p?operly pertayne vnto the electes/ & the thynges that contrary wyse appertayne p?operly to the rep?obates/ by whyche maner of handelyng of ỹ mater, we myght clerely perceyue & vnderstande what he meneth,
B and what o?der of goddes wurkyng o? of the wurkynge of mannes owne will, he putteth in the course & p?ogresse of the tone sorte and the tother towarde they? fynall ende, the tone of euerlastynge lyfe, the tother of eternall dãpnacyon.

And alway whyle I loke for this/ Tyndale, besyde that hys conclusyons be false heresyes in the ende, telleth vs no thynge almoste by the waye (excepte onely peraduenture ỹ laste repentaunce before the deth) but that they be comune as well to the fynall rep?obates as to the fynall electes/ as thys is also that in hys chaptter folowyth, where he w?yteth in thys wyse. Tyndale.

God now and than withdrawyth his hand, and leuyth them vnto theyr owne strength, to make thẽ sele that there is no power to do good but of god onely/ lest they sholde be proude of that whiche is none of theyrs.

C Moze.

Tyndale maketh these wo?des for a grounde of a great mater, concernynge the o?der of god vsed towarde the electes. And vpon thys fundacyõ he specyally tereth hys byeldynge, of the traunces, and the slepes, and slydinges of the electes into synnes and errours/ in whyche synnes yet they synne not, and in whyche errours yet they erre not, bycause of they? feynge fayth. From whyche though they fall yet they fal not, bycause they fele it full though they fele it not.

But what is there good reder in these wo?des of hys ỹ he speketh of the electes, that is not verifyed bothe in the electes and in the rep?obates to. Now yf he say that he speketh here specyally of the electes, bycause at somtyme god wythd?awyth hys hand from them, & that from rep?obates

he wythdraweth his hande of helpe and grace alwaye. If A
he saye thus, he sayth vntrewe. For doeth not god, as he of
hys goodnesse calleth them, and at theyr comynge receyueth them/so when they fall awaye by false fayth, or fayntharte, or fleshely delectacyon, calle vppon them agayne, as he doeth vppon hys electys, wythout accepcyon of persons or parcyall fauour indyfferently/tyll he eyther some tyme for theyr immesurable outrage, or comenly for theyr fynall impenytence, fynally reiecteth and refuseth them. Amonge whych fatherly cure and care for them, as well as for hys electes before theyr fynall fall/he vseth the same wayes to wynne & saue them, that he vseth to the other. ye and doth somtyme peraduenture gyue more of hys gracyouse ayde & helpe in this worlde toward saluacyon in heuen vnto some reprobate wretche, that wyll for all that be damned/then to some of hys electes, that wyll so worke wyth hys grace that he fynally shall be saued. As I dowte not but some two soules haue ben saued and now syt in heuen, wyth the tone halfe of the grace that Judas had, and caste of, and fynally fell into hell. B

And therfore thys that Tyndale here telleth vs of electes, that god somtyme wythdraweth hys hande and leueth them to theyr owne strength/he maye as well tell vs of the reprobates as of the electes.

Now the cause why god wythdraweth hys hande and hys helpe, is not alwaye the cause that Tyndale here alledgeth, bycause he longeth alway to make a glaunce agaynst all the meryt of mannes fre wyll/but to auoyde the pryde of the mynde, and the farre lesse boldnes presumynge vpon the surtye of hye holy lyuynge or fayth/ whyche many men maye fall in by takynge them selfe for god almyghtys mynyons, though they gyue all the thanke to hym selfe, and ascrybe no thynge to theyr owne strength at all, nor wene they haue no fre wyll at all neyther. For the proude phary-
Luc. 18. sey that dyspysed the poore publycane, though he were proude of hys dedes, yet ascrybed them not vnto hym self, nor sayd not all thys haue I done good lorde of myne owne strength. But he sayd, I thanke the therof good lorde that I am suche/and that thou hast made me better, and gyue me the grace to lyue more holyly then thys publycane/and sayed not, I thanke therof my selfe. And therfore as I say, god wythdraweth hys hande to shewe hys electes and C

reprobates,

reprobates bothe, that they have rather cause to be made
and feare a fall, then to be prowde of their benefite, and make
them selfe sure of their saluacion, and the rather they be
so dere derlinges to god of whome all good comyth, that do
them selfe what they will, he will not leese them fully. For
thys I saye god doth vouchsafe not as Pyndale seyeth, onely
to shewe hys onely election that they can do no good but
onely of hym, but that they shalbe good.

I saye yf onely ynough god vouchsafe not hys handes
and helpe from hym, whyle yet I suffer a plage of vnrighteous
putte vpon hym, that he maied leaue therof, and keep fro
afterde. And wherfore doth he leaue in hys mercy (leste he
sholde haue thought hym vnworthy hauyng more of hym sufficyent,
leste he myght geue thereby the greater occasyon that he had
had, fall into pryde and presumpcyon.

And therto saye I not so dery a lykely manner, that
god wolde as Pyndale seyeth, withdraw hys hande fro
a good elect, and thereby sende hym into synne, leste he shuld
wene that any perfeccyon of hys coulde be without god. For
no good man can lykely fall into synne, thought that rather
leste (wherof he standeth in myche more nede) he myght
happe to thynke hym selfe quite gret on goddes fauour / &
therby fall into pryde for lacke of fere mengled with hys
hope.

Nor also that god withdrawe from hym all his helpe
to make hys hande, and suffre hym fall into synne for the
cause that Pyndale hath alleged, leste he shulde haue hym
vertue to come of hym selfe / seme not lykely after hys repe
taunce and synnynge sorowfully, on whom that hyghest of frute
therof, syth he were vnlykely to acknowledge that god had prue
hys hande for that cause. But yf he shulde so acknowledge, he were
lykely to rebe that he suffre hym fall into synne, that god
was afterde leste he sholde wax to proude thereof. But the
better the man were before the grace of god after hys repen-
taunce lykely to fere that he were more lyke before and worse
after / and that hys fall into that synne were vnto hym, not
by the reason that god withdrewe hys hande from hym for
any fere of ouerlyke pryde that were lykely to ryse of hys
vertue / but rather lykely that he were vnmyndfull to call
from hym for helpe, and to take occasyon of any suche pryde therof / but rather
that god withdrawing the hande of hys grace and helpe
from hym

from hym at that tyme, for some other secrete synne wher-
by he had before deserued that he so sholde do/ and that the
secunde synne was not onely synne, but also payne for the
fyrste. As one synne deserueth the dopnge of a nother after
the sentence of sayne Poule vnto the Romaynes, that the
olde phylosophers for their wylfull mistaky agaynst god,
were geuen by god into the synne agaynste the nature of
man/ or elles that in the commyttynge of the same synne,
he withdrewe hym self from goddys hande by the defawte
of hys awne frowarde wyll, before that god withdrewe hys
hande from hym. And this were he ryght to laye the de-
fawte in hys wyll, and not in the lacke of his power/ wher-
of he shall haue no cause to doute but god had alwaye gy-
uen hym inough; and alway wolde gyue inough to wurke
wyth hys grace in the vnwarde of dede to eschewe yeuen,
yf hym self dyd not fyrste wyllyngly forsake it and fall
therfrom. And then (satysfyinge the fawte of hys fall in the
frowardnesse of hys awne wyll, and not in any lacke of to-
wardly goodnes and mercy at goddes hande, and conse-
quently not in lacke of power, wherby he can neuer lacke wyll
helpe of grace suffise/ and were but a false excuse of synne,
syth grace neuer forsaketh vs/ but we forsake it, wyll man fyrst
forsake and fall from grace: he were I say ryght not to take
that kynde of frute by occasyon of hys fall wherby Tyn-
dale speaketh of. And then yf a man were not ryght to take
that kynde of frute therof, it were not ryght that god wolde
do it for that cause/ wherby cause the man wolde not after
corrupte in hys mynde, imagyne that god dyd it therfore.

For surely as towchynge the wythdrawynge of goddes
hande (wherupon Tyndale here stoppeth vp hys processe
folowynge in hys chapytre) which his hygh goodnes and
vnsercheable wysedome doth by many tymes, for no cause
then men haue the wytte to espye: yet doth he it neuer, but
man wythdrawyth fyrste hys wyll. And for as god preuen-
teth vs in gyuynge/ so preuent we hym in leuynge. For syth
god seeth yf we can no good thynge doe without hys grace/
he wyll not dyd vs do a thynge, for the whych thynge where
he wyll punysshe vs/ and therfore yeuen our fawte wythdra-
we hys grace, wythout wherche he wotteth well we can
no more do it, then is wysedome hym self, that wolde
fynde a woman so vnreasonable, that wolde commaunde
her mayde vpon payne of beynge go threde her nedle, and
then

A than pull a wap the candell or put it out, and bydde her bp-
on hyt gospll come of and threde it in the backe. Let Tyn-
dale say what he will / we muste praye before god with-
out cease. For as god sayeth in the scripture, Thy fall is of Osee.13.
thy selfe, not of the multytude wynge of hys hande, tyll we
were wanton or some spoke, a tyll ouer syde do wne
and fall.

But god seeynge we seeth cannot helpe he setteth to lesse
strengthe of hys power, then els he wolde do. For if he
wolde, he coulde shewe the bemme of hys grace so strongelye,
that no wyght coulde withstande hym / and is wolde do, saynge
that hys myght ys made well seeth wherefore it were not best.
For as hym selfe sayeth in the Apocalyps, same man is
nedelyes pacyent, but as it were the warme / wenynge
B therfore sayth he spueth hym selfe out of the caldo of greate Apoca.3.
notable erpnes, that he thynketh himselfe in state good
inough, thoughe he be not very feruent and hote in ver-
tues. But god sayeth agayne, seeth that it were better
for hym for a whyle that he were euen frosen for colde, for
than shulde he fele the feuer / and knowe hym selfe better
where very hote, thoughe frome thence lukewarme. And there-
fore sayeth the spirite of god these wordes hyther, I shulde
leuer thou were colde than thou euyll he made hote / as
thoughe he wolde saye further, than for to stande lyklynge
thy selfe well inoughe in a lukewarme / without growynge
into greatter hete.

Now therfore as I began afore to say, in suche a persone
as god seeth hym selfe moste well lykynge to go for-
warde / so god agayne wolde helpe hym selfe forwarde hym /
C in holdynge hym the more sharpely / and than the tother
knoweth therby the more surely, and gyue fole harty hym and
bothe as he bothe, and holdeth hym yet somwhat lesse, tyll
with lesse on the one syde and lesse on the tother, the man
falleth into the myre of synne all on goddes. Now all thys
bothynge for the better, to purge our eyen to goodnes as we
vse hyt goodnes to wyrth / for whom a wanton chylde fe-
deth more & fuller, and perhaps also sayth his gaye cote and
bycken shoes, and sheweth them to the fynde hys eyne
shulde not lacke to hys fete, and holde faster after on
the other. And finally the holdynge on goddes parte is the thinge
of lyght pyed, that inclineth the lyght wynges of goddes

hande from good men, concernynge fallynge into synne. A
For els tyll they begynne to withdraw and drawe backe,
or els dragge and sticke fyll, or go nat so gladly forwarde
all be it that he gyue nat vnto them so stronge an hande of
his grace, as if he dyd, that slouthy or cheyfes shulde be
mayntened, & they borne vp thereby in maners mayny cheyf
tethe, which is nat his ordynary cours to do: yet tyll them
selfe eyther by synfull wyll or slouthfull myndе in some
wyse do deserue it, he neuer leaueth good man without so
moche helpe of his grace, as were sufficient for hym bothe
to stande & walke with if hym selfe lyste, nor neuer doth
as I suppose, by the withdrawynge of hys hande for any
electe or reprobate eyther, in ꝑ tyme in which they be good,
suffre theym without theyr owne faulte fyrste begonne, to
fall into suche horrible dedes for any good that shulde af- B
ter come therof. For syth that without his helpynge hande
they can none other but fall, to withdraw his hande with-
out theyr faute, were in maner nat to suffre them synne,
but euen to sende them in therto. And the good nature of
god, neyther wyll nor can do any euyll to bringe
any good to passe, syth he by the scripture cryeth out vpon
Rom. 3. all those that wolde vse that condicyon, and sayeth, woo to
them that say let vs do euyll that good may come therof.

Thus moche haue I thought es good to declare you
vpon Tyndals tale, of the withdrawynge of goddes hande
somtyme from his electes ꝓperly ꝓcheth here to ꝑtell
purpose, syth it semeth you well reprobates as electes, and
neyther the cause wherfore he alligneth, nor the sentence hym
well expressed. And finally put for two false ententes, one C
to glaunce at mannes fre wyll, as thoughe bycause all the
good that man dothe commeth of god, of whose goodnes
commeth nawnes ꝓuysyon all, and therfore no good
can do but by hym and wyth hym therfore mannes hart him
selfe and his owne wyll discharge & do in hys owne good
dedes, but there it leue a perylous presumpcion and arr
mannes good workes to hys owne / where as the
Actu. 10. aungell of god sayeth vnto Cornelius, thy ꝓyers and
almesse are come vpon remembraunce before god. &
Matth. 14. And our sauyour hym selfe calleth the bryngynge of the
glasse and bestowyng of ꝑ ornamentes vpon his holy bodye,
the dede of sayntt Mary Magdaleyne, though she coulde
nat of truthe haue done it without hym selfe, and thyng all

the

A the dede all thynge rekened from the fyrst to the laste, came onely of god hym selfe. And sayut Poule sayeth, what hast thou that thou hast nat receyued/and than what glorysest thou, as thoughe thou haddest nat receyued it. He sayeth nat as thoughe it were thyne owne. For whan I haue receyued it, it is than myne and so may I call it. 1. Corin. h. 4.

Another false entent wherfore Tyndale telleth vs thys tale of withdrawynge of goddes hande somtyme from his electes, is bycause he wolde haue it stande with his heresye that he gothe so faste about/that is to wytte that the electes do not synne dedely in theyr dedely synnes, bycause they do it nat wyllyngly but of infirmyte for lacke of power. Inpursuynge of whiche purpose he wolde make it seme, that god withdrawethe his hãde from them without their faute, B and than leaueth them no power to relysse, & so no blame in them nor no synne, thoughe he be cõtent to call it synne, after ỹ maner ỹ the mocyon toward synne which remayne of originall synne be called synne. This is Tyndalles entent in this matter, by whiche he excuseth the synne of the electes by the withdrawynge of goddes hande from them/ not for any defaute of theyr owne, or any synne that they haue done, but to kepe them onely from the synne that they Matth. 10. wolde els do at another tyme. And where as god dothe for this poynt bothe for electes and reprobates all after one, that is to wyt neuer withdrawethe his grace from the tone nor from the tother, tyll they begynne theym selfe to withdrawe theyr wyll from hym/he dissymuleth that poynte, & goeth forth in his mater that he byeldeth vpon that foundacyon, and sayeth.

C

Tyndale.

God layed so sore a weyghte of persecucyon vppon Dauides backe, that passed hys strength to beare, So that he cryeth ofte out in hys psalmes, sayenge that he had synned well and foleowed the ryghte waye of god in vayne. For the more he kepte hym selfe from synne, the worse it wente with hym as he thoughte/and the better with hys enemyes and, the worse he was. yet god lefte hym not there, but conforted hym and shewed hym thynges wherby he myght not of shame that the sayntes myght be percyent and abyde gyltles herwith, vntyll the wyckednes of vngodly synners be full rype, that god may repe it in dewe season. God also suffred occasyons stronger then Dauid to fall vppon hym, and to carye hym clene out of the waye. Was he not redy for a cruell sclaue answere to haue slayne Achell, and all the males of hys house, so mych as the chyld in the cradell. Drew he it god withheld hym and kept hym

hym backe from that euyll, thorowe the wysedome of Abegall. How longe A
slombred he, or rather how harde in slepe was he in the adultery of Bathseba,
and in the murder of her husbande Uriah. But at bothe tymes as soone as he
was reproued and hys sonte tolde hym, he repented immediately, and turned
agayne meekely. Now in all that longe tyme from the adultery of Bathsabe
vntyll the prophete Nathan reproued hym, he had not lost his fayth, nor yet
his loue vnto the lawes of god no more then a man loseth his wyttes when he
is a slepe. He had forgotte hym selfe onely, and had not malycyously caste
of the yr yoke of goddes commaundementes from of his necke. There is no
man so good, but that there cometh a tyme vppon hym, when he sealeth in
hym selfe no more fayth or loue vnto god, then a syke man oftymes seleth the
taste of his meate whyche he eateth.

More.

Lo good readers, here ye se that by Tyndales doctryne, Dauid dyd no dedely synne, but was euer out of faute and B
nat blame worthy, neyther by impacyence drawynge nere to dispayre in persecucyon, nor by ꝑ purpose of moch manslaughter at an angry worde, nor by auoutry conceyued at the sight of another mannes wyfe, nor by the trayterous destruccyō of his frendely seruaūt in recompence of truthe & amendes of his nys dede. All this was no dedely synne in hym, bycause he was an electe.

But yet is Tyndale ashamed to confesse and say boldely, that to be electe is inoughe, and that he may do what he lyste and synne at his pleasure, and that god will gyue him leaue to do it, & cause hym to be repentaunt whan he hathe done it, and forgyue hym forthwith whan he repenteth, & and so forth totiens quotiens a pena et culpa, so that he C
beleue it well and surely truste thereto, lesse for sayntе hope & feare he fall the lesse to synne. This tale is Tyndale (I saye) somwhat ashamed to tell vs euen well and playnely forthe / and therfore he dreyseth another waye, and wolde make vs beleue that they be so preserued by the fayth, that they do neuer any dedely synne. But theyr dedes be suche, as men may well se that they be nat to be blamed for them be they neuer so beastely, but very babilshe and bestiall / and suche as god can do no lesse of very ryght and reason than remytte and forgyue / and that for thyse great causes here specifyed by Tyndale.

Fyrste for they neuer synne but vpon greate occasyōs farre aboue their strength. Secondely, for after theyr horryble dedes done, they repent vpon rebukyng without resystence.

A ſyſtence. And thyrdely (whiche mooſte is of all) all the whyle that they be in doynge, the poore babes wote nere what they do, but be all the whyle a ſlepe, as he putteth here his enſample by Dauid. And therfore lette vs conſyder Dauid his dedes with Tyndals wordes, & examyne in them theſe thre godly reaſons.

Fyrſte he ſayeth that Dauid ſynnes aroſe vpon great occaſyons aboue Dauid his ſtrength/whiche great occaſyons god ſuffred to fall vpon hym and cary hym awaye. For whan he wolde haue ſlayne Naball and all his ſonnes euen to the chylde in the cradell, he fell nat into that mynde without great occaſyon ye wote well. For the rude felowe had as Tyndale well reherſeth, gyuen hym a churlyſhe anſwere. And what man were there ſo vnreaſonable, ꝑ wolde
B not thynke that a kynge or a great man had cauſe inough to kyll twenty paſians & villayns, for a churlyſh anſwere of one of them? Now when he fell to aduoutry & therby to manſlaughter/had he not a great occaſyon to it & impoſſible to bere? For he ſaw ꝑ woman as he loked out at his wyndow. And therfore who ſo euer haue ones the ſyght of a womā, is excuſable yf he take her when he can catche her/ & no man greatly to blame, but eyther a blynde man, or he that taketh one in ꝑ darke whom he neuer ſaw in ꝑ lyght.

But we muſt here yet remēber leſt we myſtake Tyndale, that theſe great & ſtronge occaſyōs were not ſo very greate & ſtronge of thē ſelfe/but they were as Tyndale ſayth ſtrōger then Dauyd, and able to cary hym awaye. whyche he ſayth, to ſhew vs ꝑ they were of ꝑ ſtrength in cōpariſon of
C ꝑ perſon, not ſo myche by the force & ſtrength of theyr owne nature, as by ꝑ lyghtnes, frayltye, & feblenes of Dauid/as a ſmall burde is a great weyght vpō a child, & able to bere hi downe/& a lyteli wynd able inough to blow away a fether.

Then wolde ye wene that he accuſeth Dauyd and the electes, bycauſe they be ſo lyght and ſo frayle to falle vpon ſuche occaſyons as be ſtronge to them, by reaſon of theyr owne feblenelle. Nay forſoth. For here ye muſte remember that to prouyde theym theyr excuſe in thys poynt, was the cauſe for whyche as I tolde you before he layed for a fundacyon/that god at ſoche tymes fyrſte withdrawyth hys hande of hys helpe, & then muſte they nedes be weke, feble, and frayle. And ſo theyr fall cometh of the occaſyons/& the occaſyons be myghty to them, by reaſon of theyr feblenelle.

And theyr feblenesse cometh of the wythdrawynge of gods- A
des hande. And he wythdrawe th it wythout any desert and
desawte of them, onely to kepe them from the synne of ta-
kyng their good workes for theyr owne. And so is there in
all the progresse of theyr dede, no dedely synne in them self/
syth the occasyons that bryng them to it, be wythout theyr
owne sawte stronger then they/ and by reason of theyr saw-
teleste feblenesse, cary them clene awaye.

And thys is as ye se the fyrste goodly cause, for whiche
Tyndale wyll make vs wene, that the abominable dedes
of electes be no dedely synnes bycause of the greate occasy-
ons. Agaynste whyche yf the mater were worth the argu-
ment, we wolde preue vppon hym sore wyth the synnes of
the reprobates/ and bere hym in hande that some of theym
haue as greate occasyons of theyr synnes somtyme, as is B
a churlysshe answere to the kynge of a man, or the syght of
a naked woman out at a wyndowe for aduowtry. And we
wolde then aske hym suche questyons forther, eyther of hol
dynge of goddes hande ouer them, or wythdrawynge hys
hande of helpe from them, wyth other dyuerse dependaun-
tes theruppon, whyche euery lerned man may some fynde
out hym selfe and almoste vnlerned to. whiche when Tyn-
dale sholde answere to / he sholde soone make euery wyse
man se, that in thys chappter of the order of theyr electyon,
he hath elected and chosen a very foolysshe order.

But for as myche as the holy therof is open and playne
of it selfe/ we shall let the forther dysputyons of thys poynt
passe, as agaynst which sayntt Poule playnely speketh and 1. Corinth. 10.
sayth vnto vs, God is saythfull whyche suffereth you not C
to be tempted aboue ỹ that ye maye bere, but maketh wyth
the temptacyon a way out also, that ye maye well weild yt.
By whyche wordes thys poynte of occasyons aboue our
power is clene caryed awaye/ and it is clerely determyned,
that god suffereth no suche temptacyon to come vnto vs,
but suche as we maye bothe reprobates and electes be able
to wythstande if we wyll, thorow the assystence of goddes
gracyous hande/ whiche he neuer wythdrawe th but in the
sawte of our owne wyll, and neuer denyeth to put it forth
vnto vs yf we call therfore and wyll take holde vppon it.
And therfore syth as I saye the reprofe of thys fyrst poynt
is playne/ I wyll now passe it ouer and se what substaunce
is in the seconde.

The

A The seconde thynge is, that as soone as they be rebuked and theyr faultes tolde them, they repente immedyately and turne agayne meekely. For thys he sayd. ii. or .iii. tymes in two or thre chappters/and now he confirmeth it wyth hys ensample of Dauyd, whyche dyd so as he sayth at bothe tymes.

But yet is thys but barely layed forth for the order of ỹ electes. For of trouth thus do some reprobates to amõge repente, not onely when they be rebuked, but also before to/and be forgyuen at theyr repentaunce and penaunce as well as be ỹ electes as longe as they do so repente, tyll they be dampned bycause they dye at laste impenytent.

And also thys is not proued to be alwaye trewe, that euery electe repenteth at the fyrste rebuke, and meekely re-
B turneth wythout resystence, though Dauyd so dyd twyse. There is a truste many a man in heuen, that was rebuked thryes of some one fawt, and defended it full styffely before he repented, and yet amended after full well. And for ensample we nede no ferther than the blessed apostles/ and specyally saynt Thomas of Inde, whyche lefte not hys dysty- Ioha. 20.
dence and dystruste, neyther at the fyrste speakynge nor the seconde, nor tyll he put hys fynger in god almyghty hys syde. But Tyndale excuseth all that by beynge amased, as he doth all the electes horryble dedes, by beynge in traunces and slepes, as he doth Dauyd here. For that is ỹ thyrd poynt and the moste specyall excuse of all electes from all dedely synne, in that they be a slepe all the whyle they do it. For thus sayth he of Dauyd, as ye haue herde.

C *How longe slombred he, or rather how harde in slepe was he in the adultery of Bethsaba, and in the murder of her husbande Vrias.*

Note.

Dauyd was here in a very longe slomber & a very depe dede slepe in dede, yf he dyd all those deuylysshe dedes in hys slepe. Tyndale of lykelyhed laye nere hym and herde hym all the whyle snorte and sowte. And yf he so saye that he dyd/ then is hys tale as full proued as is any parte of all hys heresyes. And except he saye it of hys owne certayn knowlege, he shall ellys neuer make me byleue, ỹ Dauyd dyd spye her, and sent for her, and talke wyth her, and gete her wyth chylde, and sent for her husbande, and deuyse the murder, & wrote ỹ letter, & sent the man to hys deth, and all these dedes in dyuers dayes, & all thys whyle slyll a slepe.

But Tyndale wyll haue hym a slepe nedes, for the de- A
fence of hys owne folysshe heresye, wherby he techeth vs þ
the electe is by fayth borne of god, and therfore doth neuer
synne wyllyngly, nor consent to synne, nor caste of the yoke
of the lawe, nor the loue to the lawe of god. And therfore
he sayth,

Tyndale.

Now in all that longe tyme from the adultery of Bethsabe vntyll the pro-
phet Nathan rebuked hym, he had not lost his fayth nor his loue vnto the
lawes of god, no more then a man loseth his wyttes whyle he is a slepe.

More

Lo bycause he was all this whyle a slepe/ therfore in all
thys whyle he loste neyther fayth nor loue to the lawe, no
more then a man loseth hys wyttes when he is a slepe. Is
not here a wyse tale trowe ye? excepte that Tyndale hadde
eyther loste hys wyttes, or els were hym selfe a slepe whyle B
he wrote thys/ he coulde neuer for shame tell vs thys tale.
what calleth he losynge of fayth or loue? no thyng but such
departynge therof, as he neuer cometh to it agayn? If that
be so, then Tyndale setteth our sauyour Chryste to scole,
and techeth hym to speke. For he sayth in the gospell, that
Luce.15. a man loste one of hys hundred shepe, and lefte the rema-
naunt and sought the loste shepe, and founde it. And that
the woman had lost her money, though by ransakynge vp
her howse and sekynge she founde it at laste agayne. Now
Tyndale is not so madde I suppose, as to saye that yf a
man lette fall hys ryng in the mayne see, though he fynde
it fyue wekes after in a fishes maw, that therfore he neuer
loste it bycause he fyndeth it agayne. The comon people say
amonge, that nothynge can be founden tyll it be loste/ sa- C
uynge þ of a theefe they saye in sporte, he can fynde a thyng
ere it be loste/ and so they prayse hym in hys cunnyng, that
he can do suche a maystry as no trew man can.

Now yf a thyng may be loste in dede for a season, though
it be after founden agayne/ how proueth Tyndale here,
þ Dauyd in all thys longe whyle betwene the fyrste syght
of Bethsabe and the rebuke of Nathan, neuer loste neyther
fayth nor loue.

He proueth it vs in this wyse by ensample. A man þ lyeth
a slepe leseth nat his wyttes/ and therfore in likewyse Da-
uid lyenge in lechery, loste neyther fayth to god nor loue
to his lawe. Is nat this well lykened? yes by my fayth.
Lesse lyke than Poules steple to a dagger sheth, tyll he

proue

A prouse vs thorowly that Dauid was that whyle in a very slepe in dede.

For god hathe naturally prouyded slepe for mannes reste from laboure, and for his refreshynge agayne to laboure. And the withdrawynge of the vse of our wyttes is there nat forbeden by goddes ordinaunce, excepte we slepe whan we shulde nat. And so is neyther aduoutry nor suche maner of manslaughter/but be thynges of god forbeden & of theyr nature abompnable. And in the slepe also there is onely a suspendynge of the vse of the wyttes, and no contrary wylfull doynge agaynste the wytte/ as there was a wylfull worknge of Dauid, agaynste the faythfull loue of goddes lawe in his horryble dedes.

B For as for his faythe, as farforthe as concerneth onely the nature of faythe, that is to wyte of beleue/ I will well agre with Tyndale that he lost it nat in all the whyle. And in Tyndals faythe for one poynt, in ꝑ he iugleth faythe in to hope/ I will well agree also that Dauid had all that whyle inoughe therof (Will, and peraduenture a lytell to moche to. But surely as for the ryuely faythe that worketh as sayntt Poule sayeth by loue/that bynde of faythe had he loste for that whyle in which he wyllyngly wrought euyll/ except Tyndale say that all his lechery & his manslaughter to, was wrought by loue, bycause all that euer he dyd was done for the loue that he bare to Bethsabe. And if Tyndale tell me so / than dryueth he me to the harde wall. For than can I go no farther in that poynte, but as for as concerneth his faythe I muste nedes gyue it ouer. Gale. 50.

C Howe be it yet as touchynge his loue vnto the lawe of god/very fayne wolde I here howe Tyndale can defende it, that he loste nat that loue in no poynte of all that longe whyle, in whiche he wyllyngly wrought agaynste it, fyrste his foule aduoutry, and after mysche uous manslaughter to. Thys shall I (sayeth Tyndale) defende you well inoughe. For ye touched your selfe ryghte nowe, the very poynte as whiche I wolde my selfe haue you/ whan ye said that in the naturall slepe the wytte is onely suspended, and the will therwith in lyke wyse, so that a man dothe nat wittyngly nor willyngly any contrary dede agaynst the wytte, as ye sayde that Dauid dyd in his dedes. But nowe say I that Dauid dyd none of these thynges wyttyngly nor wyllyngly, but vpon those occasyons his wyttes were ra-

uisshed awaye/and bothe his wytte and his wyll suspended as it is in the naturall slepe, so that he had forgotten hym selfe, and for the whyle neyther had wytte nor wyll. For if his wytte had shewed hym hys faute/his wyll muste nedes haue folowed. But his wytte was all that whyle though nat loste, yet caryed away clene with the rage of the luste. And whan the wytte is awaye, the wyll is gone therwith. For it can nothynge do but as the wytte sheweth it as I haue sayd before. And than was the wytte a slepe and the wyll folowed the lumes that he fell into the fantesye, and so no consentyng to synne/but as the man was in maner all a slepe, so were all his dedes in maner but a dreme. A

Here is Tyndals profe pyked out vnto the beste that I can perceyue of his wordes. But nowe this reason of his, neyther defendeth Dauid agaynste the losse of loue, and yet vtterly loseth hym by Tyndals doctryne the most especiall faythe. For Tyndale as ye shall here after rede, calleth the faythe of the electes a feleyng faythe. Nowe if Dauid were in a slepe, all that whyle he had thereby forgotten his faythe and hym selfe to/than though his faythe had all the whyle the lyte, yet at the leste hit loste for the whyle the feleynge. For so bothe the man ye wote well in the slepe. B

But lette this passe this ones as for thys tyme / and se howe he proueth that Dauid was fallen to suche a dede slepe, that he had in all that whyle neyther wytte nor wyll/ and therfore consented nat vnto synne agaynste the lawe of god. Profe layeth he none i this worlde, but onely sayth it was so. Nowe myght he lye by possybilyte, though his tale were likely. But yet am I content if his tale be lykely, let hym be beleued. But nowe if his tale be very farre vnlykely, reason were he brought one wytnesse wyth hym as the leste. C

Nowe than whan Dauid firste began to spye her, lette that be chaunce and occasyon of one tysynge in his slepe/ but whan he lyked her and longed for her, and stode styll & loked on her, and kyndled his hete hym selfe, and set hym selfe fore a fyre/was he all that whyle a slepe? whanne he thought he wolde haue her, whan he sent his messinger for her, whan he stode and talked with her, whan he brake the matter to her, whan he wanne her assent to the synne, whā he fulfylled his fowle fleshely luste, whan he sente for her husbands

husbande to coloure and cloke they? offence, whan he com-
passed and contryued to kepe her fo? hym selfe and kyll he?
good husbande his owne faythefull seruaunt, whan he de-
uysed and wrote the trayterous dedely lettre, and delyue-
red that innocent man his owne dethe in his hande, to de-
lyuer ouer to hym that shulde sette hym where he shulde
be slayne / dyd Dauid in all this whyle amonge all these
cuyll thoughtes, all these vngracyous wo?des, all these
abomynable dedes, neuer fall from the loue of the lawe of
god/but was all thys whyle a slepe, and neuer consented
to synne, no? dyd none of all these thinges wyllyngly? No
sayeth Tyndale. I say no moze but it is lykely yes. And
therfo?e let Tyndale tell vs whereby he p?oueth the con-
trary. I p?oue it sayeth he by that that he was an elected
B perione that fynally shulde be saued / and therfo?e bycause
of that feluyng faythe with whiche he was bo?ne of god, he
coulde nat consent vnto synne. Very well. Than if a rep?o
bate had done the lyke vpon the like occasyon o? greatter/
he had synned dedely, fo? lacke of feluyng faythe, onely by-
cause he was nat elected? And if he repented alyke vpon
lesse occasyon, yet he shulde nat be fo?gyuen, fo? lacke of ꝑ
feluyng faythe which was neuer gyuen hym, but euer kept
from hym, onely bycause he was nat elected.

If I aske Tyndale here howe he knoweth o? why he
beleueth, that Dauid was elected to saluacyon/what wyll
he answere. He wyll nat say I am sure, bycause the church
so techeth hym, leste I shulde aske hym agayne whyche
churche. Fo? than were he fo?ced to graunte that he bele-
C ueth the techyng of this comen knowen catholyke churche
of ours, sythe that his owne vnknowen churche can teche
hym nothyng to be the better beleued vpon the credence of
that churche, nat beynge knowen fo? the churche. Nowe
shall he nat fynde as farre as I remembre, any playne eui-
dent scripture p?ouing his finall saluacion. Than if Tyn-
dall answere that he fyndeth in scripture of his faythe and
his repentaunces, and nothynge of hys fynall dampna-
cyon, and therfo?e he beleueth of these lykelyhedes that he
was elecre to the fynall saluacyon, and shall come to heuen
at the day of dome (fo? Tyndales secte beleueth nat that
he shall come thyther afo?e) I wyll nat here p?eace vpon
hym with ꝑ samples of suche as he hath sene here lyue well
& beleue well after his owne opinyon, bothe whyle he be-
leued

leued well hym selfe and syns he beleued wronge, of whose A
saluacyon yet he maketh nat him selfe so sure as of the sal-
uacyon of Dauid/but holdynge my selfe for this tyme sa-
tisfyed that he beleue it so well vpon good likelyhedes, that
he shulde nat beleue a man that wolde without good proffe
tell hym the contrary/I shall no more but praye hym to be
so reasonable and so indifferent agayne towarde vs, as to
gyue vs leaue in lykewyse to beleue vpon good lykelyhe-
des that Dauid consented to synne, and nat to beleue him,
that without good proffe wolde with his bare worde make
vs wene the contrary, and boldely bere vs in hande that
whyle he wrought so moche wyckednes he was all ỹ while
a slepe.

In whiche poynte, as I haue before proued in another
chappter by lyke mater, if he were so a slepe, his very fyrste B
fallynge into suche a slepe was hys owne wylfull negly-
gence/whyle he begunnynge to be moued vnto lewdenes, at
the fyrste syght of Bethsabe, stode styll and fedde hys de-
uelysshe delyte in beholdynge her, and therby wylyngly
suffred the bethe of synne to entre into his hart by the glas
wyndowes of his eyen. wheruppon all that euer he dyd
after purlupng therupon, all had he bene in such rage that
he neyther wyste what he dyd nor where he were shulde
haue bene imputed vnto hym/as he that synfully drynketh
hym selfe dronke dedely synneth, and shall dye also yf he
kyll a man in that dronkenesse.

Nor it excuseth nat Dauid nor no man elles that Tyn-
dale sayeth, *There is no man so good, but that there cometh a tyme vppon*
hym, in whyche he fealeth in hym selfe no more fayth or lone vnto god, then C
a syke man oftymes feleth the taste of his meate. whyther thys happe-
neth vnto the best men or nat, god wote I can nat tell/I
wote nat what affeccions they fele/for I am none of them,
nor I fere me Tyndale neyther, as wyse and experte as he
maketh hym selfe of theyr felynge. Wolde god we were bo-
the of the beste, so the beste were neuer the worse, nor waren
as euyll as we, and we made theyr matches in that maner
wyse. But this dare I surely saye, that whan so euer the
best is in such case/it excuseth nat Dauid fro dedely synne.
For than is the beste very nought.

And fynally for conclusyon of Dauid his dedes, where
Tyndale sayeth he coulde nat synne dedely bicause he was
an electe/for whiche cause god kepte hym thorowe the fe-

lynge

A lynge layth from consentynge to the scrupee of synne, and fro the malycyouse castynge of/of the yoke of goddes commaundementes from hys necke: it appereth very well that of hys necke was it ones, whyther hym selfe caste it of, or Bethsabe toke it of bycause he shulde not come yoked to bedde. For well we wote it hylde hym not wythin ꝑ hedge of goddes commaundementes, but that he thrust hys hed thorow and brake a couple of them, and tanne vnyoked a good whyle. And it wyll I wene well appere also, that he caste of the soke hym selfe/& then wyll all the dowte stande vppon thys onely worde malycyously. whyche worde how Tyndale taketh, that can I not tell/ but excepte he take it for no malyce, by cause it was all for loue. Elles yf he agre that the contempte and dyspytynge of goddes lawe maye
B be called malyce, and a malycyouse castynge of of the yoke of goddes lawe bothe fro loue and drede, as I wene it is expounded in god almyghtys vocabulary: then dryde I no thynge but that it wyll well appere agaynste Tyndale all the hole mater/bothe that Dauyd agreed and consented to synne, & wylfully caste of goddes yoke & malycyouselye to. This wyll well appere I say by playne & euydẽt scrypture.

For after those horrybie synnes so comytted by Dauid, hys dedely dedes so displeased god, as it is wryten in the xii. chappter of the seconde boke of kynges, that he sent Nathan the prophete vnto hym. whyche by the cõmaundemẽt of god, after ꝑ he had put vnto hym the parable of the ryche man that toke away the poore mannes shepe, & therby made hym gyue sentence vnware agaynst hym selfe/ he sayd forther vnto Dauid as in the person of almyghty god, in this
C maner wyse as folowyth. 2. Regum. 12

Why haste thou then set my worde at nought, and done euyll in my syghte? Thou haste kylled wyth swerd Uryah Hetheus, and hys wyfe hast thou taken to thy wyfe, & hym hast thou slayne wyth the swerde of the sonnes of Ammon. And therfore the swerde shall neuer be taken awaye from thy howse, bycause thou hast despysed me, and taken to thy wyfe the wyfe of Uryah Hetheus. And therfore thus sayth our lord: Beholde, I shall reyse vp euyll agaynst the, euen out of thyne owne howse/& I shall take awaye frõ the thy wyues before thy face, & gyue thẽ vnto one ꝑ is nyghest vn to the, & he shall lye with them in ꝑ syght of this sonne. For thou haste comytted thys dede pryuely/ but I wyll accom-

plyshe this my worde in ꝑ syght of all Israell & this sonne. A

Lo good reders, here se ye very clere, that where as Tyndale sayth that Dauid in all those horryble dedes dyd yet no dedely synne, bycause he sayeth he consented not to synne, nor dyde none of these dedes wyllyngly, nor cast not of the yoke of loue to warde the lawe of god/ god here sayth that Dauyd dyd in those horryble dedes dysppce bothe his lawe and hym selfe to. And how dyd, he then kepe styll his loue to the lawe of god, in the whyle in whyche he dysppled both the lawe of god and god hym selfe also? Or how sayth Tyndale that Dauyd cõsented not to the synne, when god hym selfe that beste knewe hys thoughte layed hys synnes so sore to hys charge, that he appoynted an endeles plage for the punysshement therof? tyll by hys repentaunce & his humble confessyon, god as he forgaue the dedelynesse of B the synne, and translated it from mortall in to venyall, so chaunged the punysshemente from endeles in to endynge.

For where as the prophete, had before hys repentaunce and confessyon sayed vnto hym by the byddynge of god, The plage shall abyde in thyne howse for euer world with ende/ forth wyth after hys repentaunce and hys confessyon made, he sayed vnto hym, Our lorde hath translated thy synne that was, from dedely to venyall/ that is to wytte the punysshement from eternall to temporall. And therfore the prophete sayed, that yet the chylde that he bygatte vpon her in that auoutry, sholde dye as it dyde after in dede. And yet was not Dauyd out of hope wyth other penaunce (whyche he hadde leuer sustayne) to purge and redeme ꝑ punisshement to/ and therfore fasted and prayed to saue the C chylde, vntyll the tyme that it was dede in dede.

And thus good chrysten reders ye maye clerely se, that all Tyndals propet proceste of kynge Dauyd, concernyng the order of hys electyon, that he was therby preserued for euer frome all dedely synne, ys clerely comen to noughte/ and all hys wordes reproued by the very playne wordes of scrypture. And yet by the same scrypture for aduauntage, is there a nother of Tyndals herely destroyed/ by whyche he teacheth that after repentaunce all is forth wyth forgyuen vnto the electe, bothe synne and payne and all/ so farre forth that for the synne passed, the partye shall neuer after be punusshed nor suffer any payne, neyther in thys world, purgatory, nor any where ellys. The playne reprofe wher-

of ap-

A of appereth euydentely/the dedely synne translated, and ꝑ
tempozall punyshemente reserued by thys open place of
scrypture. By whyche is reprooued Tyndales other here-
sye that we now go aboute / in whyche he techeth vs that
Dauyd dyd none of hys horryble dedes wyllyngly, noz con
sented to synne, noz malycyously calle of the yoke of loue
towarde the lawe of god, and therfore synned not dedely.
wherin as ye se agaynste Tyndale tellynge vs thys / very
god hymselfe telleth vs the contrary / and that Dauyd syn
ned so dedely, that he synfully despysed bothe goddes
lawe and god hym selfe therwyth.

And now that Tyndale hath of kyng Dauyd tolde vs
hys wyse processe of not synnynge, suche as yese it proued/
he procedeth forth from Dauyd, and telleth vs as wyse a
B tale of Chrystes blessed apostles. Of whom thus he sayth.

Tyndale.

And in lyke maner the apostles of Chryste at his passyon were astonyed and amased / and in suche a storme of temptacyons, for the sodeyn chaunge from so greate glory vnto so vyle and shamefull deth, that they hadde forgotte all the miracles & all the wordes which he had told the before, how that he shuld be betrayed and delyuered on the same maner vnto deth. Moreouer they neuer vnderstode that sayenge of his deth, bycause theyr hartes were alwaye heuy and ouer sadde with erthly thoughtes. For though they sawe hym reyse vppe other / yet who sholde reyse hym vp when he were dede they coulde not comprehende. Rede what thou redest canst / and thou shalte fynde no temptacion lyke vnto that from the creacyon of the worlde, or so greate as it by the hundred parte. So that the wondrefull sodeyn chaunge, and the terryble syghte of hys passion, and of hys most cruell and moste vyle deth, and the losse of whom
C they so greately loued that theyr hartes wolde fayne haue dyed with hym, and the feare of theyr owne deth, and the impossybylyte that a man shulde ryse agayne of hys owne power / so occupyed theyr myndes and so astonyed them and amased them; that they coulde receyue no comforte, eyther of the scrypture or of the myracles whiche they had sene Cryste do, nor of the monyeyons and warnynge wherewith he had warned them before, neyther of the women that brought them tydynges that he was ryssen. The swerde of temptacyons, with feare, sorowe, mornynge, and wepynge, had so depely perced theyr hartes, and the cruell syghte had so cumbered theyr myndes / that they coulde not beleue vntyll Chryste hym selfe came, deth put of and ouercome, ye and when they syrste sawe hym, they were astonyed for wonderynge and ioye to gyther, that thoughtes arose in theyr hartes, Alas is this he, or dothe some spyryte mocke vs / he was fayne to lette them fele hym and to eate with them to strength theyr faythes.

leued well hym selfe and syns he beleued wronge, of whose A
saluacyon yet he maketh nat hym selfe so sure as of the sal-
uacyon of Dauid/but holdynge my selfe for this tyme sa-
tisfyed that he beleue it so well vpon good likelyhedes, that
he shulde nat beleue a man that wolde without good proffe
tell hym the contrary/I shall no more but praye hym to be
so reasonable and so indifferent agayne towarde vs, as to
gyue vs leaue in lykewyse to beleue vpon good lykelyhe-
des that Dauid consented to synne, and nat to beleue him,
that without good proffe wolde with his bare worde make
vs wene the contrary, and boldely bere vs in hande that
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In whiche poynte, as I haue before proued in another
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the fyrste syght of Bethsabe, stode styll and fedde hys de-
uelysshe delyte in beholdynge her, and thereby wyllyngly
suffred the dethe of synne to entre into his hart by the glas
wyndowes of his eyen. wherupon all that euer he dyd
after pursuyng therupon, all had he bene in such rage that
he neyther wyste what he dyd nor where he were shulde
haue bene imputed vnto hym/as he that synfully drynketh
hym selfe dronke dedely synneth, and shall dye also yf he
kyll a man in that dronkenesse.

Nor it excuseth nat Dauid nor no man elles that Tyn-
dale sayeth, *There is no man so good, but that there cometh a tyme vppon*
hym, in whyche he feeleth in hym selfe no more fayth or lowe vnto god, then C
a syke man oftymes feleth the taste of his meate. whyther thys happe-
neth vnto the best men or nat, god wote. I can nat tell/I
wote nat what affections they fele/for I am none of them,
nor I fere me Tyndale neyther, as wyse and experte as he
maketh hym selfe of theyr feleynge. wolde god we were bo-
the of the beste, so the beste were neuer the worse, nor waren
as euyll as we, and we made theyr matches in that maner
wyse. But this dare I surely saye, that whan so euer the
best is in such case/it excuseth nat Dauid fro dedely synne.
For than is the beste very nought.

And fynally for conclusyon of Dauid his dedes, where
Tyndale sayeth he coulde nat synne dedely because he was
an electe/for whiche cause god kepte hym thorowe the fe-

lynge

A lynge fayth from consentynge to the seruyce of synne, and
fro the malycyouse castynge of/of the yoke of goddes com-
maundementes from hys necke: it appereth very well that
of hys necke was it ones, whyther hym selfe caste it of, or
Bethsabe toke it of because he shulde not come yoked to
bedde. For well we wote it hylde hym not wythin ꝑ hedge
of goddes commaundementes, but that he thrust hys hed
thorow and brake a couple of them, and tanne vnyoked a
good whyle. And it wyll I wene well appere also, that he
caste of the soke hym selfe/& then wyll all the dowte stande
vppon thys onely worde malycyously. whyche worde how
Tyndale taketh, that can I not tell/ but except he take it
for no malyce, by cause it was all for loue. Elys yf he agre
that the contempte and dyspysynge of goddes lawe maye
B be called malyce, and a malycyouse castynge of of the yoke
of goddes lawe bothe fro loue and drede, as I wene it is
exponed in god almyghtys vocabulary: then drede I no
thynge but that it wyll well appere agaynste Tyndale all
the hole mater/bothe that Dauyd agreed and consented to
synne, & wylfully caste of goddes yoke & malycyously to.
This wyll well appere I lay by playne & euydét scrypture.

For after those horryble synnes so comytted by Dauid,
hys dedely dedes so dyspleased god, as it is wrytten in the
xii. chappter of the seconde boke of kynges, that he sent Na- 2. Regum. 12
than the prophete vnto hym. whyche by the cõmaundemẽt
of god, after ꝑ he had put vnto hym the parable of the rych
man that toke away the poore mannes shepe, & therby made
hym gyue sentence vnware agaynst hym selfe/ he sayd fo-
C ther vnto Dauid as in the person of almyghty god, in this
maner wyse as folowyth.

Why haste thou then set my worde at nought, and done
euyll in my syghte? Thou haste kylled wyth swerd Vryah
Hetheus, and hys wyfe hast thou taken to thy wyfe, & hym
hast thou slayne wyth the swerde of the sonnes of Ammon.
And therfore the swerde shall neuer be taken awaye from
thy howse, bycause thou hast despysed me, and taken to thy
wyfe the wyfe of Vryah Hetheus. And therfore thus sayth
our lorde: Beholde, I shall reyse vp euyll agaynst the, euen
out of thyne owne howse/& I shall take awaye frõ the thy
wyues before thy face, & gyue thẽ vnto one ꝑ is nyghest vn
to the, & he shall lye with them in ꝑ syght of this sonne. For
thou haste comytted thys dede prpuely/ but I wyll accom-

plyshe this my worde in ꝑ syght of all Israell ⁊ this sonne. A

Lo good reders, here se ye very clere, that where as Tyndale sayth that Dauid in all those horryble dedes dyd yet no dedely synne, bycause he sayeth he consented not to synne, nor dyde none of these dedes wyllyngly, nor cast not of the pore of loue to warde the lawe of god/god here sayth that Dauyd dyd in those horryble dedes dysppyte bothe his lawe and hym selfe to. And how dyd he then kepe styll his loue to the lawe of god, in the whyle in whyche he dysppysed both the lawe of god and god hym selfe also? Or how sayth Tyndale that Dauyd cõsented not to the synne, when god hym selfe that beste knewe hys thoughte layed hys synnes so sore to hys charge, that he appoynted an endeles plage for the punysshement therof, tyll by hys repentaunce ⁊ his humble confessyon, god as he forgaue the dedelynesse of B the synne, and translated it from mortall in to venyall, so chaunged the punysshemente from endeles in to endynge.

For where as the prophete, had before hys repentaunce and confessyon sayed vnto hym by the byddynge of god, The plage shall abyde in thyne howse for euer world with ende/forthwyth after hys repentaunce and hys confessyon made, he sayed vnto hym, Our lorde hath translated thy synne that was, from dedely to venyall/that is to wytte the punysshement from eternall to temporall. And therfore the prophete sayed, that yet the chylde that he bygatte vpon her in that aduoutry, sholde dye as it dyde after in dede. And yet was not Dauyd out of hope wyth other penaunce (whyche he hadde leuer sustayne) to purge and redeme ꝑ punisshement to/and therfore fasted and prayed to saue the C chylde, vntyll the tyme that it was dede in dede.

And thus good chrysten reders ye maye clerely se, that all Tyndals proper proceese of kynge Dauyd, concernyng the order of hys electyon, that he was therby preserued for euer frome all dedely synne, ys clerely comen to nought/ and all hys wordes reproued by the very playne wordes of scrypture. And yet by the same scrypture for aduauntage, is there a nother of Tyndals hereby destroyed/by whyche he teacheth that after repentaunce all is forthwyth forgyuen vnto the electe, bothe synne and payne and all/so farre forth that for the synne passed, the partye shall neuer after be punusshed nor suffer any payne, neyther in thys world, purgatory, nor any where elles. The playne reprofe wher-

of ap-

A of appereth euydentely/the dedely synne translated, and ꝑ
tempozall punysshemente reserued by thys open place of
scrypture. By whyche is reproued Tyndales other herē-
sye that we now go aboute / in whyche he techeth vs that
Dauyd dyd none of hys horryble dedes wylyngly, nor con-
sented to synne, nor malycyously calle of the pore of loue
towarde the lawe of god, and therfore synned not dedely.
wherin as ye se agaynste Tyndale tellynge vs thys / very
god hym selfe telleth vs the contrary / and that Dauyd syn
ned so dedely, that he synfully despyted bothe goddes
lawe and god hym selfe therwyth.

And now that Tyndale hath of kyng Dauyd tolde vs
hys wyle processe of not synnynge, suche as pese it proued/
he procedeth forth from Dauyd, and telleth vs as wyse a
B tale of Chrystes blessed apostles. Of whom thus he sayth.

Tyndale.

And in lyke maner the apostles of Chryste at his passyon were astonyed and
amased / and in suche a storme of temptacyons, for the sodeyn chaunge from so
greate glory vnto so vyle and shamefull deth, that they hadde forgotte all the
miracles & all the wordes which he had told the before, how that he shuld be
betrayed and delyuered on the same maner vnto deth. Moreouer they neuer
vnderstode that sayenge of his deth, bycause theyr hartes were alwaye hevy
and ouer sadde with erthly thoughtes. For though they sawe hym reyse vppe
other / yet who sholde reyse hym vp when he were dede they coulde not com-
prehende. Rede what thou redest canst / and thou shalte synde no temptacion
lyke vnto that from the creacyon of the worlde, or so greate as it by the hun-
dred parte. So that the wundrefull sodeyn chaunge, and the terryble syghte of
hys passion, and of hys most cruell and most vyle deth, and the losse of whom
C they so greately loued that theyr hartes welde fayne haue dyed with hym,
and the feare of theyr owne deth, and the impossybylyte that a man shulde
ryse agayne of hys owne power / so occupyed theyr myndes and so astonyed
them and amased them; that they coulde receyue no comforte, eyther of the
scrypture or of the myracles whiche they had sene Cryste do, nor of the many
eyens and warnynge wherewith he had warned them before, neyther of the
women that brought them tydynges that he was ryssen. The swerde of tem-
ptacyons, with feare, sorowe, mornynge, and wepynge, had so depely perced
theyr hartes, and the cruell syghte had so cumbered theyr myndes / that they
coulde not beleue vntyll Chryste hym selfe came, deth put of and ouercome,
ye and when they fyrste sawe hym, they were astonyed for wonderynge and
ioye to gyther, that thoughtes arose in theyr hartes, Alas is this he, or doubt
some spyryte mocke vs / he was fayne to lette them fele hym and to eate with
them to strength theyr fayther.

More.

Here haue ye herde good deuout christen people, a pece of Tyndals deuout godly collacyon, in whyche the man is not so farre fallen into deuocyon, but he is mych forther fallen from hys wytte/wherby he neyther perceyueth ỹ poynt that he sholde proue, and ouer that seeth not that hys sermon sayth more agaynst hys mater then we that impugne hys purpose.

For hys purpose is to proue vs that none electe can at any tyme synne dedely. And now forgetteth he that poynt, & telleth vs that the apostles neuer loste theyr fayth. which yf it were graunted hym, yet wanne he not hys purpose. For they myghte kepe styll the fayth in theyr harte, and yet synne dedely by the denyeng therof wyth theyr mouth. For as holy saynt Poule sayth, In harte byleue we for our iustyfycacyon/and wyth the mouth we confesse it for our saluacyon. Whewynge by those wordes, that neyther are we ryghtuouse by sayeng wyth our mouth that we do byleue, but yf we byleue in our harte/ nor shalbe saued by the byleefe of our harte, but yf no fere can let vs to confesse it with our mouth. wherto consenten the wordes of our sauyour hym selfe, where he sayth, who so denye me before men, I shall deny hym to before my father, whyche is in heuen. And thus for the fyrste poynt Tyndale in hys holy sermon is so depe in deuocyō, ỹ he forgetteth where about he goth.

Rome. 10.

Matth. 10.

Now for the seconde poynt, where I sayed no more but that they loste the sufficyent fayth, that is to saye the lyfe of theyr fayth/he goth about as I tolde you, to proue vs that the apostles suche as were electe neuer loste theyr fayth at all nor at any tyme fell therfro. And thys poynt handeleth he so properly, that euer he telleth vs that they loste it not, and euer he proueth vs that they loste it. And by the selfe same wordes by whyche he sayeth that they kepe it alwaye styll, by the selfe same I say alwaye styll he proueth ỹ they kepte it not styll in dede, but were very farre fallen therfro.

For fyrst rede me all those wordes of hys agayn/and as gayly as they be cowched, wyth astonyed, and amased, & stormy temptacyons, terrybie syghtes wyth theyr hartes perced, and theyr myndes cumbred, with syght of his deth, and fere of theyr owne, that ere they coulde byleue hys resurrecyon, he was fayne to eate and drynke wyth them & to lette them feele hym / is not all thys tale excuses of theyr fayth

A faythe fallen from them, and no parte of the keppynge what was that in them, but the lacke & lesse of the faythe? Tyndale telleth vs, that they thoughte it impossyble that he shulde ryse agayne, because they thought he coulde neuer of his owne power, and coulde not thynke or deuyse who shulde rayse hym elles.

Nowe where he sayeth that all this happed theym thorowe temptacyon/that wyll we well agre. But yet is that no more to saye, but ryght as Dauid dyd mourtre thorowe temptacyon, and kylled his good frende thorowe temptacyon/ and as Eue ete the forbeden frute thorowe temptacyon, and Adam ete hit also thorowe temptacyon / and Iudas betrayed Christe also thorow temptacyon: so thapostels fell from theyr faythe, and lefte it, and all thorowe
B temptacyon. Let Tyndale excuse euery synne that cõmeth of temptacyon/and whose synne shall he leaue vnexcused, excepte peraduenture the deuyll.

But the synne of men standeth in thys, that they breke the commaundement of god, in that they do nat as he bydde deth them, stryue and resyste the temptacyon. whyche tyll they ceasse to do, if they truste in god and call helpe of hys grace/there can no temptacyon be so great that it can ouercome them/as wytnesseth our lorde by the mouthe of sayne Poule: God is faythefull, whiche suffreth you nat to be tempted aboue that ye may bere/but gyueth with? temptacyon awaye out that ye may well wyelde it. 1. Corinth. 10.

But let Tyndale say for excuse of their synne what hym lyste / whyche thoughe thoccasyons and circumstaunces
C may minysshe or aggreue, and so may theyrs be lesse greuous than the synnes of some other/and the synne of some one of the selfe also lesse than another of his owne felowes: yet shall Tyndale neuer make it good, but that whan he sayeth they coulde nat beleue, if he saye true, the lacke of theyr beleefe was a greuous synne.

For where as Tyndale wolde seme to saye well for the apostels, in that he sayeth they wold fayne haue byed with our sauyour, sauynge for the feare of theyr owne dethe: Christe had before forbyden them suche feare of temporall dethe vpon the payne of eternall dethe, whan he sayd vnto them, feare ye nat them that kyll the body/whiche whanne they haue kylled the body haue nothynge that they can do more. But I shall shewe you whom you shall feare. Feare

pon hym whiche whan he hathe kylled the body, hathe the power to caste the soule into the fyre of hell. And in another place he tolde them accordyng to the same, who so will saue hys soule in this worlde, shall lese it/ And who so shal lese hys soule in thys worlde, kepeth it styll for the euerlastynge lyfe. And fynally to shewe theym that all these wordes mooste properly perteyned to the puttynge away of that fere of dethe, by whiche folke for feare of dethe wolde forbere and refuse to dye for hym and his faythe: he sayde the wordes whiche I before remembred, who so denye me before men, I shall denye hym also before my father whiche is in heuen. Ioh̄ā.12 Matthei.10.

And therfore Tyndale in vayne goeth about to excuse the synne of Christes apostels, which they rather will haue knowen, and the great mercy of god therwith / and therfore they wrote it them selfe. ¶ the rebukes therewith that our sauyour gaue them therfore / to thende that we shulde bothe beware of fallynge in the lyke, and yet if it in oure owne defaute misfortune vs to fall, nat dispayre therfore, but repent and aryse with goddes helpe as they dyd / and than shall he forgyue vs as he forgaue theym. And thys wolde rather Christes blessed apostels ꝑ Tyndale shulde tell vs truthe, than vnder preterte of theyr excuse, teche vs false heresyes/ and make vs wene that vpon temptacyon to forsake our sauyour for feare of temporall dethe, were no dedely synne. wherof oure sauyoure hym selfe as ye se techeth vs playne the contrary / and wyll nat admytte for vs I feare me, the excuse of Tyndale for thapostles, if we come and say, By my faythe good lorde I was a ferde and so forgate all that euer thou taughtest me.

Howe be it that they synne nat in lesyng of theyr fayth, I lette no man to beleue Tyndale, whan sa euer he proue hym selfe more credyble than Christe. But here ye se that as I tolde you that they loste theyr faythe in dede / Tyndale proueth vs after his maner in his fore rehersed wordes, wherein he sayeth nay.

And yet is the man of so good remembraunce, and so good hede taketh where aboute he goeth, that forthwith in his nexte wordes after he sayeth very playnly more and more, that they coulde nat beleue the resurrection/ and excuseth them thus, that for all that they hated hym nat in theyr harte. Lo thus he sayeth.

Tyndale.

A Tyndale.

Howe be it there was none of them that was fallen in hys harte frome Christe.

Moze.

who can moze plainly say that they were fallen from the faythe and lacked the beleke, than Tyndale sayeth here? For thoughe he sayeth that none of them was in his harte fallen from Christ/yet he sayeth they coulde nat beleue the substancyall artycle of the fayth of Christ, that is to wytte the beleke of his resurrection/ without the beleke whereof all the remanaunt wolde nat than serue them to saluacyon.

And that they beleued nat that artycle, Tyndale here sayeth expressely. For he sayeth that thoughe they can to the sepulchre, and wolde sayne haue beleued that he was

B rysen/yet they coulde nat beleue it/ the wounde of theyr temptacyon was so greate, that they coulde nat beleue it at the preachynge of a woman, without any other myracle. Than aske I no moze but thys tale of Tyndale. For if they coulde nat beleue, than dyd they nat beleue / and so lacked they than the beleke. For as for that they came therto agayne, and that Joseph of Arimathia, and Nicodemus, and the women came afterwarde to strength & boldencke, and that hys two dyscyples towarde Emaus burned in theyr brestes to here speke of hym: all this maketh to Tyndales purpose in this poynte nat the value of a poyntes ende. For we speke of hys apostels, in the tyme in whiche him selfe sayeth here they beleued nat, nor couide beleue it. At that tyme say I, for sythe they than beleued nat, as they dyd nat if they couide nat, they than had for that whyle the lacke of the faythe. Iohn.19. Luce.24.

C And also to what purpose telleth Tyndale vs, that they couide nat beleue at the bare preachynge of the woman? Ye thoughe they were nothynge to blame for that, because they were but women/ whan the apostels them selfe knewe these women for suche, as they were worthy more credence some one of them than some many men.

And for to excuse the apostels in the lacke of beleke, because the messyngers were but women / Tyndale dothe therein no moze but lay lache and ouersyght in ours sauyour, that in a thynge that he wolde haue beleued, sent out suche women on his message.

But Tyndale woteth well if he beleue the gospell, that no moze

no more they dyd whan they sawe the myracle of hym selfe A
commyng in before them the doores beynge shette, and spe-
kynge vnto them/but were so farre fro the beleke of his re-
surrection at the fyrste, that they had went that he had ben
some spirite, tyll he nat onely preched to them, but also rea-
soned with them there vpon.

Nor yet saynte Thomas, whiche as Tyndale sayeth
coulde nat beleue tyll he sawe Christe/neyther dyd beleue
the woman nor all his awne felowes, nor our sauyour him
selfe vpon the syght neyther, tyll he felt him fully, and put
hys fynger in his syde. And this he dyd of stoberne stan-
dynge in his mysse beleke/in that after his beleke lackinge,
he went nat about to seke the truthe, and endeuoure hym
selfe to beleue them that tolde him the trouthe/but as it se-
meth by the gospell, obstinately stode in his distruste, and B
sayd tyll he dyd (that he thought of lykelyhede he neuer
shuld) that is to wytte tyll he felte hym and put his fynger
into his woundes, he wolde neuer beleue it.

And I saye plainly, who so euer beynge enfourmed of
any artycle of the faythe whiche god byndeth vs to beleue,
beleueth it nat / the cause why he beleueth nat is nat by-
cause he can nat, but bycause he wyll nat. For if he wolde
do the thynge whiche Tyndale taketh for holy, that is to
wytte nat resyste but endeuour hym selfe to submytte hys
reason vnto faythe, with all ynge helpe of god for the for-
theraunce of his imperfection / he thus doynge hys parte,
god wolde I say nat fayle on his parte agayne, but wolde
effectually worke with hym to perfyte in hym the faythe in
whyche he preuenteth hym by grace / whyche preuencyon C
was whan he gaue hym the grace and occasyon to be fyrst
tolde of the mater.

But euer cometh Tyndale by degrees / & euer he seeth
hym selfe ykelp to be dreuen fro steppe to steppe. And ther
fore where he sayd ỹ the electe can nat synne dedely / fyrste
he alledgeth for the cause therof that he synneth neuer, but
vpon great occasyons. And seynge that a man may therto
say what than? He goeth to another steppe, and saieth
he neuer consenteth to synne. And than seynge that steppe
wyll nat be defended / he goeth to another, and sayeth he
consenteth nat to synne to serue it. And perceyuynge that
he can nat stande sure there / he steppeth downe to ỹ nexte,
and sayeth that he casteth nat of from his necke the yoke of

loue

of loue towarde the law of god. And yet perceyuynge þ that steppe will not holde hym neyther, he cometh at laste vnto a nother steppe, and sayth he ca∫teth it not of malycyously, tru∫tynge bycause we can not loke into the mannes bre∫te, to se whyther he bare any malyce therin, we shold neuer be able to conuycte hym of that wo:de, when he put on ys ther to malycyously. And yet from þ steppe haue I dryeuen hym, & therin haue I begyled his hope, as ye before haue herde in the synnes of king Dauid, by the wo:des of god spoken by the mouth of Nathan the prophete.

Now as he played there, so playeth he by the apostles here. For cry∫te he sayth they lo∫t neuer the fayth, bycause they were amased, & then a∫tonyed, and then aferde, & then bycause they coulde not perceyue the thynge for poss:ble.

B Ans yet at la∫t he cometh so nere to the grauntynge þ they lacked it, þ by playne wo:des at length he sayth the same thyng hym selfe, affermynge þ they bylyeued not no: coulde not bylyeue. And yet wolde he now make vs wene, that though they bylyeued not, yet had they no lacke of the fayth, bycause in the lacke of they: bylyefe they hadde no malice. And that thynge he proueth thus.

Tyndale.

There was none of them that euer rayled on hym, and come so farre forth to say he was a deceyuer, and wrought with the deuyls craf̃te all this whyle, & se whereunto he is come in the ende, we defye hym false wretche that he was and his false doctrine also. And thereunto mutie they have come at the laste, when feare, sorow, and wonderynge had ben paste, yf they had not ben preuented and holpen in the meane season.

C Wo:e.

Lo good chryste reders, here hath Tyndale taught vs, þ who so bylyeue not þ resurrecyõ of Chryst, yet all þ whyle he rayleth not vpõ hym & calleth him wretch, & defieth him, he is saue inough. For all þ whyle though they bylyeue not, yet lacketh he not hys kyndr. And then if he be an electe, he shalbe preuented of god, & holpen before, ere euer he fall in to suche blasphemy. But & yf he be a repr:obate, then whan he cometh onys into þ case that þ apostles were in as Tindale sayth, he shall for lacke of suche preuencyon & helpe, fall ipto suche raylyng and blasphemye, & then is he remedyle∫se he sayth. And therfore sayth he bothe here and in dy uerse places, that the seed of god preuenteth alwaye, and kepeth & preserueth the electes from fallynge into þ case.

Here is a goodly tale be ye sure. But now whereby shall I Tyndale of thys doctryne make vs sure?

The gospell to begynne wyth for one pece, maketh vs sure of the contrary.

For therin we fynde that the traytoure Judas, whyche was I wene as farre from the bylefe of the resurrecyon as euer was sayne Thomas of Inde/came neuer yet vnto suche raylynge and blasphemynge of Christ/ as Tyndale sayth that the apostles bycause they byleued not, had they not ben by grace preuented, must nedes haue comen vnto.

For when he went about to make his bargayn, & bytray hym and sell hym / we fynde not that he called hym false wretche, nor no suche bylanouse word. And after we fynde that when he repented and brought agayne the money, he was farre from raylynge vppon hym, and sayed I haue offended god in bytrayenge the ryghtuouse blode. And surely though he had at the sellyng rayled as mych vpon him toward hys passyó, as Tyndale in hys bokes now rayleth & iesteth vpon hym in the blessed sacrament after hys resurrecyon: yet dare I be bolde vpon hys mercy to say, that yt that olde Judas in his repentaúce, had with the loking vpon hys own synne loked also vpó the great mercy of god/ and also that yf Tyndale now thys new Judas wyll repét hys raylynge agaynst Chrystes blessed body the sacramét of the awter, & aske our lord mercy therfore: both the tone shulde haue had, & the tother shall haue, remyssyon and forgyuenes of that dedely synne wyth chaúge of hell into purgatory/into whych the tone inuayne now fayne wold, and the tother except he mende herafter shall as mych in vayne wysshe to come.

Now Tyndale wyll peraduenture stycke vppon some sotle conjecture of hys owne and styffely bere vs in hande, that though it be not wryten in the gospell, yet dyd Judas when he solde Christe, speke of hym some blasphemouse wordes, & had oppryobrouse language agaynste hym / and that the blasphemy therof was the very cause why that he coulde neuer after by any repentaunce be forgyuen hys synne, and receyued agayne to grace.

If Tyndale thus tell vs, and wyll wene by thys wape to wynde out/ we wyll for thys ones forgette to putte hym in mynde of hys owne rule, that we nede not byleue hym forther then he fyndeth in playne and euydent scrypture.

But we

A But we wyll tell hym then, that there is as great lykelyhed and sondele moze to, that sayute Poule when after the re-surrecteyon of Chryste, and the stonyng of sayut Stephen, perfecuted and punyfhed so cruelly the chrysten people/ dyd raple nnd blasphemethe name of Chryste, and hys doc trine, and mpracles, and all that he taughte and dyd. And yet foz all thys was he receyued after to grace & fozgyue-nesse/ & was after elected, ye and foz the foresyghte of his re pentaunce, chaunge, and penaunce, was a chosen vessell before god byfoze the wozlde was made / and hadde ones the rpghte bylefe of lykelyhed, as mpche as he was boun den to before the gospell pzeched, and then stode in state of grace / and yet was suffered thozow his owne fawte to fall therfro, by refusynge the gospell of Chryste, and after fell B in hatynge and perfecutynge of hys name and doctrine/ and not as it semeth wythout blasphemynge of hys name, his lyuynge, hys deth, hys doctrine, and his resurrecteyon, and all that euer he dyd / and yet by repentaunce and pe-naunce receyued to fayth and to fozgyuenesse agayne. And therfoze nedeth not Tyndale to dyspayze, but that as euyll as he is, he maye yet repente and be fozgyuen yf he wyll.

Acts. 9.

Mark. 16

But by thys one ensãple of sayut Poule, are in ỹ meane whyle vtterly destroyed, not onely Tyndals wozdes laste aboue rehersed/ but ouer ỹ all this his hole chappter of the o;der of our electeyon/ wherof the hole purpose is in effecte, that god kepeth them euer from all dedely synne.

And thus good reders ye se how well he defendeth the C apostles fayth, whyche he sayth they neuer lost at no tyme/ and yet confesseth hym selfe that at one tyme they nepther byleued noz coude byleue. And yet whyle they byleued not, they lost not theyr bylefe bycause they rayleth not/ and by cause that after they came agayne to bylefe, therfoze they lacked it not at any tyme befoze it came.

Is not here good reders a wyse and well tolde tale? It is inough foz me, that how so euer Tyndale excuse theyr mystrulle and vnbylefe/ I se them selfe wzyte, that our sauyour him selfe accused it, and rebuked the foze of theyr incredulyte and harde harte, foz that they had not byleued them that they hadde sene hym ryse. And now that Tyn-dale hath so wysely defended them all/ he cometh partycu-larly to sayut Peter and sayth.

Tyndale.

ye and Peter as soone as he had denyed Chryste/came to hym selfe immedyately, and went out and wepte bytterly for sorowe. And thus we se that Peters fayth fayled not, though it were oppressed for a tyme.

Note.

Tyndale euer laboreth to lede vs a myle fro the mater. For well ye wote the chyrche techeth not, nor no man was there euer any where so madde to saye, that the chosen and electes do dye in dedely synne / but that they somtyme do dedely synnes / that is to wytte, such synnes as yf they dyed in them wythout repentaūce of them, they sholde be dampned for them.

Agaynste thys doctryne of the catholyke chyrch / taketh Tyndale in hande to proue vs, as well by dyuers other tyties of thys boke, and by hys exposycyon vppon the fyrste pystle of sayne Johñ, as by all the procesle of thys hys present chappter of the order of theyr electyon / that the electes neuer do no dedely synnes. That is ye wote well as myche to say, as that they do no suche synnes / whych done in such maner as they do them, be of theyr nature dedely / that is to saye suche as yf the person that doth them dye before he repent them, he sholde be dampned for them.

Now good chrysten reders the poynte consydered that is in debate bytwene vs / ye perceyue very well that eyther muste Tyndale take and vnderstande dedely synne, for some other thynge and in some other maner then all other men do, and otherwyse then it is taken and vnderstanden by ꝑ catholyke chyrch of Chryst agaynste which he dysputeth / whych maner of hys dysputacyō yf he otherwyse toke it then hys aduersaryes do, were on hys parte to shamefull and folysshe, as euery man well seeth ꝑ any lernyng hath / for then dysputed he but vppon the worde and not vppon the mater, whyche he wyll not I wene for very shame be so madde to do: or elles yf he take I saye thys worde dedely synne as in dede he muste nedes do, thā do you good reders I dowte not very well and clerely se, that Tyndals tale of sayne Peter hys repentaunce and sorowe after hys denyenge of Chryste, nothynge prouyth Tyndales purpose / whyche is and muste be that sayne Peter before hys repentaunce, synned not dedely at the tyme when he forswore Chryste.

For Tyndale yf he wyll proue that he dyd therin no de-

dely

A Dely synne at the tyme / it is nat inoughe for hym to tell vs that he repented after, and was by repentaunce restored to the state of saluacyon. But he muste proue vs that his forswerynge of our sauiour, yet shulde nat haue letted hym from saluacyon, all thoughe he had forthwith vpon that dede deceased without repentaunce, or any remembraunce after of that synne.

This shulde he proue vs ye wote well / & this ye se well he dissembleth. And to proue that sayncte Peter synned nat dedely before/he telleth vs that he repented after. whyche is the very thynge whereby it is declared in holy scrypture, that his synne was greuous. For what was the thinge he so repented/but the synne of his denyenge. And therfore þ more sorowfully that he repented it, the more bytterly that he bewepte and bewayled it, the more payne that he toke B for it/ the more hym selfe sheweth vs the fore offence and heynous dedelynes therof.

And nowe commeth Tyndale on the tother syde / and by the selfe same sorowe, wolde make men wene it was no dedely synne/by whyche it specially bothe appere the contrarye.

And than thus handelynge the matter, he is nat a shamed to tell vs in conclusyon, that we nowe se by this wyse reason, that sayncte Peters his sayethe fayled nat. wherof he hathe as ye se proued vs nothynge / but hathe hym selfe told vs by playne expresse wordes the contrarye, whan he telde vs that thapostles coulde nat for all þ womens wordes, beleue that Christ was ryssen/nor well in a good while C after, at the syght of our sauioure hym selfe.

Howe be it all thys he sayeth was no faylynge of Peters fayethe, but an oppressynge for the whyle / as thoughe I or any man elles had any tyme sayde that Peters fayth fayled for euer.

I say that it fayled for the whyle, not for euer. And yet sayd I no further in my dialoge therof, but that his liuely fayethe fayled for þ whyle, bycause it wrought nat by loue. But if his belefe stode styll / it was a bare belefe, barayne of the frute of charyte / with whyche it wrought nat in the harte, whan it brought nat forthe the confession of Christe by the mouthe.

But mary Tindale hath sayd yet more/and hath taken away from hym boldely bothe quicke fayth and dede fayth

and all as for the whyle. A

In whyche poynt whan Tyndale hath all done/ he can neuer whyle he lyueth auoyde it, but that in sayenge that there was a tyme in whyche the apostels coulde nat byleue that Christe was aryſen agayne, he is agreed with vs as for the matter. For in those wordes he confesseth, that in that tyme theyr faythe was fallen from them. But he stryueth styll with vs vpon the worde, & wyll in no wyse haue that fall called fayllynge, but amasyng and astonyenge vpon great occasyons, & with the great burden oppressynge.

well than sythe we be metely well agreed together, Tyndale and I in the matter/we wyll for thys ones no lenger debate about a worde, and styll dyspute all daye, whether fallynge may be called fayling. But I am content to gyue it ouer, and lette Tyndale haue hys wyll, & abyde thereby B styll/that thoughe saynt Peter dyd fall and his faythe to, yet shall nat Tyndale be bounden to call that fallyng fayllynge/but amasynge yf he lyste, or astonyenge vpon great occasyons and by sore burden oppressynge.

And in lyke wyse am I content, that yf vpon great occasyon of a longe wery way, with a depe myre and a great blocke in the botome, Tyndals horse happen vnder hym syrste to snappre and stumble, and after that saynt and fall downe in the myre and tumble, and his mayster & he there lye to gether and tumble, tyll some good felowe helpe them vppe and bringe them to an inne, where they tary together tyll the horse be with mete and reste better growen in hartz: let Tyndall for me whan he rydeth agayne, call his fall no fayllynge nor no fallynge neyther. But yet shall he neuer C let other men to call it as it is.

Nowe Tyndale yet after hys fowle falle, dissymulyng hys ouerthrowe as thoughe no man sawe it/vyally tryumpheth and bosteth in this matter, that he hathe in hys chappter of the ordre of election, so wel and wysely quytte him selfe so lyke a prelate man. For ioye and glorye whereof, he synysheth hys chappter with a pleasaunte proper taunt, wherin he taunteth me.

Tyndale.

Therfore we nede to sehe no gloses for the texte, that Christ sayde to Peter howe that hys faythe shulde nat fayle. yes sayeth mayster More, it fayled in hym selfe, but was reserued in our lady. But lette vs se the text and theyr glose together. Christ sayeth Luke the. xxii. Symon Symon, Sathan

A Sathan seketh you to syfte you as men syfte whete. But I haue prayed for the that thy faythe shall nat fayle. wherfore whan thou arte come vn= to thy selfe agayne, strengthe thy bretherne. Nowe put thys wyse glose therto, and se howe they agre to gether: Symon, Sathan seketh to syfte you as whete/but I haue prayed for the that my mothers faythe shall nat fayle. wherfore whan thou arte come to thy selfe agayne, accordynge as my prayer hathe obtayned for the that my mothers faythe shall nat fayle, strength thy bretherne. Howe say ye is nat thys a proper texte and well framed to gether? do ye nat thynke that there is as moche wytte in the hede of madde Colyns, as in the braynes of suche expositours.

Note.

Tyndall here good reder felynge his matter very fayne and feble, and that by reason, scripture, or other good au= thorite, he neyther can impugne his aduersary nor defende him selfe/ wolde very fayne walke away thus without any B pece of his purpose proued, and make men wene all were wonne with his mery scoffe.

Howe be it if Tyndale had here rehersed you my very wordes of my Dyaloge, as I am in suche cases wonte to rehersse his/it wolde(and that he sawe well) haue made his quycke mery scoffe ware very dulle and more thanne halfe dede/ as ye shall well perceyue I truste, whan I come to that place in the replyenge to hys seuerall answeres made vnto the chappters of my sayde worke. whervnto I shall reserue the substaunce of myne answere to thys wyse cauellacyon of hys, agaynste myne exposicyon and bettre mens to than myne, of those wordes of our sauiour spoken vnto sayncte Peter, I haue prayed for the that thy faythe C shall nat fayle.

But where as he can in no wyse beare the comen opp= nyon of good Christen people, that the faythe abode at any tyme onely in our lady/and therfore mocketh and maketh a gaye game, that sayncte Peters faythe shulde be pre= serued in our lady, and that her fayth shulde be his faythe: I wene it will be no very great soteil thynge to perceyue, that the faythe whyche sayncte Peter confessed, may bothe be his owne in that he confessed it, and yet our ladyes to in ꝑ she beleued it/and the thynge also beleued, is all one bothe in hym and in her/sayynge that it is hers in that she bele= ueth it, and hys in that he byleueth it. And yet if he lofte ꝑ belefe therof, it may be called still his/ vnderstandynge by that spekynge, that he fyrste confessed it. And therfore in

good

good faythe I can nat well se, wherfore we may nat saye A
saynt Peters faythe was in our lady, as well as we maye
say wyclyffes heresyes are in Tyndall.

And therfore, where for the saltynge and seasonynge
of his vnsauery scoffe, he chaungeth and mysse reherseth
my wordes, and the very wordes of Christes gospell to/
and hathe a pleasure to playe betwene our lady and saynte
Peter, and to tosse the faythe lyke a tenys ball frome the
tone to the tother, with fonde wordes of hys owne foolysshe
frampynge, nothynge nere to the matter whan the place in
my dyaloge shalbe as it shall ones be by goddes grace,
surely sene and examyned: I truste to make you than se,
that all his proper sportynge wherin he playeth his page-
aunte betwene saynt Peter and our lady, may for any wyt
hit hathe, serue hym for a pastyme, if he satte saddely by B
frantycke Colyns and pyked ryssshes in Bethelem. And
happy were Tyndale, yf he were as well recouered of his
frensyes, as I truste in god Colyns is at this day of hys.

But yet reserupynge as I say ỹ farther answere to myne
other place, to which this mater moche more apptayneth:
yet syth Tyndale sayeth here hym selfe that the cause why
no suche glose nedeth to those wordes of oure sauyour, is
bycause that saynt Peters faythe neuer fayled in his owne
persone / he confesseth thereby that if it euer at any tyme
fayled in his person, than at the leste wyse some glose there
nedeth. And than dare I be bolde to say, that if there any
nede/the glose thã that he mocketh let him reherse it right,
is suche as he wyll nat thys fyue yere synde a better.

But leauynge that glose as I say, tyll I come to my C
dyaloge: yet to se in the meane whyle whether any glose
neded or none, syth Tyndale agreeth that there neded if ỹ
faythe at any tyme fayled in saynt Peter / I shall nat lette
for his pleasure ones agayne to serche, whether the faythe
at any tyme fayled in saynt Peter or no.

And to thentent that we may deale well and playnly to
gether/let hym & me fyrste agre to gether, what the thinge
is wherupon we dispute. For he vseth often whan he is
conuycted, to say that he take thys worde or that worde o-
therwyse than we take hym therein.

Let vs therfore fyrste, bycause we speke of faythe, here
hym declare what hym selfe calleth faythe.

To thys after that he sawe hym selfe shamefully con-
futed,

A futed, concernynge hys herefye of fayth alone ſuffycyent for ſalvacyon/he ſayth that he calleth not a dede fayth any fayth /but he meaneth all waye by fayth, a very chriſten fayth that hath the loue therwyth, by reaſon wherof it can not but worke well.

Now ſhall ye ſe how courteyſely that I ſhall handle Tyndale. For all be it ye ſe well that I myghte by many meanes and many playne authorytees, as well of ſaynte Iacobi.2. Iamys as ſaynte Poule, and the very goſpell to, conuycte 1.Corinth.13. hym in that poynte / as I haue often done all redy: yet Gala.5. ſhall I for hys pleaſure lette all that paſſe for thys tyme, Matth.25. and take fayth as he ſayth he taketh it hym ſelfe.

But then aſke I Tyndale thys tyme, whyther that in the tyme in whyche Peter forſoke and forſwore Chryſt, B he dyd byleue wyth ſuche a byleſe, that then wrought well wyth loue. If he ſaye ye / then ſyth the worke that he then wrought was the forſakynge and forſwerynge of Chryſte, it muſte nedes folowe that he ſayth, that the forſakynge and forſwerynge of Chryſte was a good worke. And then wyll it theruppon folow, that ſyth ſaynt Peter wepte ſorowfully therfore, he was vere ſory and ſore repented hym that he hadde wall wrought wyth loue, and done a good worke. So that I ſe no remedy, but that Tyndale muſte nedes, be he neuer ſo loth, confeſſe and graunth vs, that ſaynt Peter in that tyme dyd not byleue wyth loue & wrought well.

Now thynketh me than that betweene Tyndale and me there lacketh now but one thynge/ and that is what we call C ſayinge. For the better perceyuynge wherof I wyll aſke Tyndale thys.

If ſaynt Peter had holde on ſtyll in that forſakyng and that periury ſtyll all hys lyfe, & ſo fynally dyed therin, and had yet for all that all the whyle byleued in hys herte all the artycles of ꝑ trew fayth, & the contrary of all ꝑ he ſayd, & not onely refuſed no thyng all ꝑ whyle againſt Chryſt, but alſo loued hym to, ſauyng not ſo well but ꝑ he wold rather forſwere ꝑ euer he ſawe hym, then to ſuffer payne & ſorow for hym: I aſke I ſay of Tyndale, yf ſaynt Peter had contynued his lyfe & dyed in this ſtate, had not then ſo tyme in his lyfe his fayth ꝑ Tyndale calleth fayth, ꝑ is to ſay his byleſe with well worckyng loue fayled hym: yf he ſay no/ thē wyll it folow vpō Tyndals worde, ꝑ there may be many

faythfull folke wyth a well wozkynge loue, eternally dampned in hell/excepte it be false that our saupour sayth, He that denyeth me befoze the wozlde, I wyll denye hym befoze the angels of god/ and he that wyll saue hys lyfe, in thys wozlde shall lese it. A

Luce.12. Marci.8.

The moste parte I suppose that of the chrysten people shall be dampned/the cause of theyr dampnacyon shall be, that where as they byleue ryght and loue god also, so farre forth as he wyll let them liue as they lyst and make merp, and bynde theym to nothynge that they haue no lust to do/ loue hym not yet so sufficyentely, as for the loue that they bere hym, they wyll rather forbere the pleasours of theyr lyfe/and also rather dye then dedely to displease hym, by the doynge of any suche thynge as he wyll rather that they shall dye then do it.

B

Now se I therfoze no remedy, but that Tyndale muste nedes agre, that yf sayut Peter had in such state lyued and dyed/hys fayth well wozkynge by loue had fayled hym.

Then syth it hadde then in sometyme at the leste wyse fayled hym/lette vs deuyde that tyme of that state of hys from hys fyrste denyenge and forswerynge, vnto the very minute of hys dyenge, supposynge to contynue styll and dye to in the same state, into fyue egall partes yf it please hym/and then haue we fyue tymes all of one fashyon / to whyche fyue tymes Tyndale yf it please hym maye gyue names to and call them I, B, C, D, E.

Now saye I than, syth Tyndale muste nedes agre yt nt some of these fyue tymes Peters fayth fayled / I aske in whyche of them wherto syth they be all fyue of one fashyō concernynge hys fayth, he muste nedes graunte that in all fyue it fayled hym. C

Let vs now then somwhat chaunge our case from that that myghte haue ben in to that that was in dede. And after that Peters fayth had fayled in the thre fyrste tymes, that is to saye those that are named I B C partes of the hole tyme, whereof I B C D E were all the partes/lette vs put, that in the fourth parte whyche we called D, Peter repented by helpe of goddes grace thorow ỹ meane of Chrystes forelayde prayours / and that hys louynge byfore came to hym agayne in that tyme whych we called D/ and that he wolde euer after rather suffer tenne tymes to dye, then onys to forsake god agayne.

Now

A Now aske I Tyndale whether̄ not faylynge of his fayth now in the latter partes of hys tyme / ꝑ is to wyt in D & E / doth now make it trewe that hys fayth fayleth hym not before, whyle it fayled hym in dede in the thre formas tymes A B C the thre partes of hys hole tyme A B C D E.

Now what Tyndale must nedes answere vnto thys, he can tell well inough I warrante, when he loketh in hys carde vpon those letters in hys crosse rowe. For there he muste nedes se, that though hys fayth fayleth neuer after whyle it fayled not / yet before whyle it fayled it fayled yde. wherof the prefe is so playne vppon hys crosse row that he muste nedes se it.

Now yf Tyndale wolde wynk at these letters lyke a wanton ladde that no man couide make hym loke vp: yet
B shall I shew you that he hath redde them all redy, & spyed full well that Peter synned dedely / & lyke a shrewed wyly lad hath scraped it out of hys boke.

For ye wote well that in those wordes of our sauyoure vnto sayne Peter, he sayth vnto hym: And thou after that thou shalt be conuerted, conferme thou and make stronge thy bretherne. As though he myght say, I haue prayed for the that thy fayth shall not fynally fayle. But though it fayle for a tyme by forsakynge of me, as I tell the truely thou shalt thryes do ere the cocke crow / yet shall it come in to the agayne, by the meane of my prayour. And therfore when thou shalt be conuerted agayn, that is to wytte after that thy ryuely fayth fallen and faylynge for the tyme, and thou therby turned fro me to my enemy thorow forsakyng
C & forswerynge me, for dedely synfull dede of bodyly deth / after this when thou shalt I say by myne helpe and meane of my prayour, wyth applyenge of thyne owne wyll therewyth, haue gotten grace and repented, and attayned they fayth agayne, and be thy selfe conuerted and turned from myne enemye vnto me agayne / then do thou conferme and strength thy bretherne.

Now se for goddes sake where Tyndale hath scraped out and altered one worde / in whyche one worde standeth the makynge and marrynge of all the hole mater.

For where as our sauyour sayed, when thou arte onys conuerted, then strength thou thy bretherne / Tyndale putteth out conuerted, and maketh our sauyour say, when thou art come to thy self agayn, then strength thou thy brethern.

And where as he in hys translacyon hadde put in thys A
worde conuerted/ yet bycause he sayed here before in thys
chappter, that the apostles were not by sayenge of theyr
fayth, nor by any dedely synne turned in any wyse at any
tyme from god/ but were onely amased and astonyed and
palsie all remembraunce: therfore he now hath put out here
thys worde conuerted, whyche sygnyfyeth a turnynge to
god, and therin doth euer imply a turnynge awaye fro god
before/ & hath putte in the stede therof these wordes, comen
agayn to thy selfe/ to make it agre wyth his other wordes,
amased astonyed, and forgettynge of them selfe, whyche
hym selfe sayed of them before.

Now thys ye se good readers very well, that though we
graunte vnto Tyndale that a man may be turned to good, B
& turned to be bad, and turned to vertue, & turned to vice,
turned to god, and turned to the deuyl to/ yet where so euer
in the scrypture that worde turned standeth so alone, it is
euer taken for turnynge vnto god. And specyally the word
conuerted, whyche is the worde ꝑ he hath chaunged / wher
so euer in scrypture it so standeth a lone, is neuer taken for
turnynge of a man vnto hym selfe but vnto god. For in tur
nynge to hym selfe, he maye turne from god vnto ꝑ deuyll/
as Lucyfer by turnynge to hym selfe, turned to the deuyll.

And now ye se that Tyndale to make the gospell seme
to agre wyth hys heresye, chaungeth in his exposycyon the
very chyefe effectuall worde, wherupon the pyth of all the
mater hangeth. I will not therfore aske ye now ꝑ question
that Tyndale doth, whyther ye thynke not as mychc wytte
in the hed of madde Colyns as in the brayne of suche an C
exposytour. But oat of quellyon, I wene all wyse men
thynke that the same deuyll or his mate that made Colyns
madde/ hath sucked out the brayne of thys exposytoure, &
blowen hys empty scalpe full of hys frantyke heresyes.

For elles wolde he neuer for shame speke of that folyshe
heresye, that none electe at any tyme dothe dedely synne/
whyche thynge he seeth so playnely reproued by the scryp-
ture/ and excepte a very few heretykes, elys, by the agree-
ment I wene of all the hole people of the worlde both chry-
sten and hethen to, as many as byleue the soule to be im-
mortall.

And yet is it a better sporte to se, howe in the very point
in whyche he weneth hym selfe to deale the moost wyfely,

therin

A therein bitereth he hys foly moste folysshely.

For where as all hys purpose of thys chappter of the ordre of our electyon, is onely to proue that none electe at any tyme synneth dedely: euen in the very laste ende there of, where he weneth leste, where he weneth him selfe to sytte surest in the chayre of his glorious tryumphe, and mooste merely mocketh and scoffeth at hys aduersary / euen there in his false exposicyō of this text of scrypture, And thou beynge ones conuerted confirme and strength thy bretherne/ by hys vnwyse wyly chaunge of this worde conuerted into, comen to hym selfe/ he is fallen from hym selfe and perceyued nat that he that chaunge hath made euery man wel perceyue, that hym selfe whan he so chaunged that worde perceyued very well, that the worde conuerted, that is to
B god turned agayne, proued clerely that sayncte Peter was ones from god auerted, and synfully turned away. And therfore hathe he by that wyly chaunge, euen in the very laste ende of hys chappter, with hys owne wytnes agaynst his owne purpose, all his whole matter peruerted, & quyte ouer turned and ouer throwen hys tryumphant chayrette/ and with the very wordes of his mery mocke, layed all his matter in the myre.

¶ The recapitulacyon of all Tyndalles processe concernynge the churche, from the begynnynge hytherto.

C For nowe shall you good readers vnderstande, that as concernynge hys declaracyon what is the churche, here hys whole processe endeth. And wylynge that we shulde nowe wene, that he had well declared and proued vs whyche is the very churche: he nowe begynneth after this chapter another newe mater/ that is to wytte to proue that the comen knowen catholyke churche, is nat the churche.

And therfore sythe here is an ende of his owne part/it is necessary that we brefely gather to gether and consyder, what thynge he hath proued vs therein, or at the leste (for proued hathe he nothynge) what thynge he hathe tolde vs therein from the begynnynge hytherto.

Remembre fyrste good reders, that the occasyon of hys A
boke, is for answere of my dyaloge / wherein I speke of
the churche, by whiche we be and muste be taught and en-
formed. And I shewe there that it is the comen knowen
catholyke churche of all chrysten people, neyther gone out
nor put out / and that the doctryne of this churche is sure, & I
can nat erre in any thynge necessary to saluacyon. whyche
thynge I there sufficyently do proue.

Nowe commeth Tyndall, to teche vs that the churche
is another churche whiche he wyll shewe you, and nat the
churche that I tolde you. And whether the churche that he
sheweth you can erre or nat, he wyll tell you. And therfore
he maketh the tytle of hys boke, what is the churche,
and whether it may erre or nat / wherein harken well nowe
what he hathe hytherto taught you. B

Fyrste he tolde vs in the begynnynge, that hys worde
churche hathe dyuers significacyons / amonge whyche at
laste he bethought him vpon twayne. One a generall sig-
nificacyons, by whiche it is taken for all that embrace the
name of Chryste, thoughe theyr faythes be noughte, or
thoughe they haue no faythe at all.

Nother, by whiche it specially signifyeth onely the e-
lectes / in whose hartes god hathe wrytten hys lawe with
his holy spiryte, and gyuen them a feluynge faythe of the
mercy that is in Chryste Jesu our lorde.

All hys other signifycacyons I lette passe, as thynges
nat properly pertaynynge to this present question of the
catholyke churche / excepte onely that whyche he hathe also
diffined false, that is to wytte the perticuler churches of C
euery chrysten countrey / whiche be nat as Tyndall there
taketh them, all the people in the towne or the countrey
chrysten or hethen or open professed heretykes, but onely
suche as are the partes of the catholyke churche.

But in all his declaracyons of all the signifycacyons /
he hathe as ye haue sene in my fyrste parte of thys worke,
neyther rehersed them all, nor taken ryght almost any one
of these that he hathe rehersed.

For lettynge as I say the remenaunte passe as nowe
nat pertinent properly to this matter, & repryued in myne
fyrste parte of this worke: of these two laste significacions
hathe he done hys parte in neyther nother / but hathe as
I there shewed, lyfte out the chefe significacyons of all,

and

A and wherupon all the matter moste especially dependeth / that is to wytte the catholyke churcth of Christ of all trewe christen people.

For as touchynge the fyrste of hys two lasse, if he wyll say that he mene that for the catholyke churche, than I say that he defamed it falsely. For the generall catholyke churche is nat the nombre of all ỹ embrace the name of Christ, whether they haue faythe true or false, any faythe or none.

For heretykes suche as Luther is, and Zwingius, and wyclyffe, and hym selfe, that fyrste wylfully leaue and forsake the catholyke church and the catholyke faythe therof, and be therfore after preeped and cut of there fro, and cast out therof / neyther be nor neuer haue bene accompted, eyther in the churche or of the churche / thoughe they shyll call B them selfe christen men, and embrace hys name, castynge of the truthe of hys faythe and fyghtynge agaynste good workes by sectes dissoluynge the vnyte, and beynge separate from the soopette of the catholyke churche.

Than as touchynge the seconde significacyon of the onely electes, whiche is the churche wherof he taketh in all this worke / and wolde haue it onely taken for the churche of Christe militauntly here in erthe: lete vs consyder ordrely from the begynnynge to the ende, what he telleth vs therof, and to what vyle ende at laste he bryngeth all hys purpose.

After his defence of his translacyon very sondely defended, to proue vs that the churche is onely the nombre of electes / in whose hartes god hathe wrytten his lawe, & C gyuen them a feluge faythe of the mercy that is in Christ Jesu our lorde: he fyrste mouethe a question of hys owne deuysynge, whether the worde were before the churche or the churche before the worde / as thoughe that question had in suche wyse benne put by vs, and that we had affyrmed the churche to be before the worde.

There with scoffes and mockes he concludeth agaynst vs, that the worde was before the churche / whereof neuer no man sayd the contrary.

But that the wrytten worde was before the churche, whiche was the thynge that him selfe had sayd and mente, and whiche euer was and is the principall grounde and foundacyon, wherof we haue sayd and yet say the contrary therof / in all that chaptter neyther any thyng proueth he, nor

nor any thynge so moche as speketh. And so that chappter nothynge at all to purpose. B

Moreouer, sythe he wryngeth forthe that chappter, for the proue that the onely electes be the churche, for there about goeth all his matter / and well ye wote the worde of god bothe wrytten and unwrytten, may be and is beleued bothe of the electes and of the nat elected: therfore is also that chappter nothynge at all to purpose.

Fynally syth he speketh of the lawe wrytten by the spyrite of god in the harte / nowe sythe that lawe so wrytten there, as ca ther þ worde of god unwrytten, than his worde wrytten in the bokes of the scrypture that we haue / of whiche wordes onely, Tyndale maketh all his matter, and abhorreth euery worde that god wolde eyther speke or wryte beside the scrypture that we haue all redy: this chappter of Tyndals nat onely nothynge maketh for his purpose, but also rather semeth greatly to make agaynste it. B

Than goeth he forthe with his other chappter, wherein he laboreth to proue that the apostels lefte nothynge unwrytten that were necessary to saluacyon / meanynge that we be bounden to beleue nothyng, but onely that that they haue wrytten / & that (as Tyndals master Martyn Luther sayeth) euidently and plainly wrytten. wherin who so consyder wat I haue answered hym / shall I truste well perceyue that it had bene better for hym to haue lefte that matter untouched.

For bothe is his purpose on hys parte unproued, and the contrary to hym proued / beside that it is in many places proued, that the sacramentes whiche he reproueth be wrytten in the scrypture in dede. C

Howe be it he correcteth and amendeth therfore his doctryne of that chapiter, in another chappter after. For where as in the former chapter, he techeth that we be bounden to beleue nothinge of necessyte, but onely that that is wrytten in the scrypture: yet lest we shulde be therby concernyng our beleue, ouer thappetely reformed of our euangelycall lyberte / he bethynketh hym selfe better / and in hys other chappter after he techeth us, that we be nat of necessyte bounden to beleue all that wrytten / but so that we beleue the promyses, we may be saued well inoughe he sayeth, beleuynge nat other thynges wrytten euen in the very gospell it selfe.

This

A This is hys doctryne in his chappter/where he techeth vs that the churche may erre and that yet it can nat erre/ sayynge that sodeynly vnware he confesseth euen there the contrary.

Thanne commeth he forthe in hys chappter with thys questyon, whether the churche can erre or nat. And there he fyrste sayeth, that thys comen knowen catholyke churche bothe may erre and bothe erre / and proueth it by hys bare worde. And than he sheweth what hym selfe calleth the electe church/and sayeth that it is the whole multytude of all repentynge synners that beleue in Christe, and put all theyr trust and confydence in the mercy of god/seiyng in theyr hartes that god for Christes sake loueth them, and wyll be or rather is mercyfull vnto theym, and forgyueth theyr synnes of whyche they repente, and all the mocyons B vnto synne, of whiche they feare that they shalbe drawen into synne agayne / and this they beleue and feie withoute any respecte of their owne deserupnge and onely for the respecte of goddes trouthe and promyse.

Than goeth he forthe, and bosteth hyghly thys maner of feiynge sayethe that is heresyes in stede of sayethe, as I haue in myne answere proued/and therein he spendeth vp that chappter.

But yet thoughe he thus describe the electe churche: yet bothe he nat proue that this is the churche whyche we muste here and obeye. For god hathe commaunded vs to complayne to the churche, and here the churche, and obey the churche. And therfore though we agreed euery thyng C that he sayeth in his chappter/he had yet sythe his electes are vnknowen, proued thereby no pece of hys pryncypall purpose, that is to wytte whiche is the churche.

Also where hys tytle of that chappter is, whyther the chyrche maye erre: Tyndale sayenge that the catholyke chyrche maye erre/whyther the electe chyrche whyche hym selfe faineth for the chyrche maye erre or not, he sayth not in all that chappter any one worde. And so is hys chappter neyther any thynge towarde hys pryncypall purpose/ nor yet, whyche is more shame for hym, any thynge conteyneth in it belongynge to the mater of the tytle.

Then cometh he forth wyth hys other chappter that a trewe member of Christes chyrche synneth not, and is yet

for all that a synner. whiche chapiter besydes that it is but A
a fonde tydle, with nothynge but a hepe of folysshe here-
syes as I haue proued: yet is it also towarde the mater,
that is to wytte whiche is the churche, nothyng to the pur-
pose at all / for as moche as thoughe he sayeth that they
can do no dedely synne, yet he confesseth that they may do
suche horryble dedes as muste nedes make them be taken
for the chyldren of the deuyll.

After commeth his other goodly tydle, that a chrysten
man can nat erre and howe he may yet erre. And therein
he telleth vs as I haue before shewed you, ỹ the electes can
nat erre in ỹ promyses of god / & as for all other errours,
none can (he sayeth) be dampnable to theym, thoughe the
contrary of theyr errour be wrytten in the very gospell. B

By whiche doctryne of hys ye may se, that errours of
doctryne in maner of liuynge Tyndale taketh for a small
matter, bycause they be no promyses of god. And therfore
is Tyndale nat greatly to be beleued, whan he techeth vs
that freres may wedde nonnes / bicause it is no promyse of
god, but a promyse of the frere to the nonne, & of ỹ nonne
to the frere, eche of them wedded and bedded with other,
and bothe twayne wedded and bedded with the deuyll.

yet ye se well that thys chappter yf it were all as trewe
as it is all false / proueth yet no thynge whyche is the chyr-
che. where as he sholde fayste haue proued that the electes
onely be the chyrch, and then after serche whyther they can
erre or not.

Then cometh he forth wyth hys other chappter that the
fayth whyche he hath before described, is euer foughten C
wythall. But in ỹ electes it is in suche wyse inexpugnable,
ỹ whē they onces haue it, it cā neuer at any tyme after fayle.

Now this great conclusyon wherof he maketh this chap-
pter is such, that as ye se well therupon dependeth many
greate maters. yet doth he not in all thys chappter bynge
forth any maner thynge for the prose, eyther reason, scryp-
ture, or other authorite / but onely by hys owne bare word,
telleth vs that it is so. Now yf he tolde vs a thynge well
knowen or comenly beleued, I sholde not blame hym. But
now to tell vs suche a thynge so straunge, and vnto euery
man saue hym selfe so inoppynable, & such as no man wold
wene were lykely to be trew, & byd vs so boldely beleue it,

and

¶ and saue his owne bare wurthyppfull word tell vs no cause why: it is eyther a poynt of a man more authorysed then an apostle, or ellys lesse wytted then a very fole.

Fynally cometh he forth at laste wyth hys chappter, of whyche he calleth the maner & order of our electyon.

Therin he telleth vs concernynge electes, and ꝑ order of theyr chosyng, that god doth tyrlle chose them, and after calleth them, & techeth them, & maketh theym se theyr dãpnacyon in the lawe & mercy layed vp for them in hym, and what he wyll haue them do. And thẽ they chose god agayn & submytte them selfe to hys lawes to walke in them. And that thynge he sayth the man doth of necessyte, bycause his wyll can do none other/ but hys wytte muste nedes se the thynges that god maketh hym se, & his wyll muste nedes
¶ agre to folow so the thynge that hys wytte seeth.

Then he telleth vs that the mercy of god all waye wayteth vpon the electe/ by reason wherof he can neuer so fall, but ꝑ he shall ryse agayne. But yet he sheweth vs forther, that for all thys the electe synketh downe somtyme, & falleth into traunces and slepes, by whyche he forgeteth hym selfe, and then doth dyuers horryble & abompnable dedes in hys slepe. But yet in all hys horryble dedes he doth no dedely synne, bycause he doth them all of frayle and infyrmyte, and none of them of purpose or wyllyngly. For wyllyngly can he not do them, bycause he ꝑceyth a slepe / nor in all ꝑ whyle hys fayth neuer fayleth at any tyme. And thys he proueth vs by thensamples of kynge Dauyd, and sayne Peter, and sayne Thomas of Inde, and the other apostles.
¶ For there was he sayth none of these that in all ꝑ euer we rede in the scrypture reproued in theyr dedes, as aduoutry manslaughter, not byleuyng, swerynge, or forswerynge of god/ ꝑ euer was any dedely synne yet, or any fayllynge of fayth at any tyme whyle they dyd it. And thys he nothynge proueth but telleth, and toketh that for the wurthyp of hys bare worde, we shulde byleue it.

And here is all Tyndals hole tale, that he hath from the begynnynge hytherto tolde vs/ wherby we shulde lerne of hym whyche is the chyrche, and whyther the chyrche maye erre or not. In all whych who so loke it thorow & mywe answere therwith/ shall well perceyue ꝑ he hath not in all hys hole ꝓcesse halfe a lefe to gyther nor almost halfe a lyne, without one great folp at ꝑ left, or ells a lye and an halfe.

Conſyder nowe that of hys electes, whyche is of hys A
wordes myche a do to perceyue, they be ſo darke and ſo in-
tryked of purpoſe wythout any dependence or order/yet in
the ende when all is gathered to gyder and aduyſed well,
thys is the hole ſomme, that god choſeth a certayne whom
he lyketh. And when he choſeth them Tyndale telleth not,
whyther before the worlde made, or after them ſelfe borne.
But vnto them he ſendeth forth, & calleth them, & theym he
gyueth a feiynge fayth, wherby they feie ſurely that they
ſhall be ſaued, wythout any regarde of good workes/and
then they chole hym agayne, & agre to walke in his lawes.
But before theyr feiyng fayth had, they neuer ones thynke
vppon hym.

For as for any endeuour of theym ſelfe at goddes good
mocyon towarde the fayth, they do no more he ſayth then B
doth the chylde towarde the gettynge of hys owne father.
And hys mercy wayteth euer vppon them. And theyr fayth
doth neuer at any tyme fayle them/nor they do neuer ſinne
dedely, what horryble & abominable dedes ſo euer they do.

And ſyth theſe folke that are Tyndals electes, haue or
wene they haue, ſuche a feiynge fayth, that therby they feie
or ellys wene they feie that they can not be dampned / but
haue here lerned of Tyndale now, that what horryble de-
des ſo euer they do, they can neuer do dedely ſynne / and be
alſo very ſure to repente and then to be neuer punyſhed in
hell, purgatorye, nor in thys yle neyther. (For ſo farre
ſayth Tyndale now) but wyth a ſhorte repentaunce after
longe lyenge in ſynne, ſayenge ones Chryſte helpe for the
maner ſake, as it were after a ſneſynge/ the ſoules may frō C
þ nonnes beddes ſtye euen vp ſtrayght to heuen: they may
therfore be bolde & hardy & hagdiy ſo they be, to fall to what
workes they wyll. For ſyth theyr fayth is both full of falſe
hereſyes, & alſo can neuer fayle them/they may make them
ſelfe ſure you ſe well, that they ſhall be no worſe parde, not
when they be at the very wurſte, then faythfull harlottes,
faythfull auowterers, faythfull bawdzeters, faythfull the-
ues, faythfull murdrers, faythfull traytours to men, and
faythfull heretykes to god.

And theſe be as ye ſe nowe Tyndalys ſpecyall electes/
whyche onely nombet by hys hygh ſpyrytuall doctryne, he
wolde we ſholde take for the chyrche.

Now good Chryſten reders yf we wolde graunte vnto
Tyndale

A Tyndale, that all hys lyes were trew that he hath made in all thys hole proceſſe of his boke vnto the ende: yet were he farre from the prouynge of hys pryncypall purpoſe, that is to tell vs and teche vs whyche is the chyrche / towarde the techynge wherof he hath no thynge elles done, but onely gyuen vs two dyſcrypcyons. Of whyche ſo declared as they be, neyther nother is ſuffycyent for hys purpoſe / and yet the ſecunde muche leſſe then the fyrſte.

For where as in the fyrſte he deſcryueth it to be onely the electys, in whoſe hartes god hath wrytten hys lawe wyth hys holy ſpyryte, and gyuen them a feynge fayth of the mercy that is in Chryſte Jeſu our lorde: afterwarde in the ſecunde he ſayth that it is the hole multytude of all repentynge ſynners, that byleue in Chryſt, and put all theyr truſte and confydence in the mercy of god / feynge in theyr B hartes that god for Chryſtes ſake loueth them, and wyll be or rather is, mercyfull vnto them, and forgyueth them theyr ſynnes of whyche they repente, and all the mocyons vnto ſynne, of whyche they fere that they ſhall be drawen into ſynne agayne / and thus they byleue and fele wythout any reſpecte of theyr owne deſeruynge, ye and for none other cauſe, then that the merceyfull trouth of god the father whyche can not lye, hath ſo promyſed and ſworne,

Now ye remember that Tyndale hath put you by the wape, two ſpecyall greate hereſyes. One that who ſo euer after baptyſme ſynneth ones of purpoſe and wylfyngly, ſhall neuer haue remyſſyon after. The tother, that who ſo haue onys hys feynge fayth, can neuer ſynne dedely C after.

Lette vs now ſe in the ende, beſyde that theſe hereſyes of hys be all redy otherwyſe vnpugned and reproued: let vs yet forther ſe how hys dyſcrypcyon of the chyrche and hys hereſyes, wyll trumpis and agree to gyther amonge theym ſelfe.

And fyrſte I aſke Tyndale, whyther he that haue ones after hys baptyſme ſynned of purpoſe and wylfyngly, and ſette malycyouſely therto / maye after by goddes helpe repente agayne that euer he ſo dyd / and byleue therto wall, that he is bounden to byleue and loue god and hys neyghbours as god byddeth hym to do. Whyche muſt ſuche a ſynne done, do thys by gaddys helpe or not?

Tyndale wyll peraduenture say he maye not. Then I aske hym how he proueth that. Therto peraduenture he wyll saye that the wordes of sayncte Poule, It is impossyble that they whyche haue ones ben illumyned &c. and the wordes of oure sauyoure hym selfe spoken of the synne of blasphemye agaynst the holy goste, do proue it/ whyche I wyll then denye. For those places takynge them as falsely as any heretyke can construe theym, saye yet at the vttermoste no more but that hys synne shall neuer be forgyuen hym/and sayth not that he shall neuer agayne repente, nor that he shall neuer well byleue, nor that he shall neuer after loue god nor hys neyghbour. A

Matthei.12. Hebr.6.

wherunto yf Tyndale wyll saye, that yf he myght come to very repentaunce and very byleyfe and loue, he nedes muste haue hys synnes remytted and be saued / and syth god sayeth he shall neuer be forgyuen, and so neuer saued, he sayth he shall neuer so repent and byleue and loue: to that I answere Tyndale two thynges. One that god in all hys thyngs reserueth hys specyall prerogatyue of hys mercy, by whyche hys absolute power is neuer bounden vnder any rule of his ordinary iustyce. Secundely I say, that for as myche as those wordes be mynatory and threttes they be all of trouth: none other wyse to be vnderstanden, then except he repent. As god hym selfe playnely exponed all hys suche wordes by the mouth of hys owne holy prophete Ezechiel/ sayinge, Though I sholde saye to a synner, thou shalte dye/ and the same synner repent hym of hys synne, and deale iustely and ryghtuously, and delyuer agayne the pledge, and make restytucyon of the robbery that he hath committed, and walke in the commaundementes of lyfe, and do no wrongfulnesse thyng: he shall lyue in lyfe, and shall not dye. Of all hys synnes none shall be layed to hys charge, he hath deale iustely, and ryghteously he shall lyue in lyfe. B

Ezechiel.33.

Then syth god at the laste byse maye remytte hys synne and saue hym yf he so repente, and in scripture is there no thyng spoken to the contrary, but that he maye so repente: it maye therfore I saye without any reprehencyon, be both put and graunted, that he so shall repente.

And therfore I put now that he so do repente/ and then aske I Tyndale why shall he not be saued or no. If he saye ye, he C

A ye, he destroyeth hys heresye/for then he graunteth that he whyche after baptysme sinneth malycyously, maye for all that be saued. If he saye nay, then he destroyeth hys dyffynycyon/for then maye there be some repentaunte synners wyth all that euer in hys dyffynycyon foloweth, and yet they shalbe none of the chyrche of hys electes.

And thus muste eyther his heresye distroye hys diffinicyon, or his diffinicion muste destroy his heresye. Of whiche twayne yet it wyll be more honeste for hym to kepe his diffinicyon styll, wherupon all his whole mater hangeth/ and let his heresy go to the deuyll ꝑ gaue it to hym/ & than vnderstande those places of scripture wherupon the deuill taught hym to grounde it, that eyther the blasphemye a-
B gaynste the holy goost is finall impenitence, and the tother no restytucyon by the penaunce to the reuocacyon of baptysme/or els that the sore wordes of the both places after a certayne vehement maner of speche vsed in holy scripture, somtyme signifyeth onely great hardenes and difficultie, & nat as hym selfe techeth vs, an vtter impossybilyte of remyssyon. But nowe let vs se howe hys diffinicyon wyll stande with his seconde heresye.

You se well and perceyue, that in his seconde diffinicion he restrayneth his electe churche, vnto onely repentaunte synners that beleue as hym selfe sheweth you.

And than hathe he confessed vnto you, that his chosyn electes plainly do somtyme abominable dedes/whiche dedes yet they repent that alwaye, tyll the rage be paste/ and tyll as Tyndale saieth ꝑ they haue played out their lustes/
C ye and somtyme to, tyll the colde feare of dethe turne them to gyue an eare to good counsell. Nowe se you than very well, that they be by Tyndals seconde diffinicyon, all this whyle expressely put out of the churche, tyll they repente agayne. And than consyder further, howe farre agaynste all reason.

Ye remembre very well I wote well that he techeth vs playnly, that none of hys electes dothe at any tyme synne dedely, thoughe they? dedes be neuer so horrybie and abomynable, bycause of they? feynge fayth whiche can neyther at any tyme fayle, nor suffice any of they? horrybie dedes, to be dedely synne. And therfore are they consequently neuer out of the fauoure of god, nat euen in the tyme

wherein they do they⁊ horryble and abom ynable dedes, A
and before the repentynge of them, whiche may be ye wote
well many tymes longe betwene. In all whiche tyme they
be by Tyndall out of all dedely synne / and therfore good
folke and faythefull and goddes good chyldren styll.

And therfore syth they be so / wherefore dothe Tyndale
that is in some places so angery with ꝑ catholyke churche,
for the puttynge out of eupll folke by excommunicacyon /
excõmunicate good folke now & put out of his elect church
hym self & faythfull / and finally suche as thoughe they be
fallen a slepe in lechery, theste, sacrilege, inceste, & murdre,
stande yet hyghly styll in goddes especiall grace⁊ fauour.

Nowe the tautes that are commune to bothe hys diffi-
nicyons, and yet more open in the seconde than in the first /
I shall nat nede to reherse you. For bothe haue I touched B
some of them before, and also many of theym be to euery
good chriſten man so open at his eye, that he can nede none
other way to gyue hym warnynge of them.

For where all hys electes depende vpon his feynge
faythe and hys repentaunce / whyle hym self sheweth
what false artycles he techeth his electes for they⁊ faythe
euery good faythefull man very well seeth, that the more
that Tyndals electes fele his false faythe, the lesse faythe
haue they, and the more faythlesse be they.

And whan he techeth them to repent the ryght beleke of
Chriſtes sacramentes, and therein the right rule and ordre
of repentaunce: euery true repentaunte persone well per-
ceyueth, that Tyndals repentaunte electes, abhorrynge
from hypsie, and reiectynge the sacrament of penaunce. C
but if they mende and repente better, wyll in stede of pur-
gatory whiche they nowe mocke and iesse at, wepe and re-
pente in hell this folysshe frutelesse fassyon of they⁊ impe-
nitent repentaunce.

But nowe suppose that all were very well that Tyn-
dale here hath sayd / yet howe hath he with all that proued
hys purpose? he hathe tolde vs that the whole multytude
of his fassyoned electes is the church. But what one worde
hathe he tolde vs towarde the prose? neyther reason nor
one authorpte of any olde holy sapnt, nor any one terte of
scrypture / but onely one or twayne suche as nothynge ma-
keth for his matter, but vtterly stere agaynste hym.

And

A And therfore thoughe we graunte vnto hym, that the whole multitude nat of his falſe framed electes, but of the very fynall electes, be a churche of Chriſt/as he dothe and muſte graunte vnto vs, ꝑ the whole multytude of chriſten people nat gone out nor put out is a churche of Chryſte/ of whiche the churche of very electes be, though the better parte, yet a parte and but a parte, and peraduenture the leſſe parte/and Tyndals electes, eyther no parte or but a parte, and the very woꝛſte parte: yet that the onely electes thoughe they be a churche, be the churche (whiche is the thynge that he ſhulde proue) that hathe he neyther proued nor any thinge brought effectuall towarde the proſe, no more than if he neuer had ment it nor thought it.

And therfore nowe hathe he nothynge proued whyche B is the churche/thoughe we wolde yet of our courteſye fer-ther graunte hym, that all hys whole hereſyes were the very faythe/ and that the very electes were onely thoſe, in whoſe hartes the deuill hath wrytten his lawe/or els (whi-the were yette farre woꝛſe) that the very electes were onely thoſe, in whoſe holy hartes god hadde hym ſelfe ſo wrytten his wyll with hys holy ſpirꝛyte, that they ſhulde thereby fele that ſpirituall folke ſhulde pleaſe god with watynge fleſhelye, and freres with weddynge nonnes/ and that if they wolde be ſaued, they ſhulde haue certein no reſperte vnto good workes, but thinge that onely layth in the promyſe and bare repentaunce, wythoute ſhryfte or penaunce ſhall ſufficyently ſaue theym/ ſo that they beleue ſure that all the ſeuen ſacramentes ſerue of nothynge, but C be but bare ſignes and tokens, and bitterly as graceleſſe as them ſelfe are wyttelle/ and ſpecially, ſo that they be-leue that the bleſſyd body nor blode of Chriſt be nat in the ſacrament of the auter, nor that they do none other honour in no wyſe therto, but onely byleue it remembre that there is nothynge but a memorayll of his paſſyon in a cuppe of wyne and a gobbet of cake bꝛede/ and yet in doubte and queſtyon whether it be bꝛede or ſterche. And than that with this godly beleſe they ſe ſurely to theym ſelfe, ꝑ they ſerue no ſayntes, but caſte vpon theyr reliques, and diſpyce theyr ymages, and there with the crucifyxe to, and the holy croſſe it ſelfe alſo / and than leſte they myght happe to leſe an hole day in goddes ſeruice, kepe them ſelfe well & ware-

ly

ly frome all holy dayes, and specially (for so these here- A
tykes in they? bokes call it) from the folysshe faste of lent.
And thus lyuinge, and therewith beleuynge these afore-
sayde heresyes, so fermely that they thynke verely they fele
they? false faythe with they? very fyngers endes/be bolde
than hardely, and beleue verely that they? feynge faythe
shall neuer fayle them / but at all tymes so preserue them,
that they can nat onely neuer be dampned, but ouer that
can neuer do dedely synne, thoughe they do neuer so many
deuelysshe dedes / but for all they? falshede, thefte, auou-
try, vowe brekynge, treason, murdre, incest, & periurye,
shall for they? onely feynge faythe be good and faythfull
false faythlesse wreches, and therfore god almyghtye hys
owne mynyons styll.

And thus good christen readers, syth ye nowe playnly B
perceyue, that Tyndale hathe here for his owne parte no
thynge proued vs that hys false framed electes, nor yet
that onely the very trewe electes be the churche of Christ
in erthe, nor hathe nothynge shewed vs whiche is / & ther-
fore onely with all his longe processe, vttred and taughte
his errours and his heresyes/and lefte the mater nat vn-
proued onely, but vntouched to, which he toke vpon him
and professed to proue, that is to wytte which che is the chur-
che/but as though he had well and playnly proued it whi-
che he hathe nat so moche almoste as spoken of, leaueth of
his owne parte nowe and turneth hym to impugne ours:
I shall leaue hym for his parte a whyle in the myre, in
whiche hym selfe hathe ouerthrowen his mater / and shall
shewe you shortely howe angrely he ryseth vp, and cpally C
raged in dyte, bycause he can nat proue the churche of
Christe here in erthe to be a congregacion vnknowen,
layeth hys myry handes vpon the knowen ca-
tholyke churche of Christe, and sayne
wolde pulle that downe to and
so leaue no churche at all.

Here endethe the fourth boke.

BIBLIOTHECA BODLEIANA

¶ The fyfth boke,

of the cõfutacyon of Tyndals answere.

Answere vnto the chappter of Tyndale, in whiche he wold proue that the knowen catholyke chyrche is not ỹ chyrche.

whyther the knowen catholyke chyrche can be the chyrche.

YE haue all redy good chrysten readers well seen and perceyued, that Tyndale hath in a longe processe labored to proue you, that the chyrch of Cryste is a nother company then the knowen catholyke cõ-
B pany of all chrysten regyons/ that is to wytte a certayne secrete scatered congre-gacyon vnknowen to all the worlde beside, and to theyr owne felowes to/and euery man by hys inwarde feleynge not onely knowen onely to hym selfe, but also so well and surely knowen vnto hym selfe for a vertuouse good and faythefull fynall electe of god, that he is in hym selfe very certayne and sure that he can not be but saued/and that he so hath the spyrryte of god imprysoned in hys breste and so faste fetered in hys holy harte, wherof hym selfe hath loste the kaye, that neyther the spyrryte can crepe out nor hym selfe lette hym out by no maner meane/but there muste the spyryt abyde and so preserue and kepe that specyall chosen creature, that he suffer hym to do many great abompnable
C horryble deuelysshe dedys, but yet neuer suffer hym in no wyse to do any dedely synne.

Thys I saye ye haue all redy seen, that Tyndale hath by a longe processe labored mych to proue vs / and hath in cõclusyon not onely no thynge proued vs therof, but hath in stede of feleynge faythfull folke, brought vs forth suche a sort, as neuer was there puddynge stuffed so full of far-synge, as hys holy feleynge faythfull folke are farsed full of hereseyes.

wherfore seynge that for the very chyrche of Cryste here in erth, whyche god hath and euer shall instructe and pre-serue in hys trewe fayth and out of the fayth of whyche chyrch shall neyther be trewe fayth hope nor cherite/ he can when he hath all done fynde out none other, then thys co-mon knowen catholyke chyrche of all chrysten people, ney-

ther of malyce gone out nor for obstinacy put out/of which A
comon knowen catholyke chyrche, all the good and trewe
penytent electes be parteners in fayth: seynge I saye that
he can proue none other chyrche, he now gothe aboute to
dysproue that chyrche to / wherby we maye well perceyue
that he goeth not aboute to fynde out the chyrche, but ra-
ther to make men to wene that there were no chyrch at all.

About thys purpose vseth he now thys order. Fyrste in
one chappter he taketh vppon hym to proue ỳt the knowen
catholyke chyrche is not the chyrche of Cryste.

Afterwarde in hys other chappters folowynge, he pre-
tendeth to answere and soyle the reasons, wyth whyche it
is proued that the knowen catholyke chyrche is the chyr- B
che of Cryste, and that none of these sectes of heretykes be.

And yet pretendynge as I say that he wyll soyle all the
reasons of the tother syde/of so many as there are he tow-
cheth onely twayne/ and yet those twayne how symple he
soyleth, that shall you after se.

Let vs now go to Tyndals fyrste poynte/whych poynt
in hys fyrste chappter how falsely he handeleth and how
farre fro the poynt, it is euyn a woꝛld to se. For fyrst he ma
keth the tytle before hys chappter in thys wyse.

Tyndale.

Whyther the pope and his secte be Crystes chyrche or no.

More.

well ye wote good chrysten readers, that I (whose
dyaloge in the begynnyng of hys wurke he protesteth hym
selfe wyth all hys hole boke to answere) haue in places C
inough well and playnely declared, that I call the chyrche
of Cryste the catholyke knowen chyrche of all chrysten na-
cyons, neyther gone out nor cut of. And all be it that all
these nacyons now do and longe haue done, recognysed &
knowleged the pope, not as the byshop of rome but as the
successoure of sayut Peter, to be theyr chyefe spyrytuall go
uernour vnder god, and Chrystes vycar in erth / and so do
not onely we call hym but Tyndalys owne felowe frere
Barns to: yet dyde I neuer put the pope for parte of the
dyffynycyon of the chyrche, dyffynyng the chyrche to be the
comon knowen congregacyon of all chrysten nacyons vn-
der one hed the pope.

Thus dyd I neuer defyne the chyrche / but purposely
declyned therfro, bycause I wolde not intryke & entaugle
the mater

A the mater wyth two queſtyons at onys. For I wyſte very well that the chyrche beynge proued thys comon knowen catholyke congregacyon of all chrysten nacyons, abydyng to gyther in one fayth, neyther fallen of nor cut of: there myghte be peraduenture made a ſecunde queſtyon after ꝑ, whyther ouer all that catholyke chyrche the pope muſte nedes be hed and chyefe gouernour or chyefe ſpyrytuall ſhepherde/or ellys that ꝑ vnyon of fayth ſtandyng among them all, euery prouynce myghte haue theyr owne chyefe ſpyrytuall gouernour ouer it ſelfe, wythout any recourſe vnto the pope, or any ſuperyorȳte recognyſed to any other outwarde perſon.

And then yf the pope were or no pope/but as I ſay pro-
B uyncyall patryarches, archyſſhoppes, or metropolytanes, or by what name ſo euer the thynge were called: what authorȳte & what power eyther he or they ſholde haue among the people, theſe thynges well I wyſte wolde rayſe among many men many mo queſtyons then one. For the auoydyng of all intrycacyō wherof/ I purpoſely forbare to put in the pope as parte of the dyffynycyon of the chyrche, as a thynge that neded not/ſyth yf he be the neceſſary hed, he is included in the name of the hole body. And whyther he be or not/yf it be brought in queſtyon, were a mater to be treated and diſputed beſyde.

And therfore maye ye good chrysten readers ſe, ꝑ Tyndale whyche in thys poynte wyll in no wyſe perceyue me, but maketh the tytle of hys chappter whyther the pope and
C hys ſecte be chrystes chyrche or no / laboreth to flie fro the lyght, and hyde hys hed in the darke, and confounde the mater wyth two, queſtyons at onys.

Now is not the tytle of hys chappter ſo ſynyſtrely wryten and wryed a waye from the poynt/ but the begynnynge of hys chappter it ſelfe, is mych worſe and forther wreſted wronge. For lo thus he begynneth.

Tyndale.

That the pope and his ſpirites be not the chyrche maye this wyſe be proued.

More.

Lo before in the tytle he made hys queſtyon of the pope and hys ſecte, whyche queſtyon as I haue ſhewed you he framed farre from the mater/and ſyth thoſe people whych Tyndale calleth ꝑ popys ſecte (by whych name he meneth all that profeſſe the comon catholyke fayth) be all the na-

cyons chrystened, excepte a fewe late fallen to Luther, wyc- A
lyffe, frere Huskyn, and zuynglius: how fyttly he vseth his
termes in callynge all the body a secte, whyche he myghte
as well call a scysme, for bothe sygnyfye a cuttyng of from
the hole chyrche/and then as well he maye and so doth he
soone after, call the heretykes ỹ chyrche/and therin calleth
he bothe twayne as properly, as yf he wolde cut of a can-
tell or a gobbet from an hole lofe, and then call the cantell
a lofe and the lofe a cantell.

But where as before in the tytle he made as I saye hys
questyon of the pope and hys secte/here he turneth it into
the pope and hys spyrytes. In whyche excepte he call spy- B
rytes in mocke & scorne/all chrysten nacyons besydes those
corners that profesſe them selfe for heretykes/he muste ne-
des mene here by hys scornefull name of spyrytes, onely
the pope and the spyrytualtye/and then goeth he yet mych
forther fro me wyth whom he sholde cope. For I call euer
the chyrche whyche hys parte is here to impugne, not the
spyrytualtye onely, but the hole corps and body of spyry-
tuall and temporall to.

And Tyndale very well woteth, that the spyrytualtye
so farforth doth accompte not them selfe alone but the tem
poralty e, and them selfe to gether for the catholyke chyrch/
that there is not so poore a frere, but he profesſyth it almoſt
in euery sermone. In whyche when he exhorteth hys au-
dyence to praye for the chyrche, he sayth not ye shall praye
for the spyrytualtye alone/but ye shall saythe he praye for
the thre estates of holy chyrche, that is to wytte the spyry- C
tualty the temporalty and the sowles that bein purgatory.
For though they be departed out of our cõpany, yet them
compte we styll for viagers and pylgrymmes in the same
pylgrymage that we be towarde the same place of reſt and
welth that we walke, tyll they be passed ones all the payne
of theyr iournaye, and entred into the bielle of heuen.

Nowe it is a greate shame for Tyndale to flye fro the
poynte as he dothe, in a mater so playne and open, that
euery chylde maye se how lothe he is to comme nere and
cope.

But Tyndale hath all redy ryden so many shrewed
courses, in whyche he hath hadde suche buffettes, that he
hath almoſte broken hys horses backe and hys owne to/
that now neyther is there here nor heretyke more lothe to
come

A come to the stake, then Tyndale to come nere the tyte.
And therfore drawynge a syde and slyttynge from the chyrche, that is to wytte frome the hole multytude of all chrysten nacyons spyrytuall and temporall bothe, whiche is the tyte by whyche he hath to ronne: he standythe styll at the tytes ende tymperynge and temperynge aboute his harneys, and wyll no forther then the spyrytualtye/but putteth of hys helmet and doeth on a folys hode, and from iustynge falleth to iestynge, to do the people pleasure, and dreue awaye the mater wyth makynge of mockes and mowes. For now lo shall we perule hys proues. Lo thys wyse reason he bryngeth in the fyrste.

B Tyndale.

That the pope and his spyrytes be not the chyrche, maye thys wyse be proued. He that hath no fayth to be saued thorow Cryste, is not of Crystes chyrche. The pope beleueth not to be saued thorowe Cryste. For he teacheth to truste in holy workes for the remyssyon of synnes and saluacyon / as in the workes of penaunce enioyned, in vowes, in pylgrymage, in thosilyte, in other mennes prayers and holy synynge, in freres and freres cotes, in sayntes merytes. And the synnyficacyons put out/he teacheth to beleue in the dedes of the ceremonyes, and of the sacramentes ordeyned at the begynnynge, to preache vnto vs and to do vs seruyce/and not that we sholde beleue in them and serue them. And a thousande suche superstycyousnesse setteth he before vs in stede of Cryste, to beleue in neyther Cryste nor goddes worde, neyther honourable to god nor seruysable vnto our neyghbour, nor profytable vn to our selues for the taminyng of the fleshe, whiche all are the denyenge of Crystes blode.

C

More.

Some man wolde here peraduenture saye to Tyndale, that he playeth in thys poynte the very folysshe dylour, for the faute of the man to raple vpon the offyce/consyderyng that all be it there haue popes bene that haue euyll played theyr partes, yet haue there ben popes agayne ryghte holy men sayntes and martyrs to / and therfore in iestynge thus vppon a good offyce for an euyll offycer, he canne

lacke no mater of raylynge, but maye runne out in hys A
rybaldry at large, and saye that all the hole worlde muste
leue of all maner of offyces, and neyther haue pope, empe-
rour, kynge, counsaylour, mayre, shyrysse, nor alderman to
gouerne or rule the comons, nor yet any man in hys owne
howse stewarde, cater, pantler, butler, or cooke. For among
all these offyces there can be founden none, that hath not
had ere thys many an yll man in the rome.

Therfore wolde some man thynke I saye, that Tyn-
dals raylynge here vppon the pope were all ronne out of
reason, though that all the thynges whyche he layeth here
to hys charge, were in dede as euyll as Tyndale wolde
haue them taken. But surely syth the man hath sawtes
inough beside I wyll my selfe defende hym well in thys. B
For thys wyll I well make good in his byhalfe, that yf the
sawtes for whyche he rayleth here vpon the pope, be thyn-
ges noughte in dede and worthy to be rebuked/then maye
he well and lawfully rayly ieste and rayle vppon the hole
pedegre of popes, sayne Peter hym selfe and all. For surely
the thynges for ỹ techynge wherof Tyndale rebuketh here
the pope, hath euer ben the doctryne of popes, patriarches,
prophetes, apostles, and our sauyour hym selfe and all.

For fyrste he proueth vs that the pope byleueth not to
be saued thorow Christ, bycause he techeth to truste in holy
workes for remyssyon of synnes and saluacyō. Is not here
a perylous lesson trowe/namely so taught as the chyrch
techeth it, that no good worke can be done wythout helpe of
goddes grace, nor no good worke of man worthy the re- C
warde of heuen but by the lyberall goodnesse of god, nor
yet sholde haue suche a pryce sette vppon it saue thorowe
the merytes of Crystes bytter passyon / and that yet in all
our dedes we be so vnperfyt, ỹ eche man hath good cause
to fere for hys owne parte, leste his beste be badde. I wolde
wene that good workes were not so dedely poyson/but ta-
kynge not to myche at onys for cloyenge of the stomake,
no more at onys so then I se the worlde wont to do many
dyammes of suche tryacle myxed with one scruple of dede,
were able inough for awght that I can se so to preserue the
soule fro presumpcyon, that one sponefull of good workes
sholde no more kylle the soule, then a potager of good wur
tes sholde kylle and stroye the body.

The

A The ſcrypture hyddeth vs watche, and faſte, and pray, and gyue almoyſe, and forgyue our neyghbour/ & we pore men that lacke the hyghe ſpyrytuall ſyghte that Tyndale hath and hys holy electys, take theſe thynges for good workes. And god ſayth in hys holy wrytte, that he wyll forgeue our ſynnes the rather for them, and wyll rewarde vs for them, & thorow the ſcrypture/ thys cryeth god in our eares, and faythfully promyſeth almoſt in euery leſe. And now ye ſe Tyndale that preacheth ſo faſte of the fayth and truſte of goddes promyſes, wolde haue vs in theſe promyſes truſt god nothyng at all.

Marci. 14.
watche ye & pray leſte ye entre into temptacyon.

Matth. 6.
when ye faſte, anoynte your hed and waſſhe your face that it appere not vnto men that ye faſte, but vnto your father whyche ſeeth in ſecret and your father whych ſeeth in ſecrete ſhall reward you openly.

Luce. 11.
Gyue that ye haue and gyue almes.

Luce. 16.
Make you frendes of the wycked mams / that whē ye ſhall fayle they maye receyue you in to the euerla-ſtyng tabernacles

Marci. 11.
Forgyue and ye ſhalbe forgyuen/ yf ye forgyue not ye ſhall not be forgyuen.

But herein is great perill, ſpecyally to hope and truſte to gete any good at goddes hand for yͤ workes of penaūce
B enioyned. For the ſacrament of penaunce is to Tyndale a great abomynacion, and therin in dede he ſayth ſomwhat. For well ye wote euyn of naturall reaſon, a wyſe man wyll ſone ſe, that ſyth the punyſſhement that a man wylfully taketh for the ſynne that he hath done commeth of an angre and dyſpleaſure that he bereth towarde hym ſelfe for the dyſpleaſure that hys ſynne hath done to god/ and that his wyllyng ſubmyttyng of hym ſelfe to the correccyon of hys goodly father, commeth of great humylyte gyuen by god, and taught by all good men: god muſte nedes therefore perde bothe be angry and abhorre all them, that for the frutes of theſe good affections can hope for any fauour grace or pardone at hys mercyfull hande.

If Tyndale lyſte to loke in ſaunte Auſtayn in his boke
C of penaunce/ he ſhall there fynde that holy doctour & ſaint, byd euery man put hym ſelf whole in hys confeſſours hād, and humbly receyue and fulfyll ſuch penaunce as he ſhall enioyne hym.

But than doth Tyndale ſpecyally touch, that ꝑ churche techeth to put truſt in vowys and in chaſtyte/ for that is a thyng in the eares of Luthers electes of all thynges moſte abomynable. But the churche techeth none other truſte therin, than the ſcrypture doth hyt ſelfe, and oure bleſſed ſauyour hym ſelfe.

Pſalmo. 75.
Vowe ye and pay your vowes to your lord god.

Apocalip. 14.
Theſe are they whyche were not defyled with women, for they are Virgins/ and they folowe the lambe whyther ſo euer he goeth.

They teche ſayth Tyndale, to truſte in other mennes prayours and holy lyuyng, in freres and in freres cotys. Is nat here an abomynable ſynne, that any man ſhulde haue ſo lytle pryde in hym ſelfe, that he ſhuld thynke other men moche better than hym ſelfe, and therfore deſyre them

to pray

to pray for hym to, beſyde hym ſelfe. In howe many places A
doth the ſcrypture exhort eche of vs to pray for other. And
whan the ſcrypture ſayth that the dylygent prayoure of a
Iacobi. 5. iuſte man is moche worth/ ſhuld we than truſte nothynge
therin, but thynke that it were ryght nought worth at all/
or bycauſe the ſcrypture ſo commendeth the prayour of a
good man, ſhuld we lyke hys prayour the leſſe for his holy
lyuynge, & byd hym pray nat for vs but yf he lyue nought/
or if he be a frere and go in a freres cote, bydde hym praye
nat for vs, tyll he put of hys freres cote and put on a freſe
cote, and runne out of hys ordre, an catche hym a quene &
call her hys wyfe.

Than goeth he from good lyuers in erth vnto ſayntes
in heuyn/ & fyndeth yet more faute, in that men are taught B
to go in any pylgrymage, or do any worſhyp to them, or to
thynke that theyr good lyuyng was ſo pleaſaūt vnto god
whyle they lyued here in erth, that he wyll therfore vouche
ſaufe to do any thynge at theyr requeſte for any louer of
theyres, whyle they be wyth hym in heuyn.

Howe be it in thys poynt I dare be bolde to ſay for Tyn
dale my ſelfe, that he is nat ſo foolyſh, but that he ſeeth well
I nough that if I may well pray my neyghbur to pray for
me that is here wyth me in erthe/ I may moche better pray
the ſayntes pray for me that are with god in heuyn/ ſauing
that he byleueth that they be nat there, nor neyther here vs
nor ſe vs, but lye ſtyll as Luther ſayth a ſlepe. And therfore
Tyndale leſte we myghte wene that he byleued well, byd-
deth vs in another place of hys boke, that when we mete ꝑ C
ſayntes and talke wyth any of them, than lette vs hardely
knele and make our prayour to them. And ſo ye ſhall natte
nede to meruayle moche though thys man be bolde to ieſte
and rayle vpon euery man here in erth, when he fereth nat
to make mokkes and mowys at the bleſſed ſayntes in
heuyn.

He blameth vs and bylieth vs, as though we toke theyr
dede ymages for quyke. But hym ſelfe ſemeth yet moche
Matth. 22. worſe in dede, that taketh goddes quykke ſaintes for dede,
agaynſt Chryſtes owne wordes declarynge the contrary,
bothe by the ſcrypture in the goſpell of ſaynte Mathew, &
by the ſtory that Chryſte alſo telleth of Habraam and the
Luce. 16. ryche gloton and Lazare in the. xvi. chapytre of Luke.

Than commeth Tyndale in at the laſte wyth the cere-
monyes of

A monyes of the church and the sacramentes/agaynst which pryke he specyally spurneth wyth hys kybede hele, but it wyll nat helpe hym. The gentleman is so proude, that the holy sacramentes muste be his waytynge seruauntes. For now he sayth that they be but superdyceyouse and serue of noughte, but be sette in stede of Cryste, and are (as they be taught) the denyenge of Crystes bloude.

How sholde they now be the denyeng of Crystes bloud, when the chyrche teacheth vs as god hath taught it, that they all haue theyr strength by Crystes bloude, and that in the tone of them is Crystes owne very bloude and hys blessed body bothe. Bothe whyche thys heretyke denyeth/ and as in my fyrste boke I shewed yow, bothe iesteth and scolfeth vppon the precyouse body and bloude of Cryste in the
B blessed sacrament of the auiter/ and lyke a madde frantyke fole maketh mokkes and mowys at the masse.

And now that ye se good chrysten readers for what doctryne Tyndale rebuketh the comon catholyke chyrche/ ye can not but therby perceyue what doctryne he wolde haue them teche/that is to wytte that we shold haue no respecte to good workes, vse no shryfte nor penaunce, beware of chastyte and bleese vs well therfro, let no good men praye for vs, nor none that vse holy lyuynge, no Francyse frere bydde any prayer for vs in hys freres cote, tyll he do of hys graye garmentes and cloth hym selfe cumly in gaye kendall grene/ sette sayntes at nought, and all holy ceremonyes vsed in goddes seruyse, and all the seuen sacramētes to/ make mokkes at the masse and at Crystes body, and
C take it for nothynge but take brede or starche. And when the clergye techeth this onys/then shall they be the chyrch, But for lakke of this doctryne, they be no parte therof. For Tyndale telleth vs that tyll they teche vs thus / they can neuer byleue to be saued thorowe Cryste. And I saye me semeth as I be saued thorowe Cryste, yf Tyndale laye madde in the myddes of Bedlem, he coulde not to good chrysten men tell a more frantyke tale. And thys fransey is hys fyrste reason. Now let vs here hys seconde.

The seconde reason.

Tyndale.

Another reason is, who so euer byleue in Cryste consenteth that goddes lawe is good. The pope consenteth not that goddes lawe is good/ for he hath forbodden lawfull wedlokke vnto all his euer whom he reygneth, as a temporall

tyrant with lawes of his owne makynge, and not as a brother exhortynge A
them to kepe Cryſtes. And he hath graunted vnlawfull horedome vnto as
many as brynge money. As thorow all dowchelande, twenty ſuſſe payenge a
gylden vnto the archebeschop ſhall freely and quyetly haue his whore, and put
her awaye at his pleaſure, and take another at his owne liſte. As they do in
Wales, in Irelande, Scotlande, Fraunce, and Spayne. And in Englande
therto they be not ſewe whyche haue lycences to kepe whores ſome of the
pope and ſome of theyr ordynaryes. And when the pariſſhes go to law with
them to put awaye theyr whores / the biſſhoppes officers mocke them, polle
them, and make them ſpende theyr thryftes, & the prieſtes kepe theyr whores
ſtyll. How be it in very dede ſens they were rebuked by the preachynge of
wycleffe / ouer englyſhe ſpyrytualtye haue layed theyr ſnares vnto mennes
wyues to couer theyr abominacyons, though they byde not alwaye ſecrete.

Note.

Here Tyndal proueth vs that no pope byleueth in god / B
For none of them conſenteth that goddes law is good. He
proueth that they conſent nat that goddes lawe is good,
bycauſe they make he ſayth lawes of theyr owne byſide / &
therfore he ſayth that they nat onely conſent nat that god-
des lawe is good, but alſo that they raygne ouer chryſten
people lyke temporall tyrauntes. Wherby Tyndale teacheth
vs that euery temporall prynce makyng any lawe byſide ỹ
lawe of god, conſenteth nat that goddes lawe is good, nor
vſeth nat hym ſelf as a lawful prynce, but as an vnlawful
tyrãt / bycauſe he doth nat onely as a brother exhort Chry-
ſtes law, but alſo lyke a tyraunte compelleth them to kepe
hys owne.

Now thys glawnce that Tyndale in raylyng vpon po- C
pes maketh by the way at all temporall prynces and lawes
is if they playnly durſte ſpeke it oute, the very principall
poynte of all hys whole purpoſe and hys mayſter Martin
Luthers to, and all the ſerpentyne ſeed that is diſcended of
them For Luther ſayth ỹ we nede no mo lawes but onely
the goſpell well and truly preched after hys owne falſe fal-
ſhyon. And he babeleth alſo in hys babilonica that neyther
man nor angell hath any power or authorite to make any
law or any one ſyllable of a law vppon any chryſten man,
wythout hys own agrement gyuen therunto. And by frere
Barns hereſy, a man may wyth out deadell ſynne breke all
the lawes that are made by men.

And thus ye may ſe that the fyrſt ſort of all this ſecte,
wolde nat onely haue popes and popes lawes gone and

taken

A taken away, but kynges & kynges lawes to, if theyr purpose myght prosper/ & make all people lawles, bycause all lawes are lettes as they take theym to theyr euangelicall libertie by whych they clayme to be bounden or compelled to nothyng, but exhorted onely to lyue euery man after the gospell, by euery man, expouned after hys owne mynde whych maner of exhortyng amounteth vnto as moche, as to let all rune at ryot without any bond or bridell, & than exhort euery man to lyue as he lyste hym selfe.

But now is it good to se what lawe so specyally lyeth in Tyndals eye/for whyche he generally rayleth vpon all the remanaunt. That is for that he sayeth that the pope hath forboden lawfull wedlocke. In thys he meneth two thynges, with whych two Luther and wyclyffe were euyll
B content before. One that there is marryage now forboden bytwene bretherne and systers chyldren that was not before forboden by the scryppture. For whyche cause wyclyffe sayth that suche marryages are forboden without any fundacyon or grounde.

But thys thynge, to whyche pope wyll Tyndale laye? For he shall fynde that in these thynges the olde holy pope saynt Gregory and dyuers other holy popes to, and not popes onely but also dyuers counsayles and great assemblees of holy vertues fathers, haue in olde tyme sone vpon chrystendome well spredde abrode, for encreace of naturall honesty and propagacyō of chrysten cherysshe, forboden marryage to be made wyth other degrees bothe of kynred and affynyte, mych forther of then t hey that abyde now forbo-
C den/wyth whyche the chyrche hath synnys for our infyrmyte dyspensed and vndone the bonde/so that in that poynt the faute that Tyndale, wyclyffe, and Luther lay vnto the pope, they muste laye to so many suche popes and other holy men belyde, that who so consyder the tone sorte & the tother wyll haue lytell luste to byleue thre or foure nowe suche maner folke as Tyndale and hys fonde felowes be, agaynste so many vertuouse old holy fathers as they were that made those lawes.

The tother law that he layeth so sore agaynst the pope, is that prestes, freres, chanons, monkes and nunnes, may not be suffred to be wedded, contrary to theyr owne vowys and promyses made vnto god, whyche no man compelled them to make. Is not thys a greate lawte that frere tukke

maye not mary madde Maryon? A

But then to set out thys mater somwhat the better to the shewe/he ryally rayleth out at large vppon all bysshoppes, archedekens, and other spyrytuall officers. whose fautes yf they be suche as we well knowe that he falsely bylyeth many/yet were they? euyll demeanure neyther to be imputed vnto the law which forbedeth it as ỹ gospell doth nor vnto the pope. whyche when he hath ben enformed of a bysshoppes faute, hath as by dyuers decretales appereth proceded to the punysshement and amendement therof.

But Tyndale letteth not to lye out alowde, and saye that the pope hath hym selfe graunted vnlawfull whoredome to as many as bryngе money/ and in another place of hys boke he sayth, that the pope hath in Rome sette vp a stewys of boyes. B

we haue hadde many pardonys come hyther and many dyspensacions and many licences to/but yet I thanke oure lorde I neuer knewe none suche, nor I truste neuer shall, nor Tyndale I trowe neyther/but that he lysteth lowde to lye. And as for hys licences customably gyuen by the ordynaryes, I truste he lyeth in other countrees/for as for Englande I am sure he lyeth. And therfore euery honest man wyll I wote well take hys tale thereafter, for in the lyke maner he maye when he lyste, and wyll hereafter when he seeth his tyme, raple vppon euery lorde that hath any lete, and vppon all the sessyons of peace kepte wythin the realme/in all whyche many kyndes of malefactours are amerced yerely, and fynes sette on they? heddes, & they compelled to paye them, to compelle theym therby to leue C they? euyll doynge/and yet wyll there many for all that be starke nought styll. But yet are not thamercemētes made for licences/but deuysed for punysshementes & for meanes of amēdement, though the malyce of many men be so myche that they neuer amende therby.

And consyder that hys seconde reason wherin he reprouеth all lawes the spyrytuall openly, and couertly the temporall, and for the lawes calleth the makers tyrauntes/so farforth ỹ fynally no man can please hym, but wyclyffe the fyrst fotinder here of that abominable hereſye that blasphemeth the blessed sacrament/thys seconde reason of hys I say euery wyse man seeth is yet more vnreasonable and mych more fonde and folysshe then the fyrste.

The

A The thyrde reason.

Tyndale.

Therto all chrystes men yf they haue done amys, repent when theyr fautes be tolde them. The spyrytualtye repent not but of very lyste and consente to synne persecute both the scripture wherwith they be rebuked, and also them that warne them to amende and make heretykes of them and burne them. And besydes that the pope hath made a playne decre, in whiche he commaundeth sayenge, Though the pope synne never so greuously, and drawe with hym to hell by hys ensample thousandes innumerable, yet let no man be so hardy to rebuke hym. For he is lorde ouer all, and none ouer hym. Distinct. xl. Si papa.

More.

Here he prouyth vs that the spyrytualtye be not of the chyrche, for none is of the chyrche but repentauntes. And
B then all chrysten men he sayeth repente, as soone as theyr fautes be told the, but the spyrytualty he sayth repent not.

Tyndale hath now forgete that he hath ofter the onys tolde vs here before, that hys owne electes wyll not euer here theyr fautes tolde them at the fyrste whyle they be caryed forth in the rage, but that a man must yf he wyll haue audyence, tary tyll ỹ lusshus haue played out theyr lustes, & as he sayd in one place, some of theym wyll not gyue eare tyll the very colde fere of deth come. And nowe yf he wyll stande to hys tale, he gyueth the spyrytualtye whom he so sore accuseth, a playne answere after hys owne doctrine, that he is to hasty vppon them, they maye be of his owne especyall electes perde full well, though they be not content
C to mende yet, but he must suffer them to playe out all theyr lustes, or elys tyll they come to vse the colde fyre of deth that they fele nat one spache of the warme flesshe, and then spoke and be shalbe herde.

How be it leuyng hys owne doctrine for hym selfe, they maye tell hym that he is somwhat ouer temerarypouse and bolde, rather to iudge so rashely the repentaunce of other men whiche inwardly lyeth in the harte, whereof onely god is the beholder, or elys to imputte and ascrybe the maner and condycyon of some impenitent wretches, to the whole company of the clergy, whiche vsually declare theym selfe repentaunt by shrifte and confessyon of theyr synnes and doynge of penaunce, as all other good chrysten people do.

Now yf Tyndale allege agaynste theym, that for all that they falle to dedely synne agayne: we wyll aske hym

wherby knoweth he that / and then muste he saye that by A
some synfull dedes. But then yf he graunte onys, that dedely synfull dedes be a sure sufficyent proffe of dedely synfull myndes: he destroyeth ye wote well all hys owne formar doctryne, concernynge the synnynge and yet not synnynge of his owne holy electes, whyche can he sayth neuer synne dedely do they neuer so horryble dedes.

And yet as for repentynge/our clergy perde maye well appere more penitent then theyrs. For I dare boldely say that excepte some such as be fallen into Luthers and Tyndales chyrch/there is ellys no man so bad of the catholyke chyrche, but he wyll confesse and agre that hys lechery is dedely synne. But on the tother syde, theyr owne clergy & the very great clerkes of theyr clergy, as the greate clerke Luther, and the great clerke Tindale, and the great clerke B
Huyskyns: yf they be asked whyther the lechery betwene a frere & a nunne be dedely synne or no, they wyll answere ye wote well that it is none at all / yf they gyue it onys an honest name then is it no synne at all, yf they call it matrymony, but shall haue hell for theyr patrymony. wherof ye se well they repent not a whytte/but they wyll I warrant you when they come there.

But all theyr excuse lyeth in thys, that all theyr faultes come but of frayltye/and our spyrytualtye synneth of malyce, bycause they persecute Tyndals holy translacyon of the scrypture, in whyche hym selfe hath playnely confessed that he turned the vsuall englysshe wordes of chyrche, preste, and penaunce, to congregacyon, senyor, and repentaunce, of very purpose to bryngе in his heresyes agaynst the sacramentes. whych whyle he so dyd of purpose/ I am C
content to wynke therat, and forgete for thys onys that he synned therin of playne purpensed malyce. But yet thys wyll I saye the whyle for our parte, that he hath no good grounde to saye that the persecucyon is malycyouse, done agaynst such a translacyon, so translated of such a shrewd entent and suche a malycyouse purpose.

Now yf he wolde excuse hym selfe from malyce, in that he wold make vs wene that though part be false, hym self myght of weyke wyt and frayle fayth, wene hys heresyes were the trewe bylefe, bycause of his owne myndes & Luthers & Huyskyns authoryte in the construccyon of scrypture: he muste perde by the same reason excuse our clergy

from

A from malyce in perfecutynge his herefyes, fyth that they maye well wytte by the authoryte of fayne Auſtayn, fayne Hyerom, fayne Gregory, fayne Ambroſe, fayne Cyprian, fayne Baſyle, fayne Chryſoſtome, & all the olde holy fayntes vnto theyr owne dayes, and all the whole catholyke chyrche of Cryſte, and by hys holy ſpyryte gyuen to thoſe holy doctours of his chyrche and euer abydynge therin/ that thoſe hereſyes whyche Tyndale techeth, that freres may wedde nunnes, and that the ſacramentes be but bare tokens and ſygnes, and Cryſtes bleſſed body at the maſſe no ſacryfyce nor none oblacyon, nor but a bare memoryall in wyne and ſtarche or cakebrede, be very falſe deuelyſhe errours/ and in all good chryſten mennes eares, ſpyghtfully ſpoken, blaſphemouſe, and abompnable. And where
B he ſayth that the clergye doth rebuke them by whome they be warned to amende, and doth make hereſyes of them & burne them, menynge Hytton peraduenture & ſuche other as he was/ of whiche ſorte there hathe of late ſome be burned in Smythfelde, as Bayfelde, Baynom, and Tewrberry: the clergy maketh them nat hereſyes nor burneth them neyther. But Tyndales bokes and theyr owne malyce maketh them hereſyes. And for hereſyes as they be/ the clergy dothe denounce them. And as they be well worthy, the temporaltie dothe burne them. And after the fyre of Smythfelde, hell dothe receyue them/ where the wretches burne for euer.

But than he ſayeth that *the pope neuer repenteth, bycauſe he hathe made a playne decre, in whiche he commaundeth ſeynge: Thoughe the pope*
C *ſynne neuer ſo grieuouſly, and drawe with hym to hell by hys enſample thouſandes innumerable/ yet let no man be ſo hardy to reſiſte hym. For he is hede ouer all, and none ouer hym/ Diſtinct. xl. Si papa.*

There are orders in Chriſtes churche, by whych a pope may be bothe admoniſhed and amended/ and hathe be for incorrigible mynde and lacke of amendement, finally depoſed and chaunged. But that euery lewde lorell vppon euery falſe caſe that he hereth, or peraduenture that hym ſelfe maketh, ſhulde haue courage and boldenes to ſcrofe, geſte, and rayle, eyther vpon pope or prince, or a moche more meane eſtate/ is a thinge ſo lytle commendable, that euery well ordered regyon, hath by playne lawes prohibited & forboden ſuche rybauldous behauoure/ all thoughe they were able to proue that the thynge whyche they ſayde

were

were nothynge false at all. And this thynge hathe euery A
well ordered realme, nat without good reason prouyded/
syth it well appered that were the thing trewe were it false,
it were vnfittynge to suffre that maner to be vsed, wherby
the gouernours myghte often causeles and falsely be de-
famed amonge the people. And if the thynge were some
tyme peraduenture trewe/ yet syth that fallyon & maner
can nothinge amende the mater, & therfore is by all lawes
forboden to be in suche wise vsed towarde the most symple
wretche in all a towne/it were a lewde thinge to suffre any
prynce, estate, or gouernour, to be brought in sclaunder
amonge the comen people/ wherof can come none other
effecte or frute, but hatered or contempt planted in theyr
hertes towarde theyr rulers and gouernours, whom they
be for all that styll bounden bothe to loue and obaye. B

And if a man wolde say that great men can nat other-
wyse come to the knowlege of theyr owne fautes: ye may
be sure that if the thyngs be trewe wherof the people talke,
they knowe theyr dedes them selfe before the people here
of them. And if the same be false/yet may many men haue
it in theyr mouthes before it come at the princes eare/ and
yet whan he hereth it syth the same is fayned, what good
can he do therby. And if percase any man thinke that the
princes them selfe perceyue nat theyr fautes for fautes/
tyll they here the people murmure and wonder at theym:
surely right seldome happes it that a man coulde nat per-
ceyue that thynge for a faute, whiche were in dede so great
that it were worthy for all the people to wonder at. And
yet if priuate affection towarde theyr owne fantasies, hap- C
pened in any thynge so far to myslede theyr iudgemente/
for helpe of suche happes serue their confessours and coū-
saylours/& euery man that of good mynde wolde in good
maner declare his owne good aduyce towarde his prynce
and his countrey, eyther to his owne person or suche other
of his counsayle, as by them it may be brought vnto him/
and nat in vnthrifty company fall to rayling, or by sclau-
derous bylles blowe abrode an euyll noughtie tale, wher-
of all the towne may talke, & to theyr owne harme diffame
theyr souerayne, whyle hym selfe shall happely nothynge
here therof.

But yet are there some that defende suche euyll fallyon
of vntreuerent raylynge vppon greate personages, affer-

mynge

A mynge that it shulde do good that suche hyghe estates as be farre frō all other fere, may stande yet vnder some drede of diffamacion and sclaunder/that lykewyse as the desyre of honoure, prayse, and glory, pricketh them some tyme forwarde to do good/so may the fere of infamy, dishonour, and dispraise, refrayne and restrayne them from euyll, and some tyme holsomely bridle and conteyne them within the limytes and bounder of good and honorable ordre.

(There nedeth no man to doute, but that as far as sufficeth to that purpose, is prouyded fore well inoughe/thoughe noughty persony be not maynteyned in theyr malycyous rayinge. For who so standeth a lofte vpon an hyll of eminent hyghe estate, can not in no wyse be hydde / but as he

B seeth all the eyen of his people from the valey lokynge vp vppon hym, so seeth he well that neyther dede nor countenaunce almoste that hym selfe may make, can passe vnperceyued and marked. whyche is inough to make any man regarde hym selfe that any respecte hath toward the prayse and estymacyon of other folke. whych respecte who so euer lacketh/no fere of slaundre or drede of dyffamacyon amendeth. which may percase also be lōge spredde farre abrode, ere any man bringe hym worde/whyle many men abhorre to be demaunded by what meane they knowe that there is any suche rumour abrode, and to be asked who tolde them the tale. And some loue to tell theyr mayster no displeasaūt tydynges/but when they here many speke euyll, turne of theyr good myndes euery thynge to the beste, and sape to

C theyr mayster that all the worlde sapeth well.

And fynally yf it fortune hym to here that he be spoken of abrode/some may therby happen rather ware wroth the care/specyally syth he maye make hym selfe sure, that yf suche rayinge speche be suffred to runne at rydotte, be the gouernour as good as god is hym selfe, yet shal he be sure to be shrewdely spoken of/so redy be lewde persons malycyously to raile and iest vppon theyr rulers. And so for as mych as vppon rayinge and iestynge vppon any maner of estate, there can no good growe, but many tyme rather mych harme: yet it is not onely by the comon lawes of thys realme vppon great payne forbyden, that any man sholde with any slaunderous rayinge wordes mysse vse hym selfe toward his prynce/but also by the playne statut de scandalis magnatum fore and strayghtly prohybyted,

Exod. 22. Thow shalte not apie vpō the prē-ses goodes neyther speke euyll ōp the rrynce of thy people.

that no man shall slaunderously speke of any noble man in the realme, And myche more is then intollerable to suffer any suche ribaudes to the rebuke of any state, to put forth any raylynge bokes/ whyche malycyouse maner is by all other lawes vppon great payne forboden, though the mater touche a ryght mene persone. A

And all thys I saye yet/as though I graunted that the pope had made that lawe that Tyndale here sayth he dyd.

But now yf it be false ỳ Tyndale sayth, & that of trouth the pope made not that lawe, but that the wordes whyche Tyndale reherseth be no law at all, nor spoken nor wrytten by any pope, but by some other that was neuer pope/what is Tyndale than, that sayth the pope hath made those wordes for a playne lawe.

Those wordes whiche Tindale sayth are a playne law made by the pope/are in dede incorporate in the boke of the decrees, in the same distinccion and place where Tyndale allegeth them. But than is Tyndale very ignorant, yf he know not that though there be in that boke of the decrees many thynges that be lawes, & that were by diuers popes and dyuers synodys and counsayles made for lawes/ yet are there in that boke many thynges besyde, that neyther were made by any synode nor by any pope/ but wrytten by dyuers good holy men. Out of whose holy workes as well as out of synodys and counsayles and popes wrytynge, Gracyane a good vertuouse and well lerned man, compyled and gathered that boke/whych is therfore called the decrees of Gracyan, as an other lyke booke is called the decrees of Iuo, whyche out of lyke authoryte cōpyled a lyke worke. Now is euery thynge that is alledged and inserted in the bokes of those decrees, of suche authoryte there, as it is in the place out of whyche Gracian or Iuo gathered it/and not a lawe nor a thynge made by the pope, but yf it were a lawe or made by a pope before, and out of a lawe or out of a popys wrytynge taken in to the decrees. B C

Now the wordes whyche Tyndale bryngeth forth, and sayth that the pope hath made theym for a lawe, be not the wordes of ony pope/but they be the wordes of the blessed holy martyr saynt Boniface whych brought the fayth in to Almayne, and was for the fayth martyred in Freselande. And so is it playnely specyfyed in the decrees, by those wordes in the rubryce, Et dictis Bonifacii martyris.

But Tyndale to blynde and begyle the readers wyth/

wolde

I wold make mē wene that it were the poppys wordes made for a playne lawe. wherin Tyndale playnely sheweth hys playne open fallshed, excepte he were so wyse that he hadde went the pope had made it for a law, by cause it begynneth with Si papa/lyke hym that bycause he redde in the masse boke, Te igitur clementissime pater, preched vnto the parysshe that Te igitur was sayne Clemens father.

The fourth reason.

Tyndale.

And Poule sayeth Ro. 13. let euery soule obay the hygher powers, that are ordayned to punysshe synne. The pope wyll nat nor let any of his.

Wore.

B Touchynge hyrke the pope hym selfe, Tyndale telleth vs here a wyse tale. For settynge a syde the questyon whether the pope eyther be or rightfully ought to be, chefe gouernoure ouer the chrysten flocke/and if he be or ought to be, howe farre than and to what thynges his authorytie stretcheth or ought to stretche: This thynge at the leaste wyse Tyndale very well knoweth hym selfe, that neyther in spirituall thynges nor in temporall, there is no man at Rome in his owne see, that claymeth any power or iurisdiccyon vpon hym. And as for the clergye beyydes, Tyndale here as farre as I se, falsely belyeth the pope. For he letteth none of his to obay their higher powers/but by the canon lawes of the churche, commaundeth euery of them to obay theyr hygher powers, and to kepe and obserue the C lawes of the princes and countreys that they lyue in.

But the thynge that greueth Tyndale is this/that any preest shulde in honoure of the sacramente of preesthode, haue any maner of preuiledge more than a lay man. For his herefye rekeneth euery woman a preest, and as able to say masse as euer was sayne Peter. And in good fayethe as for suche masses as he wold haue sayd, without the canon, without the secretes, without oblacyon, without sacrifyce, without the body or blode of Christ, with bare sygnes and tokens in stede of the blessed sacrament: I wene a woman were in dede a more mete preest than sayne Peter.

And all be it that neyther woman may be preest, nor any man is preest or hath power to say masse, but yf he be by the sacrament of holy ordres taken and cōsecrated into

that office: yet syth the tyme that Tyndale hath begonne A
2 Regn. 1. his heresyes, and sent his erronyous bokes about, callyng
euery chrysten woman a preest: there is nat nowe in some
places of Englande the symplest woman in the paryshe,
but that she dothe, & that nat in corners secretely but loke
on who so woll, in open face of the worlde in her owne pa-
ryshe churche/ I say nat here, but say her owne selfe and
(leste you shulde loke for some ridle) openly reuersed at the
hyghe aultet, she sayeth I say her selfe and syngeth to, if it
be trewe that I here reported, as many masses in some one
weke, as Tyndale hym selfe eyther sayeth or hereth in two
whole yere to gether/but if it be whan he swereth by it, or
hereth some other swere.

All holy consecracyons Tyndale calleth folysshe cere- B
monyes/forgettyng that in the olde lawe dyuers tymes it
is honorably rehersed and layde for a cause of the reuerent
vsynge of the prestes person, bycause that the holy ayle is
vpon hym.

And he lyste nat to remembre that the holy Prophete
Dauid, dyd so moche esteme that holy ointemente with
whiche kynge Saule was consecrated, that all be it he
was reiected agayne of god, and hym selfe receyued and
anoynted kynge in his place, and was also persecuted by
hym/he nat onely put the man to dethe that layd he hadde
slayne hym for touchinge of goddes anoynted/but also for
all that he spared hym and sauyd his lyfe, and beynge his
1 Regum. 24. dedely enemye, dyd hym yet no bodely harme. He repented
and forthought that he hadde so moche done to hym, as
secretely to cutte his garment.

These thynges and many suche other lyke wherrof the C
scrypture is full, Tyndale in euery place dissymuleth/and
wolde haue all consecracyons sette at nought and taken
in derision / and wolde that no man shulde haue neyther
prynce nor preest in any manet reuerence, the rather of one
ryssh for theyr holy consecracyon. But as he wolde haue
euery woman to take her selfe for a preest/so wolde he that
euery man shulde wene hym selfe a kynge. For surely the
wordes of sayne Peter with whiche these heretykes proue
the tone, proue euyn the tother alyke/that is to say falsely
and folysshely taken, proue bothe the tone and the tother/
1 Petri. 2. but wysely taken and truely, proue neyther the tone nor
the tother.

The

A The lytte reason.

Tyndale.

And Paule chargeth.1.Cor.5. If he that is a brother be an whore keper, a dronkerd, coueto⁹, an extoteiner, or a rayler, and so forth/ that we haue no felowshyppe with hym, no not so myche as to eate in his company. But the pope with violence compelleth vs to haue suche in honour, to receyue the sacramentes of them, to heare theyr masses, and to beleue all they saye/ and yet they wyl not let vs se whether the say trouth or no. And he cõpelleth.x. paryshes to paye theyr tythes and offeryinges vnto one suche, to go and rayne at ryot at theyr cost, and to do nought therfore. And a thousande suche lyke doth the pope contrary vnto Chrystes doctryne.

Note.

B To begynne here at the last poynt, the pope, though the partie somtyme that hathe dyuers benefyces dothe abuse the frutes, the pope gaue hym neyther libertie nor lycence that he shulde so do/ but gaue him leaue to take the cure of them, trustynge vpon certayne suggestyon that the man were suche one as shulde and wolde vse them well. And no doubte is there, but that some man may ryghte well haue the cure of dyuers parishes, and good causes why he so shulde/ and do more good in them bothe than some other shulde in one. But as for this poynte Tyndale meaneth moche farther than he speketh/ and entendeth hereafter if it be well alowed concernynge popes and prestes, than to drawe that lyne a lytle longer/ and loke whether he may make the reason stretche a lytle further, as he hathe done a lytle in some parte of his wryting all redy, whyche we shall C answere yf trouble well ynoughe whan we come ones to the proper places.

Nowe where he sayeth that whore keperes and suche other as sayne Poule forbyddeth vs the company, the pope with vyolence compelleth vs to haue in honoure, and to receyue the sacramentes of them, and to here their masses, and to beleue all that that they say: This is a very lowde lye. For the pope letteth you not to complayne vpon them/ and the lawes of the churche be, that for their crymes they shalbe suspended from the medelynge and administracion of suche thynges/ and somtyme deposed of theyr offyces, depryued of theyr benefyces, and degraded of their ordres to. And therfore the pope compelleth hym not with vyolence to do them honoure in their offyces. And if there were

any that dyd / he were in the doynge an euyll pope as he A
were an euyll man. But what were the faute of an euyll
pope to the offyce of the papacy / except that Tyndale wyl
reproue and rebuke euery kynge and prynce, and wolde
haue none at all, bycause that some of theym somtyme do
not alway theyr dewtye / or wyll lay to the prynces charge
yf any officer vnder hym do not euery man such ryght as
the prynce wolde he sholde, and trusteth also that he dothe.
Now where he sayth that the pope compelleth hym to by-
leue all that euery suche preste sayth: ỹ is yet another lye
ones agayne. For yf the preste say falle, & preche heresyes /
as yf he wold say that all the seuen sacramẽtes be but bare
sygnes & tokens, & that freres may lawfully wedde nunes:
the pope compelleth no man with violence to byleue that B
preste / nor compelled not Tyndale neyther agaynste the
playne scripture of god, in suche frantyke heresyes to by-
leue ỹ lewd lernyng of Luther, frere Hupshyn & Denck[i]?,
Baltasar, Lambert, and Swinglius / of all whyche neuer
one byleueth other. But the pope is well content & so wold
it sholde be, that yf the preste preche suche heresyes, folke
shall not byleue hym but accuse hym, and haue hym refor-
med, & reuoke them, and abiure them / or ellys let degrade
hym and delyuer hym, and let the prynces kepe hym from
the people. wherof to be sure and for auoydynge of such he
resyes by the terrour of that ensample / good chrysten pryn
ces cause faythfull people to burne hym.

But then is there one thyng wherwyth Tyndale is sore
dysplesed, that the pope wyll not as he sayth let hym and
hys felowes se whyther the preste say well or no. C

If the preste be accused of hys doctryne / he is as I saye
brought vnto examynacyon, to wytte whyther he sayed
trewth or no. what other way wolde Tyndale haue? It is
playne inough what he meneth in thys mater. He meneth
therin nothynge ellys, but that he wolde haue all thyng so
forforth sette at large, that he myght bringe fyrst in dowte
and questyon, and after in errours and heresyes vpon the
questyon, euery poynt of Crystes catholike fayth, that god
hath by hys holy blessed spyryte in .x. v. C. yere taught hys
catholyke chyrche. And then all thynges ones brought in
that euangelycall liberty, that euery man may byleue euen
as hym lyst, and after that lyue euyn as hym lyste to, with
out any lorde or any lawe to lette hym / then lo to make the

gospell

A gospell truely taught, take awaye in any wyse all the clergye clene, and let Tyndall sende his women prestes about the worlde to preche. cc v.

And nowe good christen readers here haue ye harde all his fyue reasons/by whiche in stede of that he shulde haue proued, that is to wytte that the knowen catholike church of all chrysten people is nat the churche of Christ in erthe, he hathe taken vpon hym to proue(all beside the purpose) fyrst that the pope and his secte, and after yet farther fro the purpose, that the pope and the spirytualtie be nat the churche. And of that whiche shulde be his purpose, that is to wytte that the knowen catholike church is nat the churche, he hathe nat spoken one worde. And yet fynally concernynge that he hathe goone about to proue / touchynge
B the pope and the spiritualtie / he commeth forthe as pese nowe with his fyue reasons that ye haue redde/ in the makynge of which fyue reasons, a man may meruayle where were vanyshed away all his fyue wyttes, for any pece of his purpose that appereth proued in them all/but if we reken raylynge for reason and shameles open lyes for good and sufficient proues. And therfore here ende I this boke/ in whiche if Tyndale haue layd any thynge to the purpose at all, I am content to graunt hym that he hath layd well in all, and fully proued all to gether.

C Here endeth the fyfte boke / and begynneth the syxte, where in is auoyded the solucyons of Tyndale, wherwith he wolde disproue the fyrste reason, prouynge that the knowen catholyke churche is the trewe churche of Chryst. whiche fyrste reason is that all the sectes of heretykes do come out of the catholyke churche.

¶ The fyrste boke,

The defence of the fyrst argument agaynste Tyndale.

Tyndale.

The argumentes wherwith the pope wolde proue hym selfe the chyrche are solued.

Moze.

THys is the tytle of hys chapyter, wherin he descẽdeth by degrees as ye se, ferther downe from hys purpose thenne euer he dyd befoze. For where as befoze in stede of the whole catholyke chyrche, he descẽded to the clergy alone, whych is but the tone-parte: here he leueth all them to/ maketh as though men called the whole catholyke chyrche no mo but the pope hym selfe/ that is to wytte an whole greate maigne multytude of many sundry states, maners, condycyons, and kyndes, no moo but one man alone. Is not thys gere by Tyndale well and comely deuysed?

And yette forthwyth to shewe hys forther constaunce, when he commeth to the mater selfe/ he turneth it agayne fro the pope alone, to the whole company of the clergye/ dyssymulyng alway styll the temporalye, as though there were of them neyther man nor woman of the chyrche. whet in I wolde haue excused hys one falshed by hys other, and wolde haue sayd that he ment accordynge to hys heresye, that in the clergye were all togyther cõteyned, bycause he maketh euery man and euery woman bothe a preste. But that excuse he taketh awaye hym selfe / and that euyn by & by, when in the nexte wordes folowynge, he declareth that he speketh of no mo then onely suche as be so shameleste, that they suffer them selfe to be shauen. For in thys wyse lo the wyse man begynneth.

Tyndale.

Notwithstandynge as bycause as they be all shauen, so they be all shameleste, to affirme that they be the ryght chyrche/ and can not erre, though all the worlde seeth that not one of them is in the ryght waye. And that they

haue

A haue with vttre diſſymance forſaken bothe the doctryne and the lyuynge of Chryſte, and of all his apoſtels/ let vs ſe the ſopheſtrye wherewith they wolde perſwade it. One of theyr hyghe reaſons is this.

Moze.

Lo ſyr here Tyndale affirmeth that tyke wyſe as all the clergy be ſhauen, ſo they be all ſhameleſſe/ & therfore hathe his mayſter Martyn Luther let his crowne growe, and lyeth with a nonne to lerne of his lemman ſome bery mayden ſhamefaſtnes. But nat tyll her here was wel growen agayne, ye muſte vnderſtande/ for ſhe was before for lacke of her heare as ſhameleſſe as Luther ye wote well.

But nowe why be all the ſhauen clergy ſhameleſſe ſayth Tyndale? Byeauſe they affirme that they be the ryghte churche. Nowe whan Tyndale knoweth well that we B ſpeke of the catholyke churche. And than here diſſimuleth that the clergye ſo calleth the ryght churche of Chriſt/ and that they call the hole catholike chyrch nat thē ſelfe alone, but them ſelfe and the temporaltie to gether, as Tindall may well lerne by euery poore freres prayour ỹ preacheth: eyther hath Tyndale ſhauen his crowne agayne, or elles is there as god wolde one yet vnſhauen as ſhameles as any that was ſhauen this ſeuen yere.

But yet whan he goeth farther, and ſayeth that all the whole worlde ſeeth that of the whole clergye beynge all ſhauen, there is nat one of them all in the ryght waye, but that they haue all euerychone with vttre defiance forſaken bothe the doctryne and the lyuynge of Chriſte and all hys apoſtels: I verely beleue in good faythe, that Tyndale C ſhall ſcantely fynde any one ſo ſhameleſſe amonge hys owne ſorte, that is to ſay amonge all the ſectes of hereticks, but that wyll confeſſe vppon hys conſcyence, that Tyndale here lyeth out of all meaſure ſhamefully.

And whan he hathe about the proſe of thys poynte, beſtowed all redy hys whole chappter afore, wherein he came forth perdy with his fyue egges/ & after a great face made of a great feſte, ſupped them all vp hym ſelfe without any ſalte/ for all his geſtes that he bode to ſupper, myght ſmell them ſo roten that they ſupped of the ſauour). Nowe to come forthe agayne with the ſame tale, and ſet vs to the ſame table at ſupper agayne, with neyther bredde nor drynke, fleſſhe, fyſſhe, nor frute/ This man well declareth vs that thoughe he be nat ſhauen, but haue his heare

of hys vnſhavyn crowne growen out at greate lengthe in A
deſpyghte of preſtehed, and lyke an Yſelande curre lette
hange ouer hys eyen/yet hath the man as myche ſhame in
hys face, as a ſhotten herynge hath ſhrympes in her tayle.

For ſurely yf there were any one ſparke of ſhame in his
whole body, it wolde ſette hys face a fyre to ſpeke amonge
chryſten men, that other folke are out of the ryghte waye/
when he woteth well that hys wrytynge ſheweth in what
wronge waye hym ſelfe is, how farre fallen frome Cryſtes
holy techynge, wyth hys beſtely doctryne, vnder name of
matrymony to cowple to gyther freres and nunnes in le-
chery / and hys abonynable mockynge of Cryſtes owne
bleſſed body.

But now bycauſe he ſpeketh of our ſophyſtrye: let vs
conſyder how ſubſtancyally the man ſoyleth the fyrſte rea- B
ſon, that he wolde were rekened ſo lyghte. And I truſte ye
ſhall ſe that one reaſon ſomwhat better than all hys hole
fyue were, which I haue anſwered in the next boke before.

Tyndale.

One of theyr hyghe reaſons is, The chyrche ſaye they was before the hereti-
kes, and the heretykes came euer out of the chyrche and lefte it/ & they were
before all them whiche they now call heretykes and Lutherans, and the Lu
therans came out of them &c. wherfore they be the ryghte chyrche, and the
other heretykes in dede as they be called. well I wyll lyke wyſe diſpute.
Fyrſte the ryght chyrche was vnder Moſes & Aaron and ſo forth, in whoſe
roumes ſatte the Scrybes & Phariſees and hygh preſtes in the tyme of Criſt/
and they were before Cryſte/and Cryſte and his apoſtles came out of theym
and departed from them and lefte them: wherfore the Scrybes Phariſees &
hygh preſtes, were the ryght chyrche, and Cryſte and his apoſtles and diſci- C
ples heretykes and a damnable ſecte. And ſo the Jewes are yet in the ryghte
waye, and we in errour. And of trouth yf theyr blynde reaſon be good then is
this argument ſo to. For they be lyke, and are bothe one thynge.

Moze.

Now good chryſten reader, thys reaſon that Tyndale
ſo rydly ſcofſeth out, wyth a lyke argument of hys owne
makynge/he telleth you not where he redde. But it well
appereth that he hath redde it in other mennes bokes be-
ſyde myne/for elſys he wolde not ſaye one of theyr hyghe
reaſons, but one of hys hyghe reaſons yf he toke the reaſō
but for myne alone.

But thys is hys falſhyon lo in all thynges/he maketh
as though he mocke but men of theſe later dayes/ whyche
latter

A lastet dayes hym selfe calleth yet eyght hundred yere and more. But he mocketh in dede those olde holy doctours, whiche dyed and some were martyred above a thousande yere agone.

For ye shall vnderstande that this reason whiche Tyndale so scornefully reherseth, and wolde seme to shake of so lyghtly/was nat only made by me in my dyaloge, but also before my dayes by dyuers good and great cunnyng men. And amonge other, thys reason that Tyndale in scorne calleth an hyghe reason/was made by that great famous doctour and hyghe glorious martyr sayncte Cyprian, agaynste Nouatiane and fortunacian, and other heretykes and scysmatykes, in and before his dayes.

B Nowe is sayncte Cyprian a man of suche authorite, that the greate holy doctour sayncte Austayne, alledgeth as reuerently sayncte Cyprian as any man now alledgeth sainct Austyne.

And thys reason that Tyndale nowe derydeth and mocketh/sayncte Cyprian thought so sure, specially so furnyshed with scryptures as he sette hit forthe, that he vseth it nat ones or twyse/but in sondry places so often agaynst heretykes, that it maketh me euyn sory to se howe sore god suffred that good sayncte to be deceyued, yf an heretyke myght nowe by a lyke formed argumente so shortely and so shamefully shake hys reason of.

But I wyll nat do sayncte Cyprian so moche dishonour, as to sette hym to dispute with Tyndale. But syth Tyn-
C dale and I be som what more metely matches. Yes I shal therfore betwene vs twayne fyrst dispute and discusse/and than you good christen readers shall after discerne & iudge, whether the reason that he reherseth and the reason that he maketh, by whiche as by the lyke he wolde fayne seme to soyle it, be as he sayeth they be, bothe lyke and bothe one or not.

For the better percepuynge wherof, ye shall vnderstãde that where as in my dyaloge I had proued fyrste that the churche of Christe here in erthe, shall euer endure and contynue as longe as the worlde shall laste/whiche thynge is I doubte nat in suche wyse proued there, that Tyndale dare nat hym selfe denye it here: I than in the secõde boke dyd after proue, that the knowen catholike church is that same churche / and none of all the sectes of heretykes, by-

cause all they be come out of it/ and that therfore all they A
be but braunches cut of or broken of frome thys byne of
Cryſtes myſtycall body the knowen catholyke chyrche/ &
that ſyth they be from the ſtocke, they therfore dyye vp and
wythere awaye, and ware worth no thynge, nor mete for
no thynge but worthy for the fyre.

And ſo thys reaſō that Tyndale here reherſeth, I there
laye forth and declare with dyuerſe places of ſcrypture/ by
whyche I proue at good length thorow all the ſeconde cha
pyter, that ſuche as go out of thys knowen catholyke chyr
che, be and alwaye haue ben the heretykes, and for herety-
kes be declared by the very ſcripture it ſelf. wherof I there
by ſome places, as ſome ſuche as ſayncte Cypryane ſayeth
hym ſelf/ how be it of trouth not all the places of ſcrypture B
that he layeth for that purpoſe, bycauſe I had not at that
tyme redde and marked ſaynt Cypryane vpon that poynt.

Now commeth Tyndale and barely reherſeth my rea-
ſon, dyſſymulynge after hys accuſtumed faſhyon all that
euer I layed forth for the profe. Of all whyche thynges
neyther in hys anſwere here whych he calleth hys ſolucyō,
nor afterwarde when he cometh to the place in hys perty-
culer anſwerys vnto euery chappter in order, he neuer ma
keth any maner mēcyon/ but when he cometh to my ſecōde
boke, goeth fro the fyrſte chappter to the thyrde, as though
the prenter had lefte the ſecunde vnprynted.

Is not this faſhyō a playne cōfeſſion of his ignorauce,
and that he was at hys wyttes ende, and ſawe not what to
ſaye vnto it. And bycauſe he lefte all my profe of my reaſon
vntouched/ he durſt not here for ſhame ſpeke of my name, C
nor be a knowen that he redde that reaſon in my boke/ leſt
men ſholde loke for it, and eſpye that I hadde ſo proued it,
that Tyndale durſt not medle wyth my proufs.

How be it ſaupnge that it hadde bene more wyſedome
for hym to haue dyſſymuled and lette a lone all the whole
mater/ els dyd he more wyſely then to haue wreſtled wyth
that chappter, out of whyche he ſhall neuer be able to wade
whyle he lyueth/ for reaſon I am ſure is in it ſelfe ſo ſtrōge,
before made by ſaynt Cypryane as I ſayde and ſome other
mo, other maner men then Tyndale or I be eyther.

And in good fayth, I neuer loked that euer I ſhold ha-
ue fownden any man ſo folyſhe as to wene that he were
able to ſoyle it wyth thys argument that Tyndale here

frameth

A frameth for a lyke / or that any man were so blynde of wyt as to wene that those two argumentes were lyke.

For remembre nowe good reder, that the churche of Chriſt muſt as I haue in my dyaloge proued by ſcripture, laſte and contynue for euer, and chriſtes church can be but one .wherupon it muſt nedes folowe, that there can none go out of hit to begynne any newe churche of Chriſte. But those therfore that go out therof, muſte nedes be churches of heretykes.

¶ Than muſte Tyndale if he make his reaſon, lyke myne make the ſynagoge of the Iewes lyke to the churche of Chriſte, in perpetuitte of laſtynge and contenuaunce vpon erthe/or elles ſhall his argument and hys enſample be as like to myne as I wyſte ones a gentyll woman make vnto
B her huſbande, whyche longed ſore to teche her and make her perceyue the treatyſe of the ſpere / & byddynge her conſyder well what he ſhulde ſhewe her. And fyrſte he began at the erthe / and to make her perceyue that the erthe hangeth in the myddes of the worlde by the payſe and weyght of hym ſelfe, and the ayre compaſynge the water and the erthe rounde about on euery ſyde: ye muſte quod he lerne and marke well this, that in the whole worlde hygher and lower, is nothynge elles but vtter and inner/ſo that of the whole worlde, erth, water, ayre, and all, the ſperes aboue, beyng eche in a rounde compace ouer other, the erthe lyeth in the very myddes, and as we myght ſay in the wombe, & that is of the whole worlde from euery parte the innermoſt
C place/and from it vpon all ſydes towarde the heuen as it is outwarde, ſo is hygher/ſo that as I tell you in ꝑ whole worlde all is one hygher and more outwarde, lower and more inwarde. And therfore the erthe lyth he is in the very myddes, that is the moſt inwarde place of ꝑ whole worlde/ he is therfore in the loweſt for of the whole worlde / the innerſt is as I tolde you the loweſt. And than ſyth the erth lyeth in the loweſt / hys owne weyght ye wote well muſte nedes holde hym there/bycauſe ye perceyue your ſelfe that no heuy thing can of hym ſelfe aſcende vpwarde. And than the erthe lyenge all redy in the loweſt place/if he ſhulde fall out of place on any ſyde, lyke as he ſhulde fall frome the inner parte to the vtter/ſo ſhulde he fall fro the lower place into the hygher. And that ye wote well it can nat, bycauſe it is heuy. And therfore ymagen that there were an hole

bored euyn thorow the whole erthe/ yf there were a mylle A
ſtone throwē downe down here on thys ſyde from our fete,
it ſhulde fynally reſte and remayne in the very myddes of
the erth. And though the hole go thorow/ yet ỳ ſtone could
not fall thorow/ bycauſe that from the myddes as it ſholde
go outwarde from the innermoſte parte, ſo ſhold it (whych
a mylle ſtone maye not do) aſcende hygher from the loweſte
place/ bycauſe as I tolde you in the whole whorlde vppon
euery ſyde to go outwarde frome the innermoſte, is aſcen-
dynge/ & to go inward from the vttermore is deſcendyng/
& euer the vtter parte is on euery ſyde of the whole round
worlde the hygher, and the inner part the lower.

Now whyle he was tellynge her thys tale, ſhe nothyng
wente about to conſyder hys wordes/ but as ſhe was wont
in all other thynges, ſtudyed all the whyle nothynge ellys, B
but what ſhe myghte ſaye to the contrary. And whan he
hadde wyth myche worke and ofte interruptynge, brought
at laſte hys tale to an ende, well quod ſhe to hym as Tyn-
dale ſayth to me, I wyll argue lyke and make you a lyke
ſample. My mayde hath yender a ſpynnynge whele/ or els
bycauſe all your reaſō reſteth in the roūdenes of the world,
come hyther thou gyrle, take out thy ſpyndle and bryng
me hyther the wharle. Lo ſyrre make ymagynacyons I
can not tell you what. But here is a wharle and it is
rounde as the worlde is/ and we ſhall not nede to ymag-
yn an hole bored thorow, for it hath an hole bored thorow
in dede. But yet bycauſe ye go by ymagynacyons/ and I
wyll ymagyne wyth you. ymagyne me now ỳ this wharle
were tene myle thycke on euery ſyde, & thys hole thorowe C
it ſtyll/ & ſo great that a myll ſtone myghte well go thorow
it: now yf the wharle ſtode on the tone ende, & a myll ſtone
were throwen in aboue at the tother ende, I wolde go no
forther than the myddes trowe you? By god yf one ſhrewe
in a ſtone no bygger thā an egge/ I wene yf ye ſtode in the
nyther ende of the hole fyue myle byneth the myddes, it
wolde gyue you a patte vpon the pate that it wolde make
you clawe your hed, and yet ſhold ye fele none itche at all.

It were to longe a tale to tell you all theyr dyſputyons,
For wordes wold ſhe none haue lacked, though they ſhold
haue diſputed the ſpace of ſeuyn yere. But in concluſyon,
bycauſe there is no mo wordes but one wherby he myghte
gyue her a trewe ſample, nor ſhe could not perceyue the dif-
ference

A ference betwene the worlde & the wharle/ but wolde nedes haue them lyke and bothe one, bycause bothe were rounde: her husbande was fayne to put vp hys speere, and leue his wyfe her wharle, and fall in takynge of some other mater.

Nowe playeth Tyndale euyn the same parte with me/ and maketh an argument and a sample of the synagoge, as lyke to the churche of Chryste for the poynte that we speke of, that is concernynge our sauyour with his apostels goynge out of the synagoge of the Jewes, and chrysten people goynge out of the churche of Christ/as the wharle was lyke the worlde, concernynge the stone to go thorowe the wharle, & the stone to fall thorowe the erthe, or the whole erthe to fall into the mone whan the sonne were ouer oure hedes and the mone on the tother syde in the contrarye B sygne.

For I thynke that no man wyll desyre to haue it proued that the chyrche or Synagoge of the Jewys was not ordayned to laste for euer/but to ceace and gyue place vnto Chryste at hys commynge/and that he sholde then in stede of the synagoge of the Jewys, begynne and contynue hys chyrche bothe of Jewys and Gentyls / and that then sholde be of the Jewys peculyar chyrche & peculyar lawes and sacramentes and ceremonyes an ende/ and that the chyrche of Chryst as longe as the worlde sholde laste, sholde neuer haue ende. Nor no man wyll I suppose desyre to haue it proued, that the chyrche of Chryste can be but one. For these thynges are good reder not onely in euery parte of scrypture so plentuously proued, but also amonge all C chrysten people so playnely byleued & so comenly knowen, that I shall not nede to spende any tyme in the proke.

Now these thynges beynge thus/ consyder good chrysten reader how lyke these two reasons are to gyther, Tyndales I mene and myne / whyche two Tyndale sayth be not onely lyke, but also be bothe one.

Chryst and hys apostles and saynt Johñ baptyste went out of the chyrche or synagoge of the Jewys / bycause the tyme was come in whyche by goddes owne ordynaunce, the Jewys chyrche or synagoge sholde haue an ende. And therfore Luther, Tyndale, Huplkyn, and Swynglyus, be gone out of the catholyke chyrche of Chryst, whiche whyle the worlde endureth, is ordayned of god to haue none ende.

Also Chryste & hys apostles went as god had ordayned

out

out of the olde chyrche to begynne a new / bycause the olde A
muste by goddes ordynaunce be lefte of and chaunged.
And therfore Luther, Tyndale, Huyskyn, and Swinglius be gone out of the olde chyrche to begynne a new / bycause the olde chyrche by goddes ordynaunce, shall neuer be left of in erth, nor neuer no new bygonne.

Also Cryst and his apostles went out of the olde chyrch to begynne one new chyrche of all people agreynge in one fayth ether wyth other. And therfore Luther, Tyndale, Huyskyn, and Swinglius, be gone out of the olde chyrch, to begynne a great many new dyuers chyrchers, of whych neuer one shold agre with other/nor almost in any of them any one man wyth other.

Fynally Chryste went wyth hys apostles out of the old B
chyrche to begynne a newe, that was prophecyed to be a
perpetuall chyrche wythout ende, agaynste whych the ga-
Matth.16. tes of hell sholde neuer preuayle. And Luther, Tyndale, Huyskyn, and Swinglius, be gone out of the olde chyrche to begynne a great many newe, whych are all prophecyed by Chryste and hys apostles to be starke heretykes/ & that none of them all shall endure and laste, no more than hath done the chyrches of Arrius, Heluidius, Pelagian, or Manicheus, wyth fourty suche sectys mo. All whome the very gates of hell haue so preuayled agaynste/ that they haue gotten them in and shette them faste in and fast kepe them in wyth the dampned deuels wyth flame and fyre in the depe dongeon of hell.

And thus haue I nowe good chrysten readers shewed
you so many playne dyfferences betwene Tyndals reason C
and myne, whyche twayne he sayeth be bothe one / that I
wene he wyll not shewe you so many dyfferences betwene
hym selfe and a sole / and yet he wyll not saye that they be
bothe one.

But now shall you ferther se, that the ferther he wadeth on in hys solucyon, the deper he synketh in to the mudde, and the faster he stycketh in the myre. For lo thus he wadeth on.

Tyndale.

But in as myche as the kyngedome of god standeth not in wordes, as Paule sayth. 1. Cor. 4. but in power: therfore loke vnto the mary and pyth of the thynges selfe, and let vayne wordes passe.

More

Moze.

Very well remembred lo. For there is one differēce moze betwene Tyndals reason and myne / whyche difference laynge that Tyndale here putteth vs in remembraunce, I hadde ellys almoste forgoten. And that is, that as he putteth me well in mynde, the kyngedome of god is not in wordes but in power.

Now dyd Chryst therfore and hys apostles, proue theyr departynge to be lawfull from the chyrche or synagoge of the Jewys, not by bare wordes onely, but also by myghte and power in worckynge of many wonderfull myracles for the prole therof.

And on the tother syde, Luther, Tyndale, Hupskyn, & Swinglius, proue theyr departynge frome the catholyke B chyrche, to be lawfull by bare wordes and babelyng onely, wythout any power of myracles at all. In stede of whyche power to be shewed for them by goddys hande, they haue assayed to gete helpe and power of the deuyll by ꝑ myghte of mannes hande, in raysynge of sedycyon, stryfe, debate, and warre, amonge rebellyouse and vnruly people / by whyche many a thousande haue bene in few dayes kylled and slayne, and the far moste harme synally fallen vppon theyr owne heddys. And Swinglis theyr chyefe capytayne vnto whome Tyndale swarued from Luther, bycause his heresye ferther blaspheneth the blessed sacrament / was taken, slayne, and burned / and many by that meane returned from theyr heresyes vnto the trewe fayth agayne. And yet god hath not done / but what harme so euer such heretykes C as goddes scourge be suffred to worke for the whyle, hys mercy shall not fayle in conclusyon, both to prouyde for the perpetuall saufgarde of hys catholyke chyrche (whyche he hath promysed neuer to forsake / but though he vysyt theyr iniquytees wyth the rodde of correccion, yet hys grace and good wyll he hath warrāunted neuer to take from them) and also shall of hys goodnes turne agayne frome theyr errours, some suche as thole malycyouse archeheretykes deceyue / and them whose malyce he shall synde vncurable he shall as an olde noughty rodde, before the face of hys faythfull chyldren of hys catholyke chyrche, when he hath beten and corrected them therwith, do as the tender mother doth, breke ꝑ rodde in peces & caste it in the fyre. But nowe shal you se how Tindale goth forth, & declareth his solucio

Matth. 28, 16.

E.i. Tyndale

Tyndale.

A

Vnder Abraham, Isaac, and Jacob, was the chyrche greate in fayth and small in numbre. And as it encreased in numbre, so it decreased in fayth vntyll the tyme of Moses. And out of those vnbeleuers god stered vp Moses, and brought them vnto the ryght fayth agayne. And Moses left a glorious chyrche, and in fayth and cleauynge vnto the worde of god / and delyuered them vnto Josuah, Eleazer, Phineas, and Caleb. But as soone as the generacyon of them that sawe the myracles of god were dede / they fell to idolatrye immediatly, as thou seyste in the byble. And god when he hadde delyuered them into captyuyte for to chastyse theyr wekednesse / stered them vp a prophete euer more, to call them vnto hys testament agayne. And so he dyd well nye an hundred tymes I suppose yer Christ came / for they neuer bode any space in the ryght fayth. And agaynste the comynge of Christe, the scrybes Pharysees, Caiphas, Anna, and the elders, were crepte vp in to the sete of Moses, Aaron, and the holy prophetes and patriarkes and succeded them ly- B
nyally, and had the scrypture of god but ruyn in captyuyte, to make marchaũdyce of it and to abuse it vnto theyr owne glorye and profyt. And though they kepte the people from outwarde idolatrye of worshepynge of images with the Hethen: yet they broughte them in to a worse inwarde idolatrye of a false fayth & trust in theyr own dedes, and in vayne traditiõs of theyr own faynynge. And they hadde put out the sygnyfycacyons of all the ceremonyes and sacramentes of the olde testament, and taught the people to byleue in the workes selfe / and had corrupte the scrypture with fals gloses. As thou mayeste se in the gospell, how Christe warneth his disciples to be ware of the leuen of the Pharises, whyche was theyr false doctryne and gloses. And in an other place he rebuked the scrybes and the pharises, sayenge: wo be to them, bycause they had taken awaye the keye of knowlege, and had shut vp the kyngdome of heuen, and neyther wolde entre in them selues nor suffre them that wolde. How had they shut it vp? verely wyth theyr tradycyons and false gloses C
whyche they had sowed to the scrypture in playne places / and in the takynge away the meanynge of the ceremonyes and sacrifyces, and teachynge to byleue in the worke.

Note.

Tyndale hath here made vs a longe discourse frome Abraams dayes vnto Christe shewynge that euer in tyme fayth hath decayed. But he myghte for ꝑ purpose haue bygonne at Adam a greate deale afore Abraam / and ende at the daye a dome a great whyle after Christe.

Now it is no newe thynge amonge mo people to haue mo taught.

But what auayleth Tyndale all thys tale / prouyth it any other but that yet that company was styll, the chyrche

A contynued on frō the begynnyng vnto the byrth of Chryst as saynt Austayne ordrely deduceth by a seryouse goodly processe, in hys booke of the cytye of god.

Now that many tymes god punyshed them/so doth he now, & hys mercy alwaye wyll, when hys wysedome seeth it necessary. what of all thys?

ye sayth Tyndale but he rered vp alwaye prophetes in dyuerse tymes, an hundred to turne theym home in to the ryght waye agayne. Be it that he sent so many / what helpeth thys vnto Tyndals mater? for well we wote that all the fautes of the people for whyche they were punyshed, and agaynst whyche god sent so many prophetes to prech, were not euer more idolatrye/but somtyme other synnes, & specyally the synne of the flesshe for whych the hole world B was weshed wyth Noes floode to purge the fylth therfro/ and Sodome and Gomor burned vp wyth brymstone for the foule synne of the flesshe agaynst ỹ nature of the flesh. And now god wyll I fere fynde out yet some newe more horrybie turment to punysshe and reueng the fylthy stynke of the flesshely caryn, that hath caste his contagyouse corrupcyon so farre agaynste god hym selfe, that freres brekynge theyr vowys and wedded wyth nonnys, be so shamelesse to bycome prechers, & fynde wreched bestely people to bere it, and be content therwyth. Genesis. 6.

But now that god rayled vp so many prophetes to call the people home/what fyndeth Tyndale for hys purpose therin? fyndeth he that god rayled any suche as Luther, C Swinglius, Huysken, and hym selfe, that to call men from lechery become lechours, and abyde therby and to call men from erroure become heretykes, & erhorte men to heresye? Dyd god sende any suche? yf he dyd, lette Tyndale tell vs one. If he dyd not/ wherof serueth hys processe of his hundred prophetes?

Also god punyshed his peole/and then sent his prophetes, not to make sedycyone and sectes amonge hys people, but to gouerne and lede hys whole flocke and hys whole people to gether. As he cauled Moyses to cōuaye hys hole people out of Egypte/and the other prophetes, iudges, & prestes after, in to the lande of byheste. was there euer any of those heretykes whom the catholyke chyrche hath from the begynnynge condempned, that euer so dyd? Let Tyndale name vs one.

Then yf he wyll saye that euery prophete dyd not so, A
but some dyd as he doth and suche other as we call heretykes, as wrongfully as yf we called an ew a shepe/ that is to saye they dyd call vppon the people, and wynne in some agaynste the mynde of the multytude and of the prestes & pryncys: I saye that those prophetes agreed in theyr fayth and preched a lyke. and then can not Tyndale and hys cõpanyons whome we call heretykes, be any suche prophetes sent vs by god, sythe of these neuer one agreeth wyth an other.

Beſydes thys, those olde prophetes proued them selfe by myracles to be messengers sent frome god. But Luther, Tyndale, Huysken, and Swinglius, shew no myracles at all to shew them selfe messengers sent by god but by theyr euyll doctryne clerely proue them selfe messengers sent by B
the deuyll.

And fynally as farre as the chyrche or synagoge of the Jewys was decayed in fayth or good lyuynge decayed by the false doctryne or false gloses of the scrybes and pharysees, Cayphas, Anna, and thelders/ whyche were as Tyndale sayth crepte vp in to the seate of Moyses, Aaron, and the holy prophetes and patryarche agaynst the comynyng of Chryste/ and whom Chryste for theyr false doctryne dyd rebuke: yet confesseth Tyndale hym selfe, that they kepte the people frome outwarde idolatrye of worshyppynge of idols wyth the hethen.

And Tyndale muste confesse ferther, that neyther scrybes nor pharysees, nor preste, nor elders, as he calleth them no nor pongers neyther yf he wyll haue all the temporalty called põgers, as he wyll haue all the clergy called elders/ C
were not euyn at ỹ tyme all of one sorte/ but as there were many naughte of euery sorte, so was there of euery sorte ryght good folke also.

And as for theyr tradycyons and doctryne, of whyche was many veyne, some euyll & some superstycyouse, wherby the people amonge them toke harme in the folowynge: suche as were euyll thynges were not so fully determyned but that some were of one mynde some of other/ and therin men myghte folowe the beste doctryne yf they wolde, wherin they had doctours and teachers to/ and myghte yf they were desyrouse of the beste, very well decerne them concernynge the glosyng of scrypture, by the olde vertuouse doc-

tours

A tours that had in sondry ages longe before the false exposicions and false doctrine of the phariseis or false scribes began, truely construed and expowned bothe the law & the prophetes / by whose expolicions they myght trye and controll the false doctrine of the noughty scribes & cuyll phariseis (for good scribes were there and good phariseis to/as by the newe testament appereth). And that there were of olde in euery age suche trewe doctours and expositours amonge the Jewis, maye well appere to euery man that considereth variaunce in the expolicions of the scripture, by the Jewis that were of olde before the byrthe of Christ, and theym that expowned it after.

And also Tyndale saith hym selfe, that betwen the tyme of Moyses and the cummynge of Christe/god styred vppe
B an hundred prophetes. And therfore I am sure of the remenaunt beyde the .xii. that we haue, he meneth for some, that kinde of doctours and expositours that I spoke of, or elles I wene he wyll cum shorte of his whole summe, and lacke tyue of his hundred.

And thus thoughe god dyd nat prouide so fully for the chyrche of the Jewis, as for the chyrche of Christe / as in whiche he hathe prouided and promised to dwell hym selfe for euer: yet prouided he for it so sufficiently, that they myght therin be saued and entre heuen when it were after open / and that in cuyll doctrine and superstitiouse traditions, they coulde nat be dampned, if they were desirouse & diligent about theyr owne soule helthe. And al be it that
C bycause the thynge had than so great difficultie, that many for lacke of sufficient diligence perished: god of his great mercy suffred not those noughty scribes & false phariseis to continue long/but to make an easy way in which no man coulde be deceiued excepte suche as were ouer negligent or malicious, but shulde sone be lerned the sure truthe and vndoubted way to heuyn, sent his owne sonne to begynne a new chyrche of a new fashion, of a nother maner of perfection / in whiche he wolde so be present and assistent for euer hym selfe and his owne holy spirite, and so teche it and so lede it into euery trouthe, that no man coulde be deceiued, but he that wold nat beleue his church/ and he wolde make his chirche so open and so well knowē, that no man coulde but know hit, excepte suche as of malice wolde nat knowe hit. And yet as I say, tyll hym selfe

dyd set vp his chyrche/ the synagoge was the very chyrch/ A
and with suche as were nat wyllyngly blynde, was knowen for the very chyrche of god diuided from all the world byside, by goddes law, by gouernours of his assignement by trewe prophetes, trewe precheours and miracles, for all the false prophetes and false precheours that were therein byside. And the right faithe was lerned no where els. And who so had gone out of that chyrch except onely into Christes/ hadde gone wronge.

And thus it appereth lo, that concernyng the synagoge euyn at the comynge of Christ/ Tyndale hath here wonne lytell grounde to buylde hys purpose vppon/ but that euen there was yet at that tyme the very chyrche and a chyrche also knowen. And therfore when he goth now ferther and resembleth it vnto the knowen catholyke chyrch of Christ B
though they were lyke: yet were Tyndale ouerthrowen. But now when ye shall here the remanaũt ye shall se Tyndale fall euer deper and deper in the myre. For lo thus crepeth he forwarde lyke a crabbe.

Tyndale.

In lyke maner is the clergye crepte vp in to the sete of Christe and his apostles by succession/ not to do the dedes of Christe and his apostles, but for lucre onely/ as the nature of the wyly foxe is to gete hym an hole made with an other bestes labour, and to make merchaũdyse of the people wyth fayned wordes, as Peter warned vs before/ and to do accordynge as Christe and all his apostles prophecyed, how they sholde begyle and lede out of the ryghte waye all them that dyd not loue to folow and lyue after the trouth.

Myne.

Tyndale here good reader playnely cõfesseth hym selfe, C
that the clergye be those whyche (though he call it crepyng) be by succession here in erth comen into the seate of Christ and hys apostles. Now can not Tyndale nor wyll not I wote well saye naye, but that whyle Christe entended not that hym selfe and hys apostles sholde for euer personally dwell styll here in erth conuersaunt wyth vs in lyke maner as they were whyle they lyued here among vs/ and yet entended that hys chyrche here in erthe sholde alwaye haue amonge them techers and precherS/ syth he entended that hys chyrche sholde as Tyndale agreeth as longe laste in erthe as the worlde sholde endure/ & none other hath there ben had synnys Christes dayes and hys apostles in christendome, but the clergye by contynuall succession: then

hath

A hath euer the clergye of euery age bene that parte of Chrystes very chyrche, to whome Chryste specyally spake, speketh, and euer shall speke these wordes, Go ye and preche the gospell to all creatures. And also these wordes: who so heareth you heareth me/and who so dysppseth you dysppseth me. And these wordes also, who so receyue you receyueth me/and what so euer cytye receyue you not, Sodome and Gomorre shall be more easely delt wyth then that cytye in the daye of iugement. Marci.16. Luce.10. Matthe.10. & Luce.10.

And also sithe they must be the techers/it folowth that they be & must be that parte of his chyrche, to which parte these wordes were also specyally spoken: I shal sende you the holy goost whiche shall teche you all trewthe and lede you into euery trouthe/and I am with you my selfe vnto B the worldes ende. Iohan.16. Math.28.

For though god in these wordes promised to sende his spirite, nat into the clergy onely but into his whole catholique chirche/nor to be with his clergy onely, but also with his whole catholique chirch/nor to ledehis clergy only into euery trouth, but the lay pepie of his chirch also: yit sith he ,uided specially the clergye to be the prechers, of whose mouthe the lay people shulde here the trouthe/by meane of which herynge with theyr owne good endeuont, god wold hym selfe wryte it in the herers hartes/ which ordre of cũmynge to the faith appereth plainely, by sundry places of holy scripture/as where saint Paule sayth, Faith is made by herynge. And how shall a man here without prechyng/ And how shall a man preche but yf he be sente to preche. Roma.10.

C And than that a man must at the herynge do his awn good endeuour, Chryste saith, Be thou nat an vnbeleuer but a byleuer. And that he thã wryteth hym selfe in the hart witnesseth the prophete Jeremy: I shal wryte my lawin theyr hartes. In whiche place he sayth spekynge of the chirch of Christ, Euery man shall nat teche his neighbour, but they shall all be the scholers of god, and I shall wryte my lawe in theyr hartes: he meaneth nat that there shall be no prechynge, for that were ye wote well contrary to the wordes of sayne Paule/but he meneth therby the techynge whiche the prechers teacheth, without whiche saint Paule sheweth that they can nat ordinarily cum to the faithe, is yit no techyng wherof any fruite can cum/but if god therwith wryte vpon the hert, whiche he neuer faileth to do yf the party do Johan.20. Jeremie.31. Ysaie.54.

his

hys parte, and be not by hys negligence or frowarde ensse A
the lette.

And all be it that these wordes of the prophete be spe-
cyally spoken for the difference, betwene the olde law that
was called the lawe wryten, because that Moyses receyu-
ed and delyuered the lawe by wrytynge/and the new law
wherof Chryste neyther receyued nor delyuered any parte
by wrytynge: yet maye those wordes well serue for thys
purpose also, syth the trouth of them is also in thys poynt
1. Corinth. 12. verifyed/to whych trouth saynt Poule subscrybeth, where
he sayth that no man can say and confesse our lorde Jesus
but by the holy goost.

Now these thynges I saye beynge thus, though god B
wryte in the hartes of euery sorte of hys catholyke chyrche
as well the laye people as the clergye, as well women as
men, and so teche them inwardly and lede them into euery
necessary trouth: yet syth the preacher muste haue it ere he
preche it/and muste preche it ere the heerer here it/ and the
prechers by Chrystes order muste be, or at the leste wyse by
Tyndals owne confessyon in dede be thorow chrystendom
none but the clergye/nor of trouth hyther to none but the
clergye haue be, nor as appereth by many playne places of
scrypture none but the clergye maye be the ordynary my-
nysters of goddes holy wordes and sacramentes vnto the
people/it muste I saye vppon Tyndals confessyon nedes
folow that of all the wordes of god before remembred, why
che so euer our sauyour sayed vnto hys whole chyrche, yet
euer he sayd it pryncypally to the clergye and so by Tyn- C
dals owne cõfessyon, syth that the clergy be the successours
of Chryst and hys apostles/and be for the gouernaunce of
Chrystes chyrche now in hys and his apostles place: Tyn
dale is bounden by Chrystes worde to receyue them, here
them, and obaye them. And in that he wyll not so do, but in
stede of receyuynge them refuseth them, in stede of herynge
them mocketh them, and in stede of obayenge them despy-
seth them and persecuteth them, and teacheth hys false
heresyes contrary to the treuth that Chryste hath by hys
holy spyryt accordyng to hys owne promyse taught them:
he is fallen I saye into the maledyccyon & curse of Chryst,
that hath ordeyned them/and on Tindals hed falleth that
Luke. 10. terefull worde of Cryste, He that hereth you hereth me, and
he that despyseth you despyseth me/and he that hereth not

the

A the chyrch, take hym for a publicane & a very paynym/and in better case shall Sodome and Gomor be, than he shall at the day of Iugement. And thus hath Tyndale denounced his owne dampnacion hym selfe, plainely pursuynge vpon his owne confession. Matthe.18. & Luce.10.

Now if Tindale wyll paraduenture say, that it is in the clergy now as it was in the scribes & phariseis in Christes tyme / and that as they and that people were thā fallen frō the trewthe into false errours, so be now the clergy and the christen peple: I haue all redy shewed him the plaine scriptures, in which god hath made many suche plentiouse promises of his assistence with his holy spirite in his chyrche, perpetually to kepe it from all dampnable errours, by techynge it and ledynge it into euery trouth/ that though he
B suffre many great piecis of people to fall out therof, and so lytle & litle the body to be minisshed & made a small flocke in comparison, till his pleasure shalbe to increace it againe yet shall he neuer neither suffer it to be distroyed / nor the flocke that remaineth how many braunches so euer the deuyll blow of, to be brought vnto the scarcite either of faithe or vertue, that the synagoge of the Iewis was at Christes cummynge/though there neuer was any tyme long to gether, nor neuer shall there be/ but that in Christes chyrche as longe as it dwelleth in erthe there shalbe many nought, yit shall alway the doctrine of his chyrche with which hym selfe hath alway promised to be, & lede it into euery trouth, be so good and so sure, that vnto those that shall be well wyllynge to lerne the trouthe, it shall alwaye be knowen
C where they may lerne it/ & that for the clerynge of all doubtes and auoidyng of all errours, it shal euer be trew to say that the chyrch is as saint Paule saith, the pylar & the fote or groūde/that is to say the sure strengthe or fastenynge of the trouthe. And this chyrche must be that knowen catholique chyrche/of whiche from age to age the scripture hath ben receiued, and the people taught/and not a chyrche vnknowen of onely good men or electes onely, in whiche is neither preacher nor people assembled to preche vnto, nor sacramentes ministred by any man as a ministre of that vnknowen chyrche, nor people of an vnknowen chyrch to ministre them vnto/among whom can be no suche assēble/ for no man can know where to call a nother, nor how to know another yf they cam together by happe. Iohan.16. 1.Timoth.3.

F.i. And

And thus I saye that neyther can Tyndale stande by A
hys vnknowen chyrche, nor for his purpose sufficyently re
semble the catholyke chyrch of Cryst vnto ꝑ synagoge of ꝑ
Jewys, nor the clergye of the tone to the scrybes and pha-
ryseys of the tother/syth god gaue these two chyrches not
lyke begynnyng/nor Moyses that was the lawyere & be-
gynner of the tone, was not lyke vnto Crist the begynner &
lawyer of the tother/nor the promyses of god concernyng
his assystēce & preserupnge, were not lyke in the tone chyr-
che & the tother. And yet by Tyndale, god had so lytell re-
garded his great promises in that point, that where as the
scrybes & pharyseis had ben but a whyle in respecte, & god
had sent the synagoge sundry prophetes, & Cryst hasted to
come because they shold not deceyue lōge: god had suffred B
ꝑ catholyke chyrch of his own onely bygotē sonne to be as
falsely deceyued & wurse to, & ferther to beledde out of the
ryght way into errours & into dāpnacyon, more then this
viii. C. yere togyther, without any man sent to shewe them
the ryght vnderstandyng of scrypture & the ryght way, by
any such mene as the peple myghte perceyue that the man
were comen frō god/but one of them alway varyenge fro
the doctryne of an other and all varyenge fro the doctryne
of all the sayntes, whom god had proued hys messengers
by myracles/wherof these men shewed none at all, and yet
the moste parte euer as they were examyned and oppossed,
abiured theyr owne doctryne to. And thus as I saye
Tyndale can not resemble the clergye of Crystes chyrche to
the scrybes and pharyseys of the Jewys chyrche.

But yet yf Tyndale stycke so sore thereto, that he wyll C
nedes haue theym lyke / and whyle he can neuer proue it,
wyll yet wyth greate wordes and othys happely to, bere
me downe ryght styll in hande it is so: let vs to stoppe his
mouth with, graunte hym for thys onys that it were so / &
se than what he coulde yet gete therby, that for his purpose
were well worth a flye.

Though it so were in dede/yet must Tyndale be boūdē
to obaye theym perde, as ferforth at the leste as Chryste cō
maunded the Jewys to obaye the tother.

Than yf Tyndale wyll saye that it can extende no fer-
ther, then euen barely to as farforth as they teche & preche
the gospell truely/and that euery man and woman whom
they teche and to whom they preche, maye saye not onely
to one

A to one of them that he confuteth the scripture wronge & techeth the people falle, but also that the same techynge of that one man beynge examyned and affermed for trewe by the whole clergye assembled to gyther, ye and by the pryn-ces and the lordes, and by bothe the lerned and vnlerned laye people to maye yet tell them vppon Tyndals mouth or Luthers, that they lye euerychone/& all the clergy false-ly confuteth the scripture, and all the temporalitye fo-lysshely foloweth theyr constitucyon/and so the tone blynd wyth malyce ledeth the tother blynde wyth folp into the dych of dampnacyon/and there they lye tomblynge to gy-ther, whyle thys lyghtsome elect of Tyndale that shall tell all the chyrche thys tale, seeth playnely the trouth / and is

B illumyned by Luther, Tyndale, Frere Hupshyn, or Swyn-glius, and lawgheth the folp of all the knowen catholyke chyrche to scorne: yf Tyndale come to thys poynt, he wyll at the leste wyse euer gyue vs leue to resorte to the Jewys synagoge, wyth the scrybes and the pharyseys, to whyche he resembleth vs.

Now let vs thenne ymagyne that Tyndale as he was borne hethen and chrystened in England, so had ben borne a paynyme & circumcysed in Hierusalem, foure yere before the byrth of Chryst, by the reason that beyng at yetes of dys-crecyon, & heryng of the sorres & the temple & maners of ỹ Jewys, he had of deuocyon sodaynly fallen into theyr sy-nagoge, and dwelled in Hierusalem/whereuppon yet after hys circumcysyon consyderynge that there were amonge them dyuers sortes & sectes, as pharyseys and Saduceys,

C and scrybes and leuytes, and prestes, and laye people/ and though they were all Jewes and agreed in circumcysyon, and came of olde all of one stocke, yet be now seuered a sun-der in doctryne and in dyspete, and that not in small thyn-ges but in suche thynges as the one secte dyd reken and accompte the tother to stande in greate errour and damp-nable: what wolde Tyndale haue done in thys case/ wold he wythout any other reder haue taken the bokes of theyr scryptures into hys owne hande/ and therof wythout any credence gyuen vnto any man, dyde out the trouth by hym selfe? he sholde haue therin a very hard worke / and were very lykely to frame hym selfe a newe fayth in many great thynges, agreeyng wyth no man but wyth hym selfe. Then shal he fynde also dyuers consayles in the same scriptures,

forbedynge hym that folysshe proude Lusshyon of study A
Prouerbi. 30. ternynge/and byddynge hym that he shall not lene vnto
hys owne wyte.

Then wold he of lykelyhed haue had recourse to them,
and enquere of them the soluciõ of those dowtys. For out
of the chyrche or synagoge of the Jewys, it is not lykely þ
euer he wolde haue loked to haue þ treuth of those dowtes
determyned, whyche dowtes tyrle vp theyr lawe and vpon
the constructcyon of theyr scryptures.

And also consyderynge the myracles that god hadde so
greate and so many very oftentymes shewed in euery age
for that synagoge, and that in that synagoge some contyn-
ued styll, suche as hym selfe had sene in the pole of the tẽ-
ple seruyng for the sacrysyce: he myght styll haue thought
that in the synagoge of the Jewys, bothe had bene & then B
were yet, the very trewe waye both of byleefe and lyuyng,
and in none other chyrche. And then coulde he not dowte
but that in þ same synagoge, were some good folke alwaye
that had the very treuth/of whyche parte of that synagoge
yf he myghte happen, he sholde surely know the treuth.

Now semeth me that it shold haue ben no great mayster
for hym then to fynde them out. For it is no dowte but that
yf he sholde haue taken vnto hym suche as were called cun
nynge, twayne at ouys at good layseure, one on the tone
syde and an other of the tother/as for ensample on the tone
syde the proude pharasy that dyspysed the publycane; and
on the tother syde Samalyell: now where as the proude
pharasey wold haue tolde hym for hys part, we haue with
vs mayster Tyndale of the scrybes and the pharyseys the C
more parte, and we haue men of honeste and good lyuyng,
and well lerned in the lawe and in the scrypture, and that
are also the rulers/and therfore it is moste reason in the cõ
structcyon of the scrypture, and the fayth and maners dep-
dynge theruppon, ye sholde byleue vs: Samalyell wolde
haue tolde hym agayne, ye M. Tyndale/but I am a pha-
rysey as well as he/and there are on our syde though not
so many, yet pharyseys and scrybes and rulers of the peple
to, bothe as good, as honeste and as well lerned also bothe
in the lawe and in the scrypture, as the beste of all them be.
And where he can not hym selfe saye that hys part passeth
vs by nothynge but by nomber/I shall proue you that in
this nomber selfe they be farre fewer then we/and that yet

besydes

A beſyde; that we farre paſſe them in thynges of farre greater weyghte.

For M. Tyndale as late as ye were cyrcumcyſed, yet this wote ye well your ſelf/or at the leeſt wiſe ye thynk it is ſo that god hath ſtired vp among vs ſyns the time of Moſes almoost an hundred prophetes. And lykely he hath ſtyred vp very many/of whom beſyde the .xii. that are accompted in parte of our ſcripture, we haue many of ſundry ages paſſed, in whoſe bokes we fynd wrytten expoſitions & commentes vppon our ſcriptures/and thoſe men were good & holy men/& for whome god ſhewed many greate miracles, and for none of our aduerſaries he neuer ſhewed one. And in theyr olde bokes fynde we that in the pointes for which theſe men and we bary now a dayes, thoſe olde prophetes B and interpretours of the ſcripure were of the mynde that we be, and the people of theyr tymes to, till that theſe men of the tother ſide brought in this newe doctrine whiche is but newe, but euyn now of late in comparyſon of the longe tyme in whiche the contrary was taught by holy men, and bileued by the people afore. So that this beynge wayed & conſidered/we paſſe them in nombre, tyme, and miracles/ that is to ſay beſide the lengthe of tyme and the nombre of men, we paſſe theyr parte by one whoſe eternitie paſſeth all tyme, & whoſe infinitie paſſeth all nombre, that is almighty god hym ſelfe/which hath for therpolitours of our part, many times by miracles declared his fauour againſt thoſe that erpowne the ſcripture on theyr parte, for whom he neuer ſhewed none.

C For as for the myracles don in the temple, or in the temple pole, they can nat draw to theyr parte agaynſt vs/ſithe they be nat ſhewed to declare the trouthe of any particular man/but onely to gyue knowledge that the chyrche or ſinagoge of the Jewys, is the chyrche of god here in erthe/in whiche as well we as they, that is to wyt as well the trew as the falſe, as well the good as the bad be for the while together, tyll Meſſias come that ſhall make a new chyrche, a greater and a better, and the trew from the falſe moche better knowen to. Iohan. 5.

I doubte nat but Tyndale ſhulde at that tyme amonge the Jewis in Jeruſalem haue herd his doute diſputed and debated thus. And than coulde he nat with any good reaſon haue douted, but that the falſe phariſeis had ben well

answered bythe trew/ and so shulde he haue knowen euyn A
than of the very chyrche there, whiche parte he shulde haue
bileued, though the thing had sum difficulty there, bicause
the sundry sectes abode styll to gyther/but yt the contin-
aunce and succession of the trouthe from the begynnynge,
shulde into that darkenes haue cast a meruelous good light.

Now yf Tindale wyll here denys me and say that there
were no suche holy men of them, that from age to age lefte
any suche bokes behynde theym: when to euer he so shall
answere me, he shall then here what I shall saye more vnto
hym. But as for thys tyme I shall not nede to let hym therfore.

For though there had not bene suche in dede, nor that
Tyndale coulde not haue harde any man in Hierusalem
at that tyme, that coulde haue told hym that tale & proued
his tale trew: yet shal Tindale neuer be able to withstand B
it, but that yf it had ben so answered and so proued, he had
ben than well and wyth good reason satysfyed. Agaynste
whyche yf he hadde not rebelled, but endeuored hym selfe
for hys owne parte to be pleable to the trouth / god shulde
haue wrought wyth hym into the full consent and delyte
therof.

Now saye I than, that syth that answere yf it myghte
haue bene proued trewe, shulde it of reason ought, to haue
contented Tyndale at that tyme in Hierusalē, consecutyng
the chyrch of the Iewys: he shall neuer anoyde it here, but
* Matth. 16. 28. that in the knowen catholyke chyrche of Chryste though
we leue of the promyses of god made vnto thys chyrche, by
whyche promises it appereth clerely that he wyll neuer suf-
fer it to come to suche a confusyon or dyffyculte / yet yf it
it dyd and were in that poynt lyke vnto the chyrch that the C
Iewys had agaynste the comynge of Chryste, infected
by many false folke wyth false doctryne, and the scrypture
adulterate and vitiate wyth false gloses and wronge expo
sycyons/and that they whyche so hadde marred all, were
crepte vp in to the place of Chryste and hys apostles, and
were waren a greate deale the more parte of those that had
the authorite in theyr handes/and therby had myssledde
the people bothe in to wronge bylefe and wronge wayes
of lyuynge/makyng them to wene that they dyd well whe
they dyd nought: yf it were I saye comen in the catholyke
chyrch euyn vnto this poynt/whyche thynge god kepyng
hys promyses afore remembred were more then twyse impos-
syble

A sible to happen/yet yf it so were in dede as Tyndale lyeth and falsely sayeth it is, yet vnto folke that longe to know the trouth, it could nat be but perceyued easyly whiche doctrine were the troethe/ that is to wyt whyther they?s that thus were crepte vp and had falsely taught, o? elles suche trew men as wold rebuke and rep?oue them/and teche the people the contrary, and constre the scripture other wyse

wherby shuld it be perceyued wyll sum man say, surely. well, and playnely vp this way.

God hathe sythe the dethe of Chriſte and his apostles, fry?ed vp in his knowē catholique chy?che I dare well say, many mo than an hundr?ed p?ophetes/whom he hath with moo than a thousande my?acles declared to be his messangers. Now of thes holy doctours and p?ophetes we haue

B the bookes of euery age, sum frome the dethe of Chriſtes apostles euyn vnto our owne tyme. Now myght it than by they? bokes be perceyuyd, that these folke now crept vp as Tyndale sayeth by succession into the place and sete of Chriſt and his apostles, as the scrybes and phary?eys were at Chriſtes cummynge crepte vp into the sete of Moyses/ dyd in doctrine & expolicion of scripture, agree with those olde holy doctours and p?opheles of euery age and tyme/ o? els contempned and contary?ed them, and in fayth and lyuynge began a new dyuerse & contrary doctrine of they? owne, in thynges necessary to saluacion, o? perylloule toward dampnacion. And than yf they so dyd, and that there cam other that wolde call men home from they? cuyll doc-

C trine and from they? false expolicions of scripture where-vpon the false doctrine dependeth, vnto the olde doctryne and olde trew declaracion of scripture/in whiche those old holy doctours/ and as saynt Paule sayth p?opheles vpon scripture, dyd consent & agree: by this marke I say myght it be perceyued & knowen, whither parte were the trewe, & whither parte were the false.

Let vs now thā settyng fo? þ whyle all other markes a syde, of whiche there are very many: let vs I say consyder but this marke alone/ fo? euē this marke alone shalbe sufficiēt to dyscerne & know the chy?ch now fo? the trew part, and Tyndale and Luther and all they? sectes fo? the very playne false.

Fo? alde it that Luther in the begynnynge p?olessed in hys wry?tynge, that he wolde stande fo? the p?ofe of hys doc-

trine,

tryne, vnto the tryall of those olde holy doctours and pro- A
phetes of euery age/wenynge that men for the delyght of
the newe schole maters, neglected the olde holy doctours,
and lysted not to loke vppon them: yet when he sawe hym
selfe deceyued, & hys deuelysh doctryne by the wrytyng of
ꝑ old holy sayntes of euery age brought out on euery syde,
vtterly throwen downe & ouer wheimed/ then began he to
chaũge his tale and sware from them, & set theyr authoryte
clere at noughte, and wrote that he cared not for tene Au-
stayns, nor for an hundred Hieroms/nor for as many saynt
Cypryanys. For he sayd he was sure that he had hys doc-
tryne from heuyn/and that the scrypture what so euer all
they sayed, was playne and clere for hym.

And thus though some of these folke be glad to catche
a patche of an olde sayntes sayenge sometyme, yf they may B
mangle it and make it seme to serue any thynge for them:
yet maye ye clerely perceyue by theyr mayster Martyn Lu
ther hym self, that they can not say nay them selfe, but that
the consent of the olde holy sayntes, is wyth the catholyke
chyrche, playne agaynste theyr deuelysh doctryne.

And thys poynt them selfe so clerely perceyue to be per-
ceyued and knowen/that they begyn to make in a maner
mockes openly/and gyue the people counsayle to gyue lytle
credence to the olde holy sayntes wrytynges/ & they scoffe
at them that agaynste suche hereseyes alledge them/and in
thys maner they iest and saye in theyr sermons: men laye
forth now a dayes vnto you for the proofe of theyr doctryne
the olde sayntes, and call them fathers/but we laye for our
doctryne the Euangelistes, and apostles, and Chryste hym
selfe/and these be graundfathers. And therfore as they cry C
vnto you fathers fathers, we crye vnto you graũdfathers
graundfathers whyche are myche more to be byleued the
those fathers.

Here is lo a goodly false folysshe fallace, to beggyle the
poore vnlerned people/wyth turnyng theyr myndes from
the poynt that is in questyon, and make them gase & muse
vppon an other thynge/and wene that the clergye wolde
haue them thynke, that the old holy doctours were more
to be byleued then Chryste and hys apostles them selfe.
where as in dede the questyon standeth in thys, whyther
the olde holy doctours and sayntes whome we call the fa-
thers, be better to be byleued in the construccyon and the
vnderstan

A vnderstandynge of Chryste and hys apostles and the olde
prophetes to, whom we be cõtent that these men call grãd
fathers and great grãdfathers to/ or els these yong new
naughty nephews, that make them selfe gracioule, godly,
and wyle, þ they can tell all thynge from afore the worlde
was wrought, & theyr fathers so graceleſſe & ſo folyſh, that
they neyther had grace, lernynge, nor wyt to perceyue any
thyng at all, what þ wrytyng of theyr grãdfathers mene.

Also that these folkes doctryne can not agre wyth the
olde holy doctours/appereth playn, by thys that these men
teche & renew the self same old rotten hereſyes, whych those
holy doctours by theyr full conſent & agremẽt cõdempned,
both in great aſſembled coũſayls, & by theyr owne bokes ſe-
B uerally made agaynſt the, as agaynſt theyr hereſies þ they
now teche agaynſt fre wyll, agaynſt prieſthed, agaynſte pe-
nãce, agaynſt þ other ſacramẽt, agaynt vowes, agaynſt
holy dayes, & faſtynge dayes, & ſpecyally the lent, agaynſt
generall counſayls, & agaynſte the catholyke chyrche and
many an other abompnable hereſy beſyde.

Of this cõſent of the holy doctours & ſayntes agaynſte
theyr hereſyes, cometh this enuy & hatred that theſe here-
tykes bere vnto thẽ all agayn ſo great, that leſt men ſhold
bycauſe they be ſayntes haue theyr doctryne the more in re
uerence & eſtymacyõ, they haue deuyſed a new hereſy, wher
with they wolde make men byleue that there were none of
them all yet in heuen. And leſt theyr malice & enuy toward
them ſhold appere, & the cauſe alſo wherfore they bere it yt
C they ſhold ſo ſaye, be no mo ſayntes but thoſe þ were wry-
ters & doctours of the chyrch: they let not to ſaye the ſame
bitterly of all the remanaũt, our bleſſed lady & all, þ excepte
our ſauyour hym ſelfe, there is none yet in heuen at all, ney
ther in body nor ſoule. And leſt men myght thynke that
yf there were purgatory, ſome went frome thenſe to heuyn
amonge/that is one of the cauſes, why they put that there
is no purgatory neyther. Then ſyth they ſe that yf god
gyue yet before domys day vnto no man, rewarde & blyſſe
for his fayth & good lyfe, it were hard to thynke that beyng
ſo lyberall, good and mercyfull as he is, he wolde be more
prone to punyſſhe then to reward/& for theyr euyll dedes
or infydelyte before that day, ſend men into payne therfore
tyll domys day: they wolde haue the worlde byleue there
were none hell neyther, for any ſoule of man.

And then leſte they ſholde be dreuẽ to confeſſe that they

byleue the thynge, whyche yf they durst for shame shewe I A
wene they byleue in dede/ & wyll hereafter come forth with-
all yf they may gete onys theyr other hereſyes in menns
hartes faſtely fyrſte confermed: leſte they ſholde before I
ſaye be dryuen to confeſſe, that they byleue the ſoule to be
mortall, and vtterly dye wyth the body/ they ſaye for the
whyle that vntyll domes daye, they lye ſtyll all and ſlepe/
as Luther wryteth playnely in a ſermone vppon the go-
ſpell of the ryche gloton and Lazare.

And therfore yf we tell theym of that ſtory of Abraam,
Diues, & Lazarus, the twayn in reſte and welthe the thyrd
in fyre and flame, the ſtorye that Cryſte telleth hym ſelfe/
they call it but a parable, and almoſt make a potte at it.

Then all apparycyons they mocke at/ and all the myra
cles they blaſpheme, and ſay the deuyll doth all. And thus B
whyle thaffeccyon of theſe heretykes to the olde hereſyes,
maketh them to declyne from the olde holy doctours that
euer condempned thoſe hereſyes, and agaynſte theyr expo
ſycyons conſtrue the ſcrypture wronge: the deuyll hathe
dryuen them downe myche ferther, and made theym fall to
blaſphemye agaynſte goddes ſayntes and hys myracles,
Matth. 12. and gyue the honour of goddes great workes vnto the de-
uyll, as the very wurſt ſorte of the Jewys dyd/ and vnto
all theyr olde hereſyes to lynke an whole chayne of newe,
ſuche as the worſte and the moſte ſhameleſſe ſorte of herety
kes that euer were of olde, wolde haue ben yet aſhamed to
thynke vppon.

Yf Tyndale denye that hym ſelfe and all theyr ſectes
be agaynſt all the olde holy doctours, and all the olde holy C
doctours agaynſte them: he can not ſaye naye but that be-
ſyde the abomynable weddynge of frerys and nonnes, Lu
ther confeſſeth hym ſelfe in his babylonica, that all the old
doctours are agaynſte hym, in his hereſye that he holdeth
agaynſte the canon of the maſſe.

And ſo for concluſyon of thys poynt, that Tyndale may
ſe what he hath wonne wyth hys reſemblynge of the catho
lyke chyrche vnto the ſynagoge of the Jewys that was at
the commynge of Cryſt/ and the clergy of the catholyke chyr
che to the ſcrybes and phariſeys that then were in the ſy-
nagoge/ he hath now by occaſyon of that reſemblaſice luc-
kely founden out, that thoughe theſe heretykes dyd ſtyll
dwell wyth the chyrche, and neyther departed awaye them
ſelfe nor the chyrche dyd vompte and ſpew them oute/ but
that

A that the trew and the false though they taught dyuerſely and contrary, contynued yet ſtyll to gyther as they dyd in the ſynagoge of the Iewys: yet this one marke alone of the olde holy doctours of the catholyque chyrch, condempnynge the hereſyes of Tyndale and Luther and all theyr other ſectys, clerely wolde gyue a lyght, by which the trew doctryne myght be knowen frō the falſe. And therfore this marke alone as opēly marketh Luther & Tyndale, & Huſſkyn, and Swyngly us, and all the table of theyr felowes, for open & playne hereſykes/as yf the deuyll had his owne handes marked eche of them an. H. in the forehede, with a fayre hote yron fet out of the fyre of hell.

This one marke whiche Tyndale hathe here cauſed to be founden out, doth yet ferthermore ſhake of all his rap-
B lynge and ſcoffynge, and reiecteth them and caſteth theym all backe agayne, & maketh them euerychone to fall vpon his owne pate.

For by therpoſitions of the olde holy fayntes/we know that the wordes of fayncte Peter/with whiche Tyndale here tayleth vpon the chyrche, were by fayncte Peter ſpoken agaynſt ſuche hereſykes, as taught opinions agaynſt the chyrche/as playnely appereth by many olde doctours of the chyrche. 2. Petri. 2.

And alſo the very wordes of fayncte Peter wyll declare the ſame. For he ſayth that thoſe falſe lying mayſters, ſhal be the bryngers in of dampnable ſectys. wherby it wel ap-
pereth, that he ſpeketh agaynſt thoſe archhereſykes, which agaynſt the one catholyke chyrche, whiche in the neceſſary
C pointes of the fayth agreeth and euer hath agreed well in one to gyther, by that holy ſpyryte of god whiche by Chriſtes promyſe ledeth it into euery neceſſarye trewthe, & ma-
keth all of one mynde in that houſe/ do bryngе and haue brought an hundred ſundry ſectys of her owne erroneouſe falſe and vntrew, wherof neither any one conſenteth with a nother, nor amonge theym all one man almooſte with a nother. Iohan. 16. Pſalmo. 67.

And where fayncte Peter ſayth, that many men ſhall fo-
low theyr dampnable abhominacions/that is ſo clerely de-
ryfyed in theſe hereſykes nowe, that all the worlde hathe cauſe to wepe that it is ſo well ſpied.

Alſo where he ſayth that by them the way of trouth ſhal be blaſphemed/is very manyfeſt & open, ſpecially in theſe

new heretikes as Luther, & Tyndale, Huyshyn, & Swin- A
gipus/whiche nat onely blaspheme amonge them the olde
holy doctours & sayntes, & the myracles of god, wrought
and shewed by them, for the stablysshynge of the trouthe:
but also Chryste hym selfe in the blessed sacrament/whiche
is as hym selfe sayth, both the way and the trouth, and the
lyfe therwith.

And whan he speketh of auaryce and fayned wordes/
as for fayned wordes they vse none other, yf playne fals be
fayned/as appereth by theyr playne false heresyes agaynst
the blessed sacramentes.

And as for auarice, though many of them fall at the last
to beggery, by the very vengeaūce of god full sore agaynst
theyr wylys: yet se we well inough how gredely the pede- B
lynge knaues that here brynge ouer theyr lokes, gryspe
about an halfe peny, and had almoste as leue hange vp his
euangelycall brother as lese a peny by hym.

And syr Tho. Boulde, reported here theyr lyberalytye
very well. For beside myche other euangelycall auaryce,
he tolde vs here, that all be it he sawe golde greate plentye
in Tyndals purse/yet coulde he gete but one small pece to
go out of Almayne vnto London on hys errande, bothe to
sow hys euangelycall sede, & to stele an euangelycall boke
out of a poore freres lybrary/and when he hadde stolen it
then brynge it into Almayne to hym. And for all thys long
labour of hys goynge, & his besynes of tyllynge and sow- C
ynge, and besydes that hys lyggyet demayne in stelynge,
wherof a man myghte happe to fall to hangynge/he could
as he sayd gete of Tyndale no more for all thys gere, but
one poore pece of golde.

Now as for makynge of merchaundyse, that sayntt Pe-
ter speketh of and Tyndale here layeth agaynst the clergy
of the catholyke chyrche/what merchaundyse these heretyk-
kes make I can not well tell. But thys ys well knowen,
that when our euangelycall Englysshe heretykes fall in
acquayntaunce beyonde the see wyth some of our merchaū
tes factours/they mylke them so euangelycally, that whē
theyr maysters call theym home, they gyue theym a very
shrewed rekenynge.

And surely as all the wordes of sayntt Peter with wyp-
che Tyndale here iesteth agaynste the catholyke chyrche,
were by sayntt Peter spokē agaynst these heretykys onely:

so well

A so wyll these wordes of hys at laste be verified playne vpon them, in whyche he sayeth that the iudgement ceaseth not, but is redy a good whyle a go agaynste them / & they perdycpon sleepeth not but waketh and grouneth for them.

But as for that that Tyndale sayth that the clergy creppynge into the seat of Christe and his apostles by succession, do as the wyly fore dothe, whose nature is to entre into an hole made with an other beest: I can nat well perceyue what he meneth by his wyly symplytude of the wyly fore. For sythe he sayeth they cum into the place by succession/ he sayth nat any inuasiō, or intrusion, or other vnlawfull clymynge therin to. And as for they wylynes in folowyng the wylynes of the fore, whose nature is to get hym an hole made with an other beestes labour: he can nat meane any B thyng to the purpose that I can perceyue/ but yf he meane to mocke the wordes of our sauiour hym selfe, which sayth to his apostles them selfe, bothe for them selfe and all that shulde by succession in they office folowe theym that they shuld in a maner folow the nature of the fore in that fashion. For he sayde vnto them: I haue sente you to repe that that ye labboured not for other men labboured, and ye haue entred vpon they labours.

And therfore I can nat dyuyne what mistery Tyndale meaneth by his folowynge of the wyly fore, whose nature is he sayeth to get hym an hole made with an other bestes labour. For I purpose nat to lese ꝑ tyme in musyng what he may meane therby, nor to be so curyouse & inquysytyue as to enquyre whither peraduenture he haue founde out C any suche fashion in Saxony, that they preestes, they freres, and they monkes dle there in they maryages that wyly maner of the wyly fore. How be it in dede suche as cum thense / vnasked saye they do, and comonly can do none other.

Now where he sayth that the clergye do entre for onely lucre/ he taketh vppon hym to iudge the power of god, in iudgynge euery mannes mynde/ but yf he thynke it a sufficient proffe that they cum therto for nothyng els, bycause they say nat take away the landes and all the fruites from the benefyce, or els I wyll none of hit. As thoughe the apostle sayd nat hym selfe that reason wold they shuld haue they lyuyng by the autre/ ye and though he counsayled the to be content with bare meate and drynke, and clothynge/

yet

yet sayd he that one of them doynge theyr dewtye, is wur- A
Timoth. 5. thy the double that another man is.

Nay sayth Tyndale. For they gouerne not well, nor do not as saynt Poule sayethe, sowe spyrytuall thynges. For they be sayth Tyndale false techers, and do begyle & lede out of the ryght way all them that haue no loue to folowe and lyue after the truth.

Let Tyndale here speke out, and tell vs whyche treuth is that that the people loue not to folow and lyue after / & that therfore god suffereth the clergye to lede them out of the ryght waye far wronge. Thys treuth is good chrysten reader a very false treuth/wherof not onely ỹ clergy now but thapostles also them selfe, euer clerely taughte the cõ trary/as that folke shold not praye for theyr fathers soules B
nor do penaunce for theyr own synnes, nor honour the bles sed body of Cryste in the blessed sacrament, nor set by no sa crament ellys, but call incestiouse lechery good and law- full maryage haue holy vowes in derysyon/& in dyspyght of matrymony and vowed chastyte bothe to pollute theym bothe at ones, wedde freres and nonnes to gyther.

To these thynges & such other are the sure tryed truthes ye wote well, that Tyndale, wolde haue the people byleue & lyue after/and the spyrytuall thynges whyche he complay neth that the clergy wyll not preche. whych spyrytuall fede bycause they wyll not sowe/he wolde they shold kepe none of our carnall corne/nor not onely be reken ed vnworthy to receyue as sayntt Poule sayth, the dowble auauntage that an other man sholde, but also to receyue so myche by Tyn dales wyll as an others maunes olde clowted shone. And C
yet the marke that we spake of, of the olde holy doctours & sayntes, marketh hym from the chyrche for a playne here- tyke in these pestylent poyntes to. And that they all so do/ he knoweth hym selfe so well, that I thynke as shamelesse as he is he wyll not for very shame say naye. But now run neth he forth and rayleth on ferther thus.

Tyndale.

And in lyke maner haue they corrupte the scrypture, and blynded the ryght waye, wyth theyr owne constytucyons, wyth tradycyons of domme ceremo nyes, wyth the takynge away the significacyons of the sacramẽtes to make vs byleue the worke of the sacramentes fyrste, wherby they myghte the bet ter byleue in workes of theyr owne settynge vp afterwarde.

Note.

A

Moze.

Now wolde I that Tyndale ſhulde here haue reherſed with what conſtytucyons of theyr owne the chyrche hathe coꝛrupted the ſcripture, and blynded the ryght waye. How be it he may ſay that I am to blame to byd hym reherſe thē agayne he hath reherced thē ſo often all redy/ as oꝛderyng that men ſhulde haue matyns and maſſe, and kepe the ſonday and ſum other holy dayes, and that they ſhuld be boū den to kepe faſtynge dayes, and namely as Tyndales fellow Wꝛightwell ſayth, whom ſum folke call Fryth, the ſolyſſh faſt of the Lent / wherby there is taken away the euāgelycall lyberty, that folke may nat eat fleſſh on good fꝛyday foꝛ compaſſion of Chꝛiſtes paſſion.

B And with thys oꝛdynaunce be they wondꝛe wꝛothe/ as though the chyrche oꝛdayned that folke ſhuld diſtroy them ſelfe with foꝛberynge theyr meate/ and kyll them ſelfe with abſtynence. And yet are the lawes of the chyrch mittigated and made eaſy with exceptions and libertyes almooſt moo than ynough/ pꝛouydynge foꝛ ſycke men, chyldern, olde men, laboꝛers, pylgrymes, nurſys, wymen with chyld, and poꝛe folke, and well nere as farre as men myght go/ but yt theſe heretykes be angry that the chyrch had nat pꝛouyded foꝛ goꝛbely glottons to, that they myght caſt in and caſt vp goꝛge vpon goꝛge, and with a full bely beforꝛe they be an hungred, pampꝛe in theyr pawnches a freſſhe.

And yet in this poynte to, the marke that I ſpake of, of the olde holy ſayntes, doth marke theſe men foꝛ heretykes. Foꝛ theſe oꝛdynaunces are nat bygon by the clergye that C now is, noꝛ by the clergy of this eyght hūdꝛed yere paſſed/ but hathe ben bygon and continually kepte and obſerued, from aboue a thouſande yere, ye fourtene hundꝛed yere, ye from the dayes of the apoſtles them ſelfe / and bygan alſo by them ſelfe, as it not onely doeth appere playne by other autentyque wꝛytyng, but verely well alſo by the very ſcripture it ſelfe, as I partely haue all redy ſhewed, and partely ſhall yet herafter.

Than ſayth he that the clergye hathe blynded the ryght waye with dōme ceremonyes. yet alſe I Tyndale here agayne whiche clergy, and whiche ceremonyes? I ſaye that in this poynte agayne, the marke that hym ſelfe made me fynde out, the olde holy doctours and ſayntes, marke hym foꝛ an heretyke and a lyer bothe.

Foꝛ

For it is euydent and open, that great parte of the ceremonyes whiche the chyrche vseth now, were of olde vsed in the tyme of the eldest of them, and before the eldest of them to/and that suche ceremonyes cam from the apostles them selfe. And Tindale neuer brought out yet either boke, leke, or lyne, to proue vs one worde of all his bybyll bable trew, that euer the ceremonyes that he calleth now dume, spake euer in olde tyme so muche as a mumme, more than they do now. Truthe it is ỹ men myghte then make allegoryes of them, and so may they now, and so many prechers do, & so doeth that good man that made the booke of Rationale diuinorum/with which kynd of allegoryes Tyndale cummeth further in his boke of dysobedyence, in suche a goodly fashion as it semeth ỹ but yf the preest alway tell that tale to the people, he wolde haue the people pull the preest from the auter, and the amys from his hed. A B

But to what purpose he maketh all this brablynge vpon dumme ceremonyes, appereth well vppon the nexte worde after, where he sayth that the chyrche hathe taken away the signification frō the sacramentes. yet I aske Tyndale agayne which chyrche, and which significations? Let vs go agayne to our olde marke/ and I dare laye a wager with hym, he shall fynde no mo signyfycacions of the sacramentes in the bokes of the eldest of al ỹ olde holy doctours and sayntes, than I shall fynde hym in the bokes of euery age nowe this two or thre hundred yeres from Eesler last passed vpwarde, and so forth in the other ages next aboue that, tyll he cum to the olde tyme of that holy doctour whō so euer hym selfe wyll alledge. And than it well appereth parde, that the clergy that now is, hath taken away no syg nyfycacyons of the sacramentes at all. C

we wyll also demaunde of Tyndale, sythe he sayth that the clergy hath taken away the sygnyfycacyons of the sacramentes/ whyther were those sygnyfycacyons that they haue take away, necessary to saluacio or nat. If they were nat/thenne is there not so greate losse of theym. And on the tother syde yf they were so necessary, that wythout the knowledge of theym the thynges that we be commaunded to do, and whyche we maye nat without dysobedyence of good leue vndone, be bycomme nopouse, superstycyouse, and dampnable/ thanne sythe as many suche sygnyfycacyons as be wrytten in the scrypture, do remayne

A mayne fyll and be preched: the tother of whose takyng a-
way Tyndale complayneth beyng necessary for saluacion Actuū.5.
to be knowen, were neuer wryten in scrypture. And then
falsefyeth hym selfe hys owne doctryne, that no such neces
sary thynge was by thapostles leste vnwryten.

If he saye that mo then haue theyr specyall sygnyfyca-
cyons wryten in scrypture, be not necessary: therin wyll
not onely the marke that we spake of of the olde holy sayn-
tes, marke hym for an heretike/but so wyll the very scryp-
ture to, by whyche it appereth that all the seuyn sacramen
tes were by god gyuen to hys chyrche, as thynges by god-
des institucyon necessary for mannys saluacyon/in suche
wyse at the lest wyse as the neglectynge and contempte of
B the grace that god geueth in theym, is able to brynge the
dysspyser to dampnacyon.

But it appereth clerely what holy purpose Tyndale
hath in hys mater. For he speketh not so nyche of the syg
nyfycacyons, for any care that he careth for the sygnyfyca
cyons/but onely bycause he wolde haue vs take the sacra-
mentes for no thynge elys, but onely for the bare sygnes
of some loste sygnyfycacyons/and therfore as thynges not
onely noughte worth and superfluouse, but also superst-
cyouse and nopouse.

And in thys wyse wolde he make vs wene, that for the
sacramētes we were neuer the better/and that to take them
for any other thynge then a bare token, and to thynke that
the blessed sacrament of the aultet were the very body and
C bloude of Cryste, or any thynge elys then wyne and cake
brede set vp for a bare sygne, as a tauetners bussche or ta-
pysters ale stake, were a very superstycyouse thynge/ and
not onely perylous he sayth for the thynge in it selfe, but
also bycause it myghte happe to be a meane to make vs by
leue, that the thynges whyche the chyrch calleth good wor
kes, were any thynge frutefull or meryto\rious. And which
workes be those trowe ye? fastyng, & watchyng in prayour
& doynge of almoyse dedes. were it not a perylouse thynge
to byleue that suche thynges wolde do vs good? beynge
done as the catholyke chyrche techeth vs to do them, to by
leue that none of them all can gete vs any rewarde in heue
of the nature of the dede it selfe, but onely bycause the lyber
rall goodnesse of god hath appoynted such a rewarde ther
to, throw the merytes of our sauyours passyon/ and that

yet we maye well kere in all our good dedys, suche imper- A
fectyon vppon our owne parte in the doynge, that it shal
perchase haue no suche rewarde at all/and for all that feare,
hope well and pray therewith, that the goodnes of god sup
ply vpon his parte, the dew perfectyon requysyte that lac-
keth vppon our owne parte. Is nat this doctryne of suche
bylyefe and trust in good workes so perylouse, that rather
than men myght be the rather drawen into good workes
therwith, Tyndale sholde make vs take all the seuē sacra-
mentes and caste them clene awaye/ whych he sayth in mo
places then one, be now not onely fruteiesse, but also harm-
full and perilouse. In whyche poynt euery man marketh
well, that yet agayne the marke that we spake of, the comē B
consent of the olde holy doctours and sayntes, marke thys
man for a very myscheuouse heretyque.

And euer thys the farther he walketh, the deper is this
marke prented in hys forhed/ that he can neuer wander so
farre oute of the waye, but the deuyll wyll well inough by
that marke perceyue hym and chalenge hym for hys own.
For lo thus goth he forth,

Tyndale.

And with false glases whiche they haue patched to the scrypture in playne
places to destroye the lyterale sense, for to set vp a false fayned sense of allego
ryes when there is none suche/ and therby they haue stopped vp the gates of
heuen, the true knowlege of Cryst, and haue made theyr own belyes the dore.
For thorow theyr belyes muste thou crepe, and there leue all thy fatte be-
hynde the.

Moze.

If Tyndale haue yet rayled inough / glad wolde I be C
to haue hym come onys to some reason. For as for hys cre-
pynge thorow folkes belyes, wherof he so sore cōplayneth:
I wolde he had declared how he crepte in, and into whose
mouth he crepte, and by what crafte he scaped the teeth
for bytynge, and how longe he lay in the bely, and howe he
gate downe thorow the smale guttes, and in the crepynge
oute what slykkynge his face founde byneth, & how myche
grece he lefte there behynde hym/ & for the bely greace that
he lefte behynde hym, whyther he brought oute any gutte
greace wyth hym. For suche folyshe testynge and rayling
as he maketh here vpon the clergy, myght any knaue haue
made vppon the apostels in the begynnynge, when euery
man that came into chrystendome, dyd geue all that euer
he had

A he had in to theyr handes all to gether, and kepte hym selfe
eyght nought, nor durst not vppon payne of deth after the Actū. 5.
vengeaunce of god fallen vppon Ananyas and Saphyra
for keppyng parte of theyr owne a syde for them selfe. Then
myghte lo some suche as Tyndale is now, haue cryed &
sayed to any that were wyllyng to come in to chrystendom,
Brother beware of the apostles, for thorowe theyr helpes
must thou crepe, & there leue all thy fatte behynde the.

And as it semeth, some suche felow bygan to sowe such
seed of euyll rumour amonge ỹ people agaynst thapostles
euyn than, and set some suspycyouse or inquysete myndes
vppon grudgynge.

For I can not now so greatly se, who is cõpelled to be
B at so great coste wyth the clergye. Suche as haue of theyr
owne make no great exaccyons vpryde that I here of. And
suche as nought haue of theyr owne, yet is no man compel
led to gyue them aught but of hys owne deuocyon & che-
ryte/whyche yet suche heretykes haue in some places not
a lytell coled, and in some places vtterly quenched, when
the people se theym so beestely to breke theyr vowys and
wedde.

Now where he sayeth that the clergye vseth to dystrope
the lyterall sense of the scrypture wyth false fayned allego
ryes/ this is falsely sayd of hym. For the allegorye neyther
destroyeth nor letteth the lyterall sense/but ỹ lyterall sense
standeth whole byside.

And where he sayeth that there is none allegorye sense,
C as Luther and he saye bothe, and that in mo places then
one: yet shall oure olde marke of olde holy doctours and
sayntes, marke hym for an heretyke agayn. For I am sure
he shall not lyghtely fynde any of those olde, but that he
vsed allegoryes.

Luther and Tyndale wolde haue all allegoryes and
all other senses taken awaye, saupnge the lytterall sense a-
lone. But god whose plentuouse spyryte endyghted the
scrypture, forsaw full well hym selfe that many godly al-
legories holy men sholde by hys inspyracyon at dyuers ty-
mes draw out therof. And somtyme he endyghted it, & our
saupour hym self somtyme spake his wordes in such wyse,
that the letter had none other sense then mysteryes & alle-
goryes/as comely all his parables be, of which he expow-
ned some him self & some he expouned not, but hath left thé

H.ii. to be

to be expowned by holy doctours after hys deth/and some of them hath he holpē dyuerse to expoune dyuersly, as his hygh wysdome saw that dyuers good frute sholde folowe and ensew theruppon. A

Somtyme also though the lyterall sense be full good/ yet dothe god gyue the grace to some man to fynde oute a ferther thynge therin. Whyche sence god that endyghted the letter, dyd when he made it fyrst see, and more dyd sette therby then by the sense that immedyately ryseth vppon the letter/whych letter hys hygh wysdome so tempered for the nones, that suche other sense myghte be perceyued therin and drawen out therof, by suche as hym selfe had determyned to gyue the grace to fynde it.

Deutero. 25. And for ensample our lorde sayth in the booke of Deuteronomy, Thou shall not bynde the mouthe of the oxe as he goth in the flowre and threshyth the corne. The very letter is of it selfe good/and teacheth men a certayne reason and iustyce to deale well and iustely, euyn wyth the very bestes that labour wyth them/& to abhorre wythout good cause eyther to pyne them or payne them. Now thoughe this sentence be good, and the Iewes were bounden by the letter of the law, to order theym selfe in that wyse towarde theyr oxen/seynge no ferther therin, nor some so farre neyther peraduenture: yet dyd thapostle fynde out an other secrete sense therin/ and that sense suche as in respecte therof he set the tother at nought/and shewed that god ment ther by that the preste which laborethe spyrytually in his offyce, muste haue his temporall lyuynge therfore. And to proue that the spyryte of god entended thys sense and vnderstan dynge therin/he sayth, Careth god awght for the oxen/ as though he wolde saye nay. And yet in dede god careth and prouydeth for the lyuynge of euery lyuynge thynge. For it is wryten in the psalme, that god geueth the mete to the bestes and to the yonge byrdes of the crowes that calle vpon hym. And our saupour sayth hym selfe, Loke ye vpon the byrdes of the ayre, they neyther sowe nor spynne / and yet your father that is in heuyn fedeth them. B

1. Corinth. 9. C

Psalmo. 146

Matth. 6.

And thus it apereth that god careth for the fedynge of all that euer he hath made.

But yet saw sayntē Poule, that god so myche cared for the prestes leuynge, aboue that he careth for the oxes leuynge/ that in respecte of the tone compared wyth the tother

A ther, god cared not for the ore at all / but wolde we sholde vnder stande therby, that we sholde in any wyse prouyde that the preste whyche laboreth wyth vs in spyrituall besynes, shold haue of vs his temporall leuynge. And I wene Tyndale is euen angre wyth saynte Poule for that exposycyon.

Now are there many other textes in the olde law, which in lyke wyse receyue lyke exposycyon, by goodly and frutefull allegoryes, as in the olde holy saynts bokes appereth. All whych will Tyndale here haue wyped oute in any wise and wyll haue none allegoryes at all.

Holy saynt Hierome expowneth by an allegorye the text of scrypture, that the holy prophete Dauid by the counsayle of his physycyons when he wared very colde for age, toke B to wyfe besyde all his other wyues, the fayrest ponge mayden, that coulde be founden in all the countre aboute, to do hym pleasure in his presence by daye, and lye in his armes and kepe hym warme a nyghtes. Thys texte was trewe in dede. And yet doth that holy doctour saynt Hierom in all that euer he can, drawe from the consyderacyon of the letter, to the lokynge vppon the allegorye. For be the wordes of the texte neuer so trewe / yet thoughte as yt semeth that blessed holy saynte, that god caused that storye to be wryten in the scripture, rather for the frute that folke shall take by some good holesome allegorye that god wold in to some man inspyre therupp̄, then to make vs muse a studye and dyuyse vppon the onely sample of kynge Dauyds dede, wherby some olde husbandes wolde lerne to C let his olde wyfe lye, and take colde in a bedde alone, and hym selfe take a ponge pretty prym to bed to kepe his backe warme for physyke. 3 Regum. 1.

Fynally I dare well say, that the allegoryes wryten vpon the texte of holy scrypture be very frutefull, what so euer Tyndale say / and ellys wolde god neuer haue suffred so many blessed holy men bysye so myche tyme aboute theym / but that hym selfe both foresaw the frute, and deuyded those textes in suche wyse also, that thorow good folkes laboure wyth the swete warmth of his owne inspyracyon, such holsome frute shold plentuously sprynge therof.

Go me now thorow all these poyntes agayn, that Tyndale hath vnder the name of the clergy, layed agaynste the catholyke chyrche, creppynge vp in to thapostles place, re-

ſpecte of lucre, ledynge in a wronge way, begylynge the people, makynge of conſtytucyons, dſynge of ceremonyes takynge away the ſygnyfycacyons of ſacramētes, and makynge of falſe gloſes/ and ye ſhall fynde good chriſten reders of all theſe fautes that they falſely ley to our charge, theyr owne boſoms full. A

For theyr archeheretykes accompte theym ſelfe for the prechers, and chalenge the apoſtles place, not by ſucceſſion but by inuaſyon. For they go and preache and be not ſent/ and though pryde prykke them forth wyth lybertye to lechery, yet not wythout lucre neyther. For ſome one of them puttynge oute hys felowes ſuch as wyll be religyouſe and contynue chaſte, kepeth all theyr leuynge alone, ſauynge for an harlot taken vnto hym to be called hys wyfe, and gete vppe a couent of baſtardes betwene theym/ and then they begyle the people wyth theyr falſe preachynge, & lede them a very wronge way excepte the ſtrayght wey to hell be the ryght waye to heuen. B

Now as for cōſtytucyons wherof they wold haue none amonge vs/ theym ſelfe haue ben fayne in ſome cytyes of Almayne as late as they be bygonne, to make mo conſtytucyons and more burdenouſe to the people, more greuous and more ſore to kepe vppe theyr hereſyes wyth, then the chyrche hath made in many yeres to kepe vp the trew chriſten fayth.

Ceremonyes alſo whyche amonge vs they mokke and call them dūme/ Marten Luther hym ſelf Tyndales great mayſter, after that he had lefte theym of, was by the proſe and experyence dryuen lytle and lytle to take them almoſte euerychone vppe agayne, ſauynge faſtynge lo. For that ceremonye frere Luther wyll none in no wyſe, leſt yt ſholde feble hys fleſhe and let hym from getynge of chyldren, and hyndre his harlot of temynge. C

Now touchynge the ſacramentes, where of they ſay the chyrche hath taken away the ſygnyfycacyons/ theſe hereticks take from theym all the thynge whyche they chiefly ſygnyfye, that is to ſay, the grace inuiſyble that god geueth wyth them, and wherof he maketh them an effectuall token and inſtrument.

And ouer this of the ſeuen they take away fyue quyte, & leue the tother twayne fruteleſſe / and from the tone take they the ſwete carnell wythin, the bleſſed body of Chryſte, and leue the people the ſhalys.

Then

A Then as for truste in workes / the catholyque chyrche scantely teacheth so bolde trust in abstynéce, almoyse dede, prayour, and chastyte, as theyr archeheretyques teache in glotony, spoilyng of chyrches, despyte of all holowes, and in relygyouse lechery.

Fynally for makyng of false gloses / them selfe do mych more then that. For they where they lyste boldely deny the texte / and wyll take for scrypture but what they lyst theym selfe / for so reiecte they dyuerse partes whyche the whole catholyque chyrche doth receyue / and so myghte they by the same reason reiecte the remanaunt to, and so they wyll I wene at laste, and some haue done all redy.

And then as for false gloses, they make theym selfe the worst that euer were wroughte. Is Luther to make men
B wene that matrymony were no sacrament / where the kynges hyghnes as a moste erudyte prynce and a moste layth-full kyng, in his moste famouse boke amonge many other great authorytees & reasons, preced hym sore wyth that that the gloryouse apostle sayntе Poule calleth yt a great sacrament hym selfe: Luther I say, letteth not in this wyse to glose sayntе Poules wordes, and say that sayntе Poule peraduenture sayed yt of his owne hed. Ephes. 5.

Is not there an hamer hed more mete to make horshone in hell, then to constre the scrypture in erth, that is so harde as to make such gloses to that gloryouse apostles wordes? wherin who so lyst to folow Tyndale, maye set at short all that thapostle teacheth / and say he sayd that but of his owne mynde, and not accordynge to the mynde of god.

C And yet syth this is Luthers owne glose, and his owne answere vnto other men: Luther hym selfe and Tyndale also, and all his other dyscyples, myght well and wythout blasphemy be answered wyth the same in all the harde places of sayntе Poule wyth theyr false glosynge, wherof they wold destroy the fre wyll of man, & lay the weyght of theyr owne synnys to the charge of goddes ineuytable prescyes, and theyr owne ineuitable destynye.

Now what false gloses be they sayne to synde agaynste good workes, to corrupte an hundred playne places of holy scrypture, by whyche they be clerely declared for thynges specyally pleasynge to god, and thorough the menys of hys goodnes hyghly rewardable in heuen and meryrtoryouse.

Matth. 6. 10. 25. Luc. 11. Ephes. 6. Heb. 13. 1 Petri. 3. Apoc. 2. 14. 22.

what 2. Corinth. 5.

what false gloses be they layne to fynde agaynst holy vo- A
wys of chastyte, to corrupt so many playne places of scrip-
Psalmo.75. 1.Timoth.5. ture, as vtterly condempne to the deuyll theyr sowle fyl-
thy wyddynges and incestuouse lechery.

Fynally layne they not false gloses to corrupt the gos-
pell, and dryue god oute of chrystendome, when they wolde
expell Chryste out of the sacramẽt of the auter? what care
they how they glose the apostle, whẽ they care not how sha
meefully they shew them selfe in settyng so false and folysshe
gloses to the playne open wordes of our sauyour Chryste
hym selfe.

For where he sayd of the blessed sacrament, This is my
body: Martyne Luther Tyndales olde mayster glosseth
Matth.26. yt thus, This is bryde and my body.

Then frere Hyperyn and Swynglius Tyndales two B
new maysters, declynynge from yll to worse / glose yt in
this fashyon, This is my body, is as myche to say, as this
sygnyfyeth my bodye. And so make they Chryste to declare
hym selfe, as though he wold tell vs thus: I sayd in dede
that this is my bodye, and so I made myne apostles wene,
and so haue I made all good men beleue this fyftene hun-
dred yere / but all this whyle haue I hadde no luste to tell
my chyrche the trouth, bycause there where so many good
men in yt that wolde not vppon truste of fayth alone, for-
bere from all good workes, but were very belye with them
by reason of theyr wronge vnderstãdinge of the scrypture /
whyche I lyked not to declare playnely to them, bycause
so many of them dyd vow chastyte and kepte yt. But now
that I haue foũden a nother maner sorte of holy men, that C
haue vowed chastyte and bryeke theyr vowe, and wyll do
no suche good workes as myght make theym truste vpon
any rewarde in heuen, nor forbere any euyll workes wher
wyth they shulde walke to hell / but lyue at lyberty, and do
what they lyste, and byleue as they lyste, and loke to lepe
straycht to heuẽ by the promyse that I neuer made them:
to theym haue I therefore nowe shewed euen the ve-
ry botome of my stomake / and not yet all at ones / but fyrst
I tolde Luther & his sorte that in the sacrament was bothe
my very body & very bryede there wyth, bycause they sholde
not eate flesshe wythout bryede for fere of bryedynge wormys
in the babys belyes. But now sone after synnes, I tolde to
frere Hyperyn and Swynglius, and bode them tell it out

vnto

¶ vnto Tyndale that where as I sayde, This is my bodye, and this is my bloode, I ment no more but that it signyfyeth my bodye and my blood, and is nothynge elles in dede but euen a cuppe of very wyne & therwyth good cake brede alone / but yf it be as Tyndale douteth wyth ouer myche watersynge tourned from brede to starche.

These goodly gloses to do these heretyques make, and these blasphemouse folyes they preache vnto the people, as boldely and as solempnely as though they hadde herd them in heuen, & lerned them of goddes owne mouth / and wold seme to be sente from heuen in stede of Christes apostles and of our sauyour hym selfe / and wyth tellynge mokynge and scoffynge, wene to raple out euery mannys reason faue theyr owne. For thus lo wyth his symplytude of ¶B the scribes & pharyses and synagoge of the Jewes, Tyndale rayleth on agaynste the prestes and the clergye, & the whole catholyque chyrche of Christe.

Tyndale.

And suche blynde reasons as ours make agaynste vs, made they agaynste Christe, sayenge Abraam is our father; we be Moyses dyscyples. Howe knoweth he the vnderstandynge of the scrypture, he neuer lerned of any of vs. Onely the cursed vnlerned people that knowe not the scrypture byleue in hym / loke whyther any of the rulers or pharyses do byleue in hym.

Moze.

Tyndale as he before hath hytherto lykened the catholyque chyrche of all chrysten people, vnto the synagoge of the Jewes / and the scribes and pharyses that were then, vnto the preachers and the clergye that are nowe: so doth he now crepe a lytle farther, and resembleth hym selfe and ¶C such other heretyques hys felowes, vnto the person of our sauyour hym selfe / and sayth the reasons whyche we nowe make agaynste hym and hys felowes, are suche blynde reasons as the Jewys made agaynste Christe. For answere wherof this dare I boldely saye, that as lyke and as resemble as the synagoge then was to whyche he resembleth vs, and as farre as they then were walked out of the way, and as eupll as then the scribes were, and as false as then were the pharisyes to whome he resembleth all the whole clergy now wythoute any one man excepte: yet yf our sauyoure Christe to whome he resembleth hym selfe, had then hadde no more to saye for hym selfe then Tyndale & his felowes haue now to say for them selfe, he hadde I promyse you ben

very sore opposed, and that euyn by the very scrypture it A
selfe, and by Cristes owne doctryne to.

For yf Tyndale and hys felowes had bene there than them selfe, and our sauyour and hys apostles away/when he wyth hys felowes wolde haue rebuked the Jewes and haue reproued theyr lyenge, they sholde haue founden in Tyndale and hys felowes fautes inough, so greate and so syghtly, that they myght haue sayed vnto them very well, Take the beames oute of your owne eyen ye hypocrytes, Matth. 7. ere ye go aboute to take the motys out of other mennys. For neyther had Tyndale nor any felow of hys, bene able to saye as Cryste sayed, whyche of you can reproue me of Iohan. 8. synne. And when they wolde fynde fautes that were none/ then so to haue answerd them ferther and confute them as Cryste dyd. B

For vnto Tyndale yf he had reproued the scrybes and the pharyseys doctryne, and shewed that they both taught euyll for good, and reproued as euyll some thynges that were not euyll, and some thynges also that were in dede good/when he wolde haue proued them this by scrypture, they wolde peraduenture haue stycked wyth hym vppon the ryght vnderstandynge of the scrypture. wherin yf he wolde haue loked to haue bene better to be byleued then they/me thynketh that afore ryghte reasonable folke, he sholde haue had an harde parte to defende/ saynge onely for one thynge yf he could and wold haue sayed it agaynst them. And that is yf he wolde haue sayed and coulde haue proued vnto them, that the good holy Jewys of olde tyme before them in sundry ages, had expouned the scryptures after hys prechynge and cõtrary vnto theyrs. Thys poynt C wolde I prompse you sore hane appalled them.

But then wyll thys poynte as sore appall Tyndale in thys debate betwene hym and vs, because all the old holy sayntes from Cristes tyme to ours, haue euer expowned the scryptures in the necessary poyntes of fayth as the chyrche now doth, contrary to Tyndale and all the whole rable of all the sectes of heretykes.

But now for as myche as I am not sure, whyther Tyndale wolde so saye to the Jewys or not: let vs therfore hardely take Tyndale thens agayne/ and lette our sauyoure Cryste alone wyth them; and se whyther he haue any better answeres to make the Jewys there, then Tyndale hath

here

A hereto make vs.

Cryste, yf they wolde loke to be better byleued in the con
structyon of the scrypture then he, and wolde aske hym of
whome he lerned it syth he lerned it not of them/could well
tell them and well proue them, that hym selfe alone oughte
more to be byleued therin thenne they all together. For he
coulde shewe theym that all thole scryptures fro Moyses
do wnewarde, dyd all prophecye of hym, and that he sholde
be the techer of theym, and the chyefe prophete, and the
trewest prechet/and that therfore Moyses had commaun- Deutero.18.
ded them to here hym/and a greater then Moyses the fa-
ther of heuyn hym selfe, hadde commaunded them to here Matth.17.
hym, and that the spyryte of god had lyghted vppon hym Matthe.3.
in wytnesse therof, and that he was hym selfe goddes owne
B sonne, and wyth hys father and hys holy spyryte one god
hym selfe and egall. And to make them the better perceyue
it/ he could do and wolde do and in dede so dyd he, such de-
des in theyr owne syghte, as well by hys owne power and
of hys owne authoryte as by the inuocatyon of his father,
suche dedes I saye as none couide do but god.

All thys so couide Cryst for hym selfe answere vnto the
blynde reasons that the Iewys made vnto hym.

And now lette Tyndale in lyke wyse wyth helpe of all
hys felowes, answere the same thynges for hym selfe to
our blynde reasons that we make agaynste hym, & thenne
make hys answeres good, that is to wyt proue them trew/
and then wolde we gyue hym good leue to put out all our
eyen, and make vs all blynde in dede.

C But Tyndale can not go that wayt, but wyll lede vs a
lytell out of our wayt/& speke agaynste the whole catholy
ke chyrche, and thenne turne it to the clergy alone, & some-
tyme to the pope alone. And he wyl speke agaynst the faith
of the chyrche now, and make vs forgete that all the olde
holy sayntes fro Cryste vnto oure dayes, bothe taughte
and byleued the same, and all the cryssten people beside.
And thus neyther hauynge the thynges to saye agaynste
the fayth of the catholyke chyrche that were well layed a-
gaynste the synagoge of the Iewes, nor hauynge no fuche
defence for hym selfe as hadde oure sauyoure for hym selfe
to whome he wolde be resembled: he wyndeth hym selfe so
wylyly thys way & that way, and so slypperth in and oute,
and wyth hys sotle slyghtynge he so blyndeth our eyen, that he
dulleth

I.ii. maketh

maketh vs in maner as ſtarke blinde as a catte/and ſo ma A
ſeth vs in the mater, that we can no more ſe where aboute
he walketh, thenne yf he wente viſyble before vs all naked
in a nette.

And yet I promyſe you eyther is my brayne ſtarke
blynde in dede, or elſys doth Tyndale playe blynde hobbe
aboute the houſe. For he falleth ſodainly vpō a concluſyō/
towarde the proke wherof as farre as I can ſpye, he hath
nothynge towched. And yet by the wordes of hys conclu-
ſyon he leueth vs in lyke dowte as he dyd before. For lo as
though he had before well and playnely proued it/ in thys
wyſe he ſodaynly concludeth, wyth as many dowtes as
wordes.

Tyndale.

Wherfore the ſcripture truely vnderſtanden after the playne places and ge- B
nerall artycles of the fayth whyche thou fyndeſte in the ſcripture, and the
enſamples that are gone before/wyll alway teſtyfy who is the ryght chirch.

More.

Who herde euer ſuche an other wherfore? wheruppon
doth hys wherfore depende? hath he any thynge ſayed yet,
wheruppon it muſte folowe, that the ſcrypture and the ar
tycles of the fayth wyth enſamples goone before, do teche
vs whyche is now the chyrche, he that ſeeth it let hym ſaye
it/for ſurely I ſe it not.

And yet are alſo theſe wordes in theym ſelfe ſo blynde,
that yf he ſayde trewe, ſtandynge yet of all theſe markes all
moſte euery worde bytwene theſe heretykes and vs in que
ſtyon debate and controuerſye/tyll he make vs thoſe que-
ſtyons more clere eyther they or we be ſtyll as blynd as we
were, and ſtyll fele and fumble about to fynde out the chyr C
che as we dyd.

For fyrſt where he ſayd the ſcrypture truely vnderſtan-
den/haue they not brought that poynte in queſtyon. And
then how meaneth he now truely vnderſtāden: as the chyr
che vnderſtandeth it, or as heretykes. And yet are not he &
we well agreed vpon that poynt neyther/but lyke wyſe as
that we call trewly, he calleth falſely/ſo loke whom we call
heretykes he calleth the chyrch, and whom we call the chyr
che he calleth heretykes.

After the playne places/whych be thoſe, and to whome playn
the places that the tone part calleth playne, the tother cal-
leth croked/and thoſe that the tone calleth darke the other

calleth

A tailleth open and playn. And that place that the tone ſayth is playne for one thynge, the tother ſayth is playne for the clene contrary.

The generall artycles of the fayth/ whyche be thoſe? For he woteth well that they and we be not yet agreed vppon theym. For we byleue matrymony is a ſacrament/ Tyndale ſayth he can hym ſelfe make ſuche a nother ſacrament of a nette or a kay. we byleue that the ſacrament of the auter is the very body and blood of Chryſte/ Tyndale ſayth yt is but wyns and cake brede. Tyndale byleueth yt is lawfull (yf he byleue as he ſayth) that freres may wedde nunnys/ and we byleue as all good men haue euer byleued, that ſuche matyage is very vnlawfull lechery & playne abompnable bychery. what are we then the nere towarde the knowlege
B of the chyrche by the artycles of the fayth, yf thoſe artycles be broughte in as myche dowte as the chyrche? we ſeme to haue nede fyrſte to fynde oute well the trew chyrche, to be ſure of a trewe teacher to teache vs them, bycauſe ſaynte Poule ſayth that the chyrch is the pyller & ſure grounde of 1. Timoth. 3.
trouth.

Nay ſayth Tyndale yt ſhall not nede. For the generall artycles be thoſe that thou fyndeſt in ſcrypture. whyche thou? to whome ſpeketh he/ for that the tone parte eyther fyndeth or weneth he fyndeth/ the tother parte ſayth is not there/ & whē yt is ſhewed, yet he ſayth he ſeeth yt not. And when the tother telleth hym that he is then very blynd, the tother telleth hym agayne nay, but that on the tother ſyde hys ſyght rather daleth and weneth he ſeeth that he ſeeth
C not, and taketh one thynge for twayne.

For we thynke we fynde in the ſcrypture that confyrmacyon, holy order, and anelynge, be great and holy ſacramentes/ Tyndale ſayth we fynde yt not there. we thynke we fynde in very palyne ſcrypture, that in the ſacrament of thauter is the very bleſſyd body of Chryſte/ Tyndale wyll yt nede requyre, not let I am ſure to ſwere, that there ys nothynge there but cake brede. Act. 8. 1. Timoth. 4. Matth. 26.

We thynke we fynde in ſcrypture, that men are bounden to kepe they? holy vowys, and that freres therefore maye not wedde nunnes/ Tyndale wyll not let to ſay we lye all, and that ſo do all holy ſayntes to fro Chryſtes dayes hytherto, that euer ſayd ſo byfore. How ſhall we now agree/ what are we now the nere for thys marke. Pſalmo. 75. 1. Timoth. 5.

maketh vs in maner as ſtarke blinde as a catte/and ſo ma A
ſeth vs in the mater, that we can no more ſe where aboute
he walketh, thenne yf he wente viſyble before vs all naked
in a nette.

And yet I promyſe you eyther is my brayne ſtarke
blynde in dede, or elſys doth Tyndale playe blynde hobbe
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towarde the profe wherof as farre as I can ſpye, he hath
nothynge towched. And yet by the wordes of hys conclu-
ſyon he leueth vs in lyke dowte as he dyd before. For lo as
though he had before well and playnely proued it/ in thys
wyſe he ſodaynly concludeth, wyth as many dowtes as
wordes.

Tyndale.

Wherfore the ſcrypture truely vnderſtanden after the playne places and ge- B
nerall artycles of the fayth whyche thou fyndeſte in the ſcrypture, and the
enſamples that are gone before/wyll alway teſtyfy who is the ryght chirch.

Moze.

who herde euer ſuche an other wherfore? wheruppon
doth hys wherfore depende? hath he any thynge ſayed yet,
wheruppon it muſte folowe, that the ſcrypture and the ar
tycles of the fayth wyth enſamples goone before, do teche
vs whyche is now the chyrche, he that ſeeth it let hym ſaye
it/for ſurely I ſe it not.

And yet are alſo theſe wordes in theym ſelfe ſo blynde,
that yf he ſayde trewe, ſtandynge yet of all theſe markes all
moſte euery worde bytwene theſe heretykes and vs in que
ſtyon debate and controuerſye/tyll he make vs thoſe que-
ſtyons more clere eyther they or we be ſtyll as blynd as we
were, and ſtyll fele and fumble about to fynde out the chyr- C
che as we dyd.

For fyrſt where he ſayd the ſcrypture truely vnderſtan-
den/haue they not brought that poynte in queſtyon. And
then how meaneth he now truely vnderſtāden: as the chyr
che vnderſtandeth it, or as heretykes. And yet are not he
we well agreed vpon that poynt neyther/but lyke wyſe as
that we call trewly, he calleth falſely/ſo lobe whom we call
heretykes he calleth the chyrch, and whom we call the chyr
che he calleth heretykes.

After the playne places/ whych be thoſe, and to whome playn
the places that the tone part calleth playne, the tother cal-
leth croked/and thoſe that the tone calleth darke the other
calleth

A talleth open and playn. And that place that the tone ſayth is playne for one thynge, the tother ſayth is playne for the clene contrary.

The generall artycles of the fayth/ whyche be thoſe? For he woteth well that they and we be not yet agreed vppon theym. For we byleue matrymony is a ſacrament/ Tyndale ſayth he can hym ſelfe make ſuche a nother ſacrament of a nette or a kay. we byleue that the ſacrament of the auter is the very body and blood of Chryſte/ Tyndale ſayth yt is but wyne and cake bꝛede. Tyndale byleueth yt is lawfull (yf he byleue as he ſayth) that freres may wedde nunnys/ and we byleue as all good men haue euer byleued, that ſuche matrage is very vnlawfull lechery & playne abompnable bychery. what are we then the nere towarde the knowlege
B of the chyꝛche by the artycles of the fayth, yf thoſe artycles be bꝛoughte in as myche vowte as the chyꝛche? we ſeme to haue nede fyꝛſte to fynde oute well the trew chyꝛche, to be ſure of a trewe teacher to teache vs them, bycauſe ſaynte Poule ſayth that the chyꝛch is the pyller & ſure grounde of trouth. 1. Timoth. 3.

Nay ſayth Tyndale yt ſhall not nede. For the generall artycles be thoſe that thou fyndeſt in ſcrypture. whyche thou? to whome ſpeketh he/ for that the tone parte eyther fyndeth or weneth he fyndeth/ the tother parte ſayth is not there/ & whē yt is ſhewed, yet he ſayth he ſeeth yt not. And when the tother telleth hym that he is then very blynd, the tother telleth hym agayne nay, but that on the tother ſyde hys ſyght rather daleth and weneth he ſeeth that he ſeeth
C not, and taketh one thynge for twayne.

For we thynke we fynde in the ſcrypture that confyꝛmacyon, holy oꝛder, and anelynge, be great and holy ſacramentes/ Tyndale ſayth we fynde yt not there. we thynke we fynde in very playne ſcrypture, that in the ſacramēt of thauter is the very bleſſyd body of Chryſte/ Tyndale wyll yf nede requyꝛe, not let I am ſure to ſwere, that there ys nothynge there but cake bꝛede. Act. 8. 1. Timoth. 4. Matth. 26.

we thynke we fynde in ſcrypture, that men are bounden to kepe theyꝛ holy vowys, and that freres therefoꝛe maye not wedde nunnes/ Tyndale wyll not let to ſay we lye all, and that ſo do all holy ſayntes to fro Chryſtes dayes hyther to, that euer ſayd ſo bytwyne. Now ſhall we now agree/ what are we now the nere for thys marke. Pſalmo. 75. 1. Timoth. 5.

I wote nere also what he meaneth by generall artycles/ A
for we call generall artycles those that ỹ generall chyrch by
leueth/ and specyall, those that be byleued but of some spe-
cyall folke. If he wolde take yt thus, this wold ease mych
of the matter.

But now I can not tell whyche he calleth generall ar-
tycles. For the generall chyrch calleth those parte of the ge
nerall artycles, whyche artycles Tyndale sayth be false &
no parte of the fayth at all.

yet where he sayth such generall artycles as thou fyn-
dest in the scrypture, he muste tell vs onys agayne, whych
thou. For betwene the chyrch and hys sectys yt is not fully
agreed, whyche bokes be the trewe scrypture. For frere
Barns sayth playne, that sayut Jamys pystle is none of B
his. And frere Luther sayth the same, and setteth not mych
therby, though he wyste well yt were his in dede/ and so
the sectes take not all for scrypture, that the catholyque
chyrche bothe.

Nowe where he speketh of the samples gone afore/ he
muste bothe tell vs whych ensamples he meaneth, and ap
ply those ensamples also to his present purpose.

And whé he hath so done/ then shall ye well see that they
fl all as all his other mackes do, but yt we byleue the comé
knowen catholyque chyrche, shew ellys no certaynty of a-
ny chyrche at all/ but one chyrche to one sorte and a nother
chyrch to a nother, and fynally as many sundry chyrches,
as there be sondry sectes of heretyques.

And syth not onely no secte agreeth with other, but almost
also no man amonge them all wyth other: all Tyndales C
markes be so dyuerse to so many, ỹ they must nedes shewe
almost as many dyuerse chyrches, as there are gone owte
of the knowen catholyke chyrche not onely dyuerse sectes,
but also dyuerse menne.

And agaynst this hath Tyndale none euasyon that can
well serue hym/ but onely one. And that is, yf he saye that
he meneth all his doutfull wordes to be expowned by him
selfe/ that is to saye, that he meaneth by scrypture well vn
derstanden, the scrypture so vnderstanden as hym selfe vn
derstandeth yt/ and by playne placys, those places that he
calleth playne hym selfe/ and by generall artycles, those ar
tycles that he calleth generall hym selfe/ & that he calleth
founden in scrypture, all those artycles and onely those,

fore

A that he sayth he fyndeth there hym self/ and ensamples by
fore gone, those ensamples onely that hym selfe lyste to as-
sygne, and so applyed as hym selfe lyste to applye them.

And surely yf he meane thus/thys wyll soon set an ende
in the mater, and shortely ceace all the stryfe, yf all folke a-
gree to folow hym / and elys be we styll yet at as greate
stryfe as we were before.

And yet yf he so meme, what nedeth he so longe processe.
For then amounteth all hys tale to no more, but as though
he myghte saye, wyll ye knowe whyche is the very chyrche
Surely the very chyrche is euyn whych so euer chyrch my
selfe lyste to tell you. And this were ye wote well soone and
shortely sayde, and were a very godly conclusyon.

But now goeth he further after the fashyon of an olde
B englysh balad that beginneth, The further I go the more
behynde. For now in dylatynge and declarynge of hys con
clusyon, he addeth one thynge, as the synall openynge of
all in the ende, that vtterly marreth all his mater. And ther
fore shall ye now here all the remanaunt of thys chapyter
at onys. More.

Though the pharyseys succeded the patryarches and prophetes, and had the
scryptures of them/yet they were heretykes and fallen from the fayth of them
and theyr lyuynge. And Cryste and his disciples and Johñ the Baptyste de-
parted from the phariseys whiche were heretykes, vnto the ryght sense of the
scryptures, and vnto the fayth and lyuynge of the patryarches and prophetes
and rebuked the phariseys. As thou seyst how Cryste calleth them hypocry-
tes, dyssimulers, blynd gydes, and paynted sepulchres. And Johñ called them
the generacyon of vipers and serpentes. Of Johñ thangell sayd vnto hys fa-
C ther Luke. 1. He shall turne many of the chyldren of Israell vnto theyr lord
god/whiche yet before Johñ lyued after a fleshely vnderstandynge in god,
and thought them selues in the ryghte waye. And he shall tourne
the hartes of the fathers vnto theyr chyldren. That is he shall wyth his pre-
chynge and trewe interpretynge of the scryptures, make suche a spyrytuall
herte in the chyldren as was in theyr fathers Abraham Isaac and Jacob.
And he shal turne the dysobedyent vnto the obedyence of the ryghteouse, and
prepare the lorde a perfecte people. That is, them that had set vp a ryghte-
ousnes of theyr own, were therfore dysobedyent vnto the ryghteousnes of fayth
shall be conuerte from theyr blyndnesse, vnto the wysdome of them that byle
ued in god to be made ryghteouse/and with those fathers shall be gyuen the
chyldren eyles eyes to spye out Cryst and hys ryghteousnes, and to forsake
theyr owne, and so to become perfect.

And after the same maner, though our popysshe hypocrytes succede Cryste
and

thys new baptyste saynt Luther, geue the worlde warnyng A
byfore his commynge that his doctryne myght be the bet-
ter lyked, by that hys person were by prophecy fore knowē
and marked. For elys were there great perell, leste the peo
ple ỹ had thorow false doctryne so longe bene led awry, by
leuyng alway to be well saued inough wyth such dyssolute
lyuynge, as the worlde had thorowe false doctryne contyn-
nued so many hūdred yere togyther/were not now sodayn
ly lykely to gyue eare to the sore and strayghte and harde
doctryne of suche an holy spyrytuall man as holy frere Lu
ther is/so fully fastened all vppon the spyryte, and so farre
abhorrynge from all fleshely workes, that he wold neuer
haue wedded the nonne, nor onys haue layed hys spyrytu-
all handes vppon her fleshely face, had he not fyrst felte ỹ
founden her frome the too to the chynne, turned all into B
fysshe.

And therfore if thys yong saynt Johñ Baptyst he fore
gorr of these new Crystes, and all theyr new apostles nowe
sent by god in so great a message, and for so greate a pur-
pose, lyke to fynde the worlde so full of fleshely foike, that
suche a spyrytuall man must nedes fynde mych resystence:
surely god caused hym to be prophecyed of as the tother
olde saynt Johñ Baptyst was.

And therfore yf Tyndale wyll haue Luther taken now
for a newe saynt Johñ/ as of the old saynt Johñ it was of
olde prophecyed by the mouth of Esaie, that he sholde be a
voyce of one crienge in deserte Make redy the waye of our
Esaie. 40. lorde, make strayght the pathes of our god in wyldernesse:
so muste Tyndale now tell vs by what olde prophete god C
hath prophecyed, that he wolde in the later dayes when the
fayth were sore decayed, and cherytie greately cooled, rere
vppe a frere that sholde wedde a nonne, and frome an har-
lottes bedde steppe vp into the pulpette and preche. For
but yf he proue hys authoryte the better, eyther by prophe
cye, or by merueilouse myracle/it wylde longe of lykelyhed
ere euer any wyse man wene, that god wold euer sende any
suche abompnable beste, to turne the worlde to the ryghte
way, and make a perfyte people.

Now where Tyndale sayth to make vp hys mater with
in thys wyse, *we departe fro them vnto the trewe scrypture, and vnto the
fayth and lyuynge therof and rebuke them*/in lyke maner he bryngeth
forth now for hys parte another maner thyng in dede then

euer

A euer he spake of yet. For he sayde wythin thys lynes before, that we haue the scrypture of Cryste and hys apostles, and are for all that fallen from the fayth and lyuynge of them, and are become heretikes, and therfore haue nede of Johñ Baptyste to conuerte vs. Now syth we haue as Tyndale hym selfe here confesseth vs to haue the scrypture of Cryste and hys apostles: whyther wyll Tyndale go frome vs to seke the trewe scrypture? Taketh he the scrypture of Cryst and hys apostles for a false scrypture? he wyl of vnhelyhed leue the chrysten countrees and the scryptures of Cryste, & gete hym into Turkay and take hym to Machomettes alcharon, and call that the trewe scrypture/or elles hath Luther and he some other scrypture in close, whyche he calleth here the trewe scrypture.

B And surely so it semeth they haue. For I am very sure that by our scrypture whyche hym selfe here confesseth for the scrypture of Cryste & hys apostles, he shall neuer whyle he lyueth be able to proue frere Luthers lechery any good lawfull matrymony.

And where he sayth he goeth frow vs to the faythe and liuynge therof/ he muste nedes meane some fayth and lyuynge that is allowed by that same trewe scrypture that he speketh of/ that is as it semeth by hys wordes, none of Crystes scrypture nor of hys apostles. And therfore whensoeuer he luste hereafter to leue of our scryptures, that is as he confesseth the scrypture of Chryste and hys apostles, and medle no more wyth them, as it were well done he dyd not, & onys I wene he wyll not in dede/ but wyll for theyr C false fayth and fylthy lyuynge laye for the some newe scrypture of theyr owne, to whyche he sayth they go nowe, and whyche he calleth the trewe scrypture: we wyll then aske hym wherby he can proue theyr new fonde scrypture more trewe then the scrypture of Cryste and hys apostles, which hym selfe confesseth to be wyth the catholyke chyrche/ and whyche as it hath alwaye bene therwyth, so shall alwaye remayne therwyth after Tyndale and all that euer wyll walke oute thereof to seke theym selfe some new.

Then sayth he farther, *And we rebuke them in lyke maner*/ that is to saye that sayntе Luther, sayntе Huchyns, sayntе Hupskyns, and sayntе Swynglius, in lyke wyse rebuke the catholyque chyrche, as sayntе Johñ Baptyste rebuked the synagoge of the Iewes.

But now muste Tyndale remembre fyrste, that though A
we were all as well worthy to be rebuked as euer was any
of them/ not for oure lyuynge onely, but for our byliefe also:
yet were not these beltes such men as yt myght so well be-
come in lyke maner to rebuke vs, as yt myght saynte Jo-
han Baptyste to rebuke the Jewes / both for that he was
an holy man and a wyteleſſe, and therfore meetly to fynde
and rebuke fautes/ and also bycause he was specyally sent
by god to rebuke fautes/ where as these men be fauty and
fylthy them selfe, and therfore vnmete to rebuke other mē-
nys fautes/ nor be not sent by god aboute the mendyng of
mennys byliefe or lyuyng, but specyally sent by the deuyll B
to marre mennys fayth and all good lyuyng to, both with
theyr falſe poysened heresyes, and wyth therāple of theyr
bolde open defended lechery so horryble and abompnable
byfore the face of god, whose holy sacrament of wedloke
they defowle shamfully wyth theyr vow brekyng bychery,
that neuer was there beſtely wrech byfore theyr mysserable
dayes so shameleſſe yet, that euer durſte for shame be sene
to attempte the lyke.

And beſyde this these folke rebuke vs not in lyke ma-
ner. For saynt Johñ Baptyste rebuked the vices of the Je
wes, not wyth wordes onely but specyally wyth the sam-
ple of his owne vertuous liuyng/where as these rebukers
of oure lyuynge, lyue theym selfe at the leſte wyſe as euyll
as we.

Matthe. 3.

Saynt Johñ also preached penaunce for synne/but these
felowes kepe styll theyr owne synnys them selfe, and call
them vertue, and allow the breke of theyr vow for well C
done, and theyr lechery for mattymony, & call euyll good
and good euyll, whyte blakke and blakke whyte/ & teache
men to contemne penaunce, and make men abhorre confeſ
syon, and thynke that lyfe forow ſuffyſeth, and ſatysfacty
to nede none at all, but great synne to go aboute yt.

Thys was not saynte Johñs maner.

Saynte Johñ shewed an nother maner of penaunce, ex
hortynge to confeſsyon and harty contrycyon. And how a
penytēt shold lyue he declared in his lyuyng/not that he so
neded, but to teache wyth his dede that he preached wyth
hys worde.

Saynt Johñ therfore lyued in deſerte, and faſted and
fore harde, and laye harde, and watched and prayed. These

folke

A folke lyue in greate townes, and fare well and faste not, no not so myche as the .iii. golden frydayes/that it to wyt the frydaye nexte after Palme sondaye, and the frydaye nexte afore Easter daye, and good frydaye/but wyll eate flesshe vppon all thze, and vtterly loue no lenton faste noz lyghtly no faste ellys, saynge bzeke faste, and eate fast, and dzynk fast, and slepe faste, and lustie faste in theyz iecherye, & then come forth and rayle faste. Thys was not the maner of rebukyng ỹ sayne Johñ vsed. And therfoze Tyndale sayth vntrewe when he sayth they rebuke vs after the same maner that sayne Johñ dyd the Jewys.

But now knytteth Tyndale all the mater vp/and shoztely sheweth in the ende of this chappter cuyn in a few wozdes, the thynge that he hath made vs gape after all thys
B whyle, sythe the begynnynge of hys whole boke, that is to wytte whyche is the very chyrche. For to lyz thus he sayth.

Tyndale.

And as they whyche departe from the fayth of the trewe chyrche are heretykes/euyn so they whyche departe from the chyrche of heretykes and fals fayned fayth of ypocrites, are the trew chyrche.

Woze.

Lo good chrysten readers after longe wozke at laste, Tyndale hath here in few wozdes shewed you whyche is the very trewe chyrche/that is to saye as many as departe out of the chyrche of heretykes.

But hath not Tyndale now bzought vs euyn in to the same dowte agayne hath not all our questyon bene all this whyle, whyche is the trewe chyrche/in whyche questyon is
C euer moze included thys question, whych be heretykes/cõsyderynge that the questyon is asked for none other cause then onely to knowe whyche be the heretykes that are the counterfeted chyrches.

And now gyueth Tyndale suche a counsayle, as yf one that coulde no good skylle of money and were sette to be a receyuour, wolde aske hym counsayle how he sholde do to be sure alwaye to take good money/and Tyndale wold aduyse hym to se well that he toke no badde. And then yf he sayd agayne, ye M. Tyndale but I praye you techc me then how I may be sure that I take no badde. Mary wold Tyndale say agayne, for that shall I teche the a way sure inough, that neuer shall deceyue the yf thou do as I bydde the, what is that I pray you. Mary loke in any wyse that

thou take none but good.

Suche a good lesson ꝺyꝺ the tylar onys teache the mayde, how she shoulde bere home water in a syue and spyll neuer a ꝺroppe. And when she brought the syue to the water to hym to lerne yt / he bade her do no moze but ete euer she put in the water, stoppe faste all the holes.

And then the mayde laughte and sayde that she coulde yet teache hym a thynge that a man of his crafte had moze nede to lerne. Foz she coulde teache hym how he shoulde neuer fall, clymed he neuer so hygh, all though mē toke away the lader from hym. And when he longed to lerne ỹ poynt to saue his nekke wyth / she bode hym do no moze but euer se surely to one thynge, that is to wytte, that foz any haste he neuer come downe faster then he went vppe. Now such a good sure lesson Tyndale teacheth vs here. Foz nowe to make vs sure alwaye whyche is the chyrche, he telleth vs that they be the chyrche that come from heretyques / where as the very trew chyrche standyng in questyon, heretykes, that is to saye the counterfete false chyrche, muste nedys stande in the lyke questyon, and be as doutefull as the tother. And therfoze hath Tyndale in this tale so soyled all the doute, that he hath lefte all euen in lyke doute styll.

Nowe yt Tyndale wyll saye that he hath all redy well & sufficyētly shewed who be heretykes, in that he hath shewed whyche was onys the ryght chyrch, that is to wyt Cryste and his apostles / and that the catholyke chyrche that now is, is fallen from the fayth and byleefe of that chyrch that then was, and so be they the heretyques / and therfoze the chyrch that was, sheweth the heretykes that be / that is saye the chyrche of Chryst and his apostles that was the chyrch well knowen, do shewe the catholyque chyrche that now is foz well knowen heretykes / and therfoze Tyndale and Luther, and all theyr felowes, syth they be a company well knowen to haue goone oute and lefte foz hatered of theyr false fayth and heresyes this knowen catholyque chyrche of heretykes: yt muste nedes folow, that Luther and Tyndale, and Hupskyn, and Swyngius, and theyr company, be the very chyrche. And so this questyon surely soyled by Tyndale, and openly and playnly without any such doute remanynge therin as is spoken of byfoze / and the tylar nedeth not nowe to loke to hys sete at all, he can not fall though he wolde.

Consyder

A Conſyder now good reader that yf Tyndale make this anſwere (for as for other that he myght make, as helpe me god yf I ſaw yt, I wolde my ſelfe make yt for hym as effectuall as I coulde) but as I ſay yf he make vs thys, conſyder well then that the whole effecte and pyth of this anſwere is nothynge elles, but that the knowen catholyque chyrche from whych Tyndale cõfeſſeth hym ſelfe that they be gone as from heretykes, and whych knowen catholyke chyrche we call the trew chyrch, be fallen frõ the trew fayth of Chryſte & his apoſtles, and be by that meanes become heretyques.

And in this poynte though Tyndale to blere oure yien wyth all, vſe dyuerſe ways to draw our myndes from the very poynt of the mater/ and to flater the temporalty, tour
B neth all his tale and his rayſynge wordes agaynſt the clergye: yet in very dede the whole bodye of the chyrche is the thynge that he heweth at, and that he calleth the heretikes. For of ſpyrytualty and temporalty all is one fayth/ and of the whole catholyque chyrche hath from the begynnynge euer ben our mater.

Then conſyder I ſay now, that where he ſayth that the catholyque chyrche now is fallen from the fayth of the old chyrche of Chryſte and his apoſtles/ we can not denye but that Tyndale ſo ſayth. But then ſe we well and ſo we ſaye agayne and ſaye therin very trewe, that when Tyndale ſo ſayth he lyeth.

For ye ſe your ſelfe that Tyndale proueth thys tale but by hys bare worde, in that we byleue not as he doth, that
C good workes are naught worth, and that the ſacraments be graceleſſe and but bare ſygnes and tokens/ and yet not ſo myche neyther by Tyndales tale, but onely dumme ceremonyes that neyther ſay nor ſygnyfye, and that men do wronge to worſhyppe the body and blood of Cryſte in the bleſſed ſacrament, and that there is nothynge therin but very bare breade and wyne or ſtarch in ſtede of breade/ & that freres may well wedde nunnys, and ſuch other goodly thynges lyke. whyche falſe artycles to be trew, he neyther hath proued nor can proue whyle he lyueth, nor all ỹ heretykes in this world, nor yet all the deuyls in hell.

Now haue we well proued you, that in all ſuche poyntes we haue the ſelfe ſame fayth that Cryſte and hys apoſtles had and tawght. And in theſe poyntes we proue that

the

the scrypturys of them be on our parte. And yet saye we A
also that we be sure therof, by that that Cryste and hys apo
stles dyd delyuer vs these thynges by mouthe besyde the
wrytynge/by whyche we sholde also haue bene sure therof,
all though they neuer hadde ben wryten / as we be by that
meane sure of some other thynges that were lefte vnwryté,
and onely delyuered by Chryste to hys apostles, and by his
apostles to the chyrche, and therin perpetually kept by the
spyryte of god, that Cryste accordynge to his promyse sent
vnto his chyrche to lede it in to all trouth, and by his owne
Johan.16. perpetuall assystence and presence wyth hys chyrche for
euer as hym selfe promysed also. Of whyche thynges well
Matth.28. knowen and yet vnwryten, is for ensample one, that we be
bounden to byleue the perpetuall virgynyte of our lady,
wherwyth I haue troubled Tyndale onys or twyse here B
afore/and hym selfe whyle he labored to wynde oute, hathe
so messhed and entangled hym selfe therin, that he hath in
the handelynge of that one mater alone, vtterly destroyed
the fundacyō of all the heresyes that they haue in all theyr
whole Ragmans roll.

An other ensample of the tradycions wythout wrytyng
maye be the puttynge of the water in to the wyne at the
masse/wherwyth the kynges noble grace in such wyse han
deled Luther, that in answerynge therunto Luther fareth
as one that were fallen frantyke, and sayth now thys now
that and woteth not where he maye holde hym / but sayeth
somtyme that the water maye be lefte oute or put in as the
chyrche lyste to order. And thenne agayne he sayth that it
ought to be lefte oute and not putte in, for as myche as it C
hath (sayth he) an euyll sygnyfycacyon, that is to wyt that
the pure scrypture is mengled and watered wyth mennes
tradycyons/and therfore they sholde he sayth synge masse
and consecrate with onely wyne alone, and so by lykelyhed
they do therfore suche frees as wedde nonnes.

But holy sayne Cyprian that blessed bysshope and very
glorious martyr/a man one of the beste lerned that euer
wrote in Crystes catholyke chyrche, wryteth playnely .xiii.
hūdred yere before Luther was borne, that the water must
nedes in, and that Chryste put water in to it at hys owne
maundy when he consecrated and ordayned it hym selfe.

And thys blessed sayncte Cypryane, thought hym selfe
bounden bothe so to byleue and to teche vppon the tradyp-
cyons

A eyons of thapostles beſyde theyr wrytynges.

Thus wrpteth ſaynte Cyprpane contrary to Luthers doctryne clere.

But I can let no man to byleue now whyther of theym bothe they ſyde. How be it I ſe not greately why Luther ſholde be better byleued thenne he, but yͤ it be bycauſe ſaynt Cyprpane wolde not wedde, and Luther hathe wedded a nonne.

But as I begaune to ſaye, remembre good reader that where as we ſaye that in the greate varyaunce of oure faythes, the fayth I ſaye of the catholyque chyrche and the fayth whyche theſe heretyques profeſſe to the contrary, we proue our fayth by the ſcryptures/and they ſaye naye, and affirme that they proue theyrs by yͤ ſcryptures, wherunto
B we ſaye naye: all the queſtyon for the more parte ryſeth, or hath at the leſte wyſe euer hytherto ryſen, not vppon the ſcrypture ſelfe, but vppon the conſtruccyon thereof/ that is to ſaye not whyther the wordes were holy ſcrypture or no that were for ſcrypture alledged, but what was of that ſcrypture the trewe ſenſe and ryghte vnderſtandynge.

For as for whyche was holy and autentyke ſcrypture and whyche not, we haue be a great whyle very well agreed/ſaupng that Luther of late and frere Barns after hym, wolde fayne putte oute ſaynte Jamys pyſtle, and ſayth it hath no ſmache of any apoſtolyque ſpyrpte, bycauſe it ſayth that fayth wareth dede wythout good wordes, and hath a playne place alſo for the ſacrament of anelynge. Iacobi .2. Iacobi .5.

C And Fryth wolde haue out quyte the bokes of the Machabeys, bycauſe it proueth for purgatory and for the incereſſyon of ſayntes.

And now ſemeth Tyndale to make a ſecrete inſinuacyō of ſome other ſcrypture than Chryſtes and hys apoſtles/ whyche other ſcrypture he ſemeth to call the trewe ſcrypture/and ſayth that from the catholyke chyrch whych hym ſelfe confeſſeth to haue the ſcrypture of Cryſt and hys apoſtles, hym ſelfe and hys felowes goo nowe to the trewe ſcrypture.

But now lettynge hys other new trewe ſcrypture alone tyll he reherſe vs ſome therof/euer hytherto all our debate and varyaūce hath bene about the expoſycyon/ eche parte

layenge to the others charge falſe gloſynge of the trewe ſcrypture. A

Then ſyth the dowte bytwene theyr fayth and ours, reſteth vppon that poynt: conſyder good chryſten reader that we proue that the conſent of all the olde holy doctours and ſayntes of euery age ſynnys chryſtendome fyrſte began vnto frere Luthers owne dayes, is vppon our parte agaynſte them.

And this haue I proued. what ſaye I, thys haue I proued: nay thys haue (I ſay) them ſelfe proued, in that theyr hed cayptayne Luther prowdely reiecteth and ſhaketh of the ſayntes wyth hys ſleue lyke flyes by the whole hūdred at onys/ & in one place in hys boke of Babilonica ſpeking of the canō of the maſſe, wherin he cōfeſſeth that they ſtand all agaynſte hym, he ſetteth not a ryſſhe by theym all, but ſhaketh them of all at onys, & ſayth the ſcrypture is playn vppon hys ſyde though they ſaye all the contrary. B

And in thys poynt all the rable of theym folowe theyr mayſter ſo farre, that they fall to blaſphemynge of ſayntes to take awaye theyr authorite.

And yet yf thys proke wyll not ſatyſfye theym, but that they be ſo ſhameleſſe as to ſaye yet ſtyll that the olde holy doctours and ſayntes are agaynſt vs with them: let them of ſo many tell vs one, that euer ſo cōſtrewed the ſcripture, that a man profeſſynge onys vowed chaſtyte, was for all at hys lawfull lybertye to wedde a vowed profeſſed nonne. I ſpeke of profeſſed and vowed, bycauſe of ſuche as profeſſe wythoute perpetuall vowys, as is the relygyous howſe of ſaynte Gertrude at Nyuell, and other lyke in other places. Lette theym I ſaye amonge all the olde holy doctours, ſhewe ſo myche as ſome one/ of whyche I wote well they can not fynde one amonge them all. C

Then conſyder good chryſten reader, that ſyth we haue vppon our parte agaynſte all theyr ſectes, all the olde holy ſayntes agreynge wyth vs in bylyefe, though we be not lyke theym in lyuynge, there is no dowte but that in fayth the comen chryſten people by all theſe agys agreed with vs alſo.

For how canne we knowe the fayth that in euery tyme hath bene, but by the wryters that were in euery tyme, ſyth we can not now ſpeke with the men.

Fynally

¶ Fynally good chrysten reders vppon these thynges it
folo weth, that we proue well and sufficyently, that there is
not an alde chyrche of Cryste and hys apostles, & an other
newe chyrche now/but one whole chyrche from that tyme
to thys tyme in one trewe fayth contynued. And so is it
playnely proued false all the fundacyon of Tindals whole
tale.

And as for any thynge that hym selfe proueth/hys
wordes that he wold were taken for so playne to shewe vs
whyche is the chyrche, leueth vs as I sayed in lyke dowte
as we were/sauynge where they shold proue hym & his cō
pany the chyrche, they proue nowe clerely wyth thys, that
he confesseth Cryste & hys apostles to haue ben the chyrch/
and then this that we proue therto by all the holy doctours
bokes of euery age before, that the catholyke chyrche hath
now the same fayth styll, and Tyndale and hys felowes ꝑ
contrary: Tyndals owne tale I saye wyth these thynges
set therto, proue Tyndale and all his felowes heretykes,
and the knowen catholyke chyrche to be the very chyrche
of Cryste.

And here ye se well good reders, I myghte of hys cha-
pyter make an ende. But in good fayth Tyndals wordes
well wayed, haue so many merry folpes in them, that I can
not yet holde my fyngers from them.

For I requyre you for goddes sake onys agayne con-
syder hys wordes well.

Tyndale.

*As they which depart from the fayth of the true chyrche, are heretykes/euen
so they that departe from the chyrche of heretykes and false fayned fayth of
ypocrytes, are the trewe chyrche.*

Myre.

I haue in good fayth good hope, that there shall not
lyghtely so meane a wytted man rede his wordes here, but
that he shall meruayle myche where Tyndals wytte was
when he wrote those wordes. For euery chyld may se perde
that these two thynges be not lyke/that is to wytte the go-
ynge out of the trewe chyrche of Cryste, and the goyng out
of the false chyrche of heretykes. For the trewe chyrche of
Cryste is but one. And the false chyrches of heretykes be
many. And therfore though euery man that goth from the

faith out of that one trew chyrch of Criſt, muſt nedes be an A
heretyke, bycauſe he can not ſo go out but by hereſye/it ſo-
loweth not that in lyke wyſe euery man that goeth oute of
the chyrche of heretykes, goeth into the trewe chyrche of
Cryſte, by the trewe fayth agayne/for as mych as of many
chyrches, he maye go out of one into another / and ſo ye ſe
well they do. And therfore Tyndale ſpeketh falſe Engliſh
when he ſayth the chyrche of heretykes. For they neyther
be any one chyrch, nor haue any one chyrche ouer them all,
ſo ſpecyall that it maye be by a certayne ſpecyall preemy-
nens in reſpecte of the remanaunt called the chyrche.

Now that a man maye go out of a falſe chyrche of here-
tykes and yet not into the trewe chyrche of Cryſt/ Tyndale
maye well percepue by two ſamples of two ſpecyall herety
kes of two contrary condycyons/that is to wytte one here- B
tyke of olde called Berengarius, and an other of new cal-
led wyllyam Hychyn. Berengarius fell fyrſt into that fals
hereſye agaynſte the bleſſed ſacrament of the aulter, that
he affermed and helde that there is not in it the very body
of Cryſte, nor nothynge but onely very brede, and gathe-
red hys chyrche of his hereſye togyther. But afterwarde
he better remembred hym ſelfe, and reuoked that hereſye,
and fell from that hereſy into an other /not fully ſo farre in
falſhed but yet a falſe hereſye to/that is to wytte that here-
ſye that Luther holdeth now, that in the ſacrament though
he confeſſed to be the very body of Cryſte, yet he helde that
there remayned and abode ſtyll very brede to therwyth.

And thus in Berengarius may Tyndale well percepue
that a man may go frow a falſe chyrche of heretykes, and C
yet not ſtrayt into the trewe chyrche of Cryſte.

Tyndale maye alſo percepue thys poynte well by the
tother new heretyke wyllyam Huchyn, whych fyrſte fell to
the ſecunde hereſye that was of the twayne the leſſe euyll,
that is to wyt the hereſye that Luther holdeth, that in the
ſacrament is bothe the very body of Cryſt and very brede.
But now eyther bycauſe he longed euer to falle vnto the
wurſte, as longe as he myght fynde any wurſe then other,
or ellys bycauſe he fauored frere Huſkyn, bycauſe his own
name was Huchyn/he fell in that poynt from Luthers he-
reſye to hys, and affermeth now that there is in the bleſſed
ſacrament nothynge ellys but brede/and teſteth and ſeof-
feth vpon it, and diſputeth in hys blaſphemy that it ſhold

be but

A be but starche.

And thus where the olde heretyke Berengarius began at the worste, and from that fell to lesse cupll: this newe heretyque Huchyn goth contrary way, begynnynge at the lesse cupll and fallynge from that vnto the worse. And therfore is mych the lesse lykely to folow ꝑ tother in one poynt, in whyche I praye god he may. For Berengarius yet after all thys, reuoked his later heresye to, and lyued longe after, and dyed an holy vertuouse man.

But by these ensamples I say Tyndale may well perceyue that though he go strayt out of a church of heretikes, yet yt shall not folow ꝑ he shall go into ꝑ trew chyrch/ syth he maye by the waye steppe into a nother false chyrche, of

B whyche there be so many besyde.

For all the heretyques be not gathered into one chyrch/ but as the chyrche of Cryste is but one, so be there of those a vengable many / and be not cõprehended vnder any one chyrch, sauyng onely that as the trew chyrch is the chyrch of god, so be all the false called the chyrch of ꝑ deuyll, whyche is kynge as the scripture sayth ouer all the chyldren of pryde, whyche pryde is as sayntе Austayne sayth the very moder of heretyques. Lib. 41.

Now yf yt be trewe that Tyndale here sayeth, that the chyrche whyche we call the very chyrche / that is to say, yf yt be trew that the catholyque knowen chyrche, be as Tyndale here taketh yt the chyrche of heretyques / and ꝑ sayth therof he as he also calleth yt, a false fayned sayth of ypocrytys/ and therfore lyke as thys chyrche because yt is as

C he sayth comen awaye from the trew chyrche of Cryste and hys apostles, is the chyrche of false heretykes/ so they that come awaye fro this chyrch of heretykes, and this false fayned sayth of ypocrytys, be the trew chyrch: then must yt nedes folowe, that all the sectys whyche are sprongen in Boheme, and in Saxony, & in some other partes of Almayn, be the very trew chyrche, and the trew saythfull byleuers.

Now syth Tyndale hath brought yt vnto this, I wold fayn know one thyng of hym/ syth it is so that all those sectys be the trew chyrch and very saythfull folke: how happeth yt that eche of theym calleth other false shrewes, and sayth trew in that poynt and in allmoste nothynge elyse.

And syth he hath bronghe yt vnto this/ how can his fynall wordes also stande wyth this cõclusyon, wyth whych

wordes he wolde seme to proue his conclusyon trew. For thus he endeth this chappter.

Tyndale.

Which thou shalte alwaye knowe by theyr fayth examyned by the scripture, and by theyr professyon and consent to lyue accordynge vnto the lawes of god.

Moze.

Nowe consyder good reder whether these tokens do make vs know, that all the sectes that are departed fro the catholyke chyrche, be the trew chyrche.

How can theyr fayth exampned by the scripture, or how can theyr professyon to lyue accordyng to the lawis of gos, make vs perceyue that all they be the trew chyrch, bycause they come from the fayth of oures whych Tyndale calleth false and fayned/where as they beyng departed from owres, do amonge them selfe neyther in fayth nor in professyon of lyuynge any wyse consent or agree? B

For fyrste in Boheme, what a sorte of dyuerse false fayths be there, and what dyuersyte and contrarete in the professyon of theyr lyuynge.

Then in Saxony and in some partes of Almayn, what a nother sorte is there of sundry maner sectis, as well in artycles of the fayth and bylefe, as in the vnmanerly maners and lawles lawes of lyuynge, wherof ye may perceyue a great many by the boke of M. wyllyam Barloo, that longe was cō uersaunt in the countrey/ whych detestynge thabomynacyon that he founde amonge theym, hath of a ryght godly zele geuen vs knowlege of theym.

And now by Tyndales tale they be the trew chyrch euery chone, and the lawe of god shall allowe all theyr lyuynges as bestely as they be, and the scrypture of god shall vpholde and mayntayn all theyr beleefes as dyllonaunt and as repugnaūt as they be eche to other, and as malycyouse ly false as all the whole sorte be both one and other. C

For all this so yet shall we by the law of god and by the scrypture of god compared with all theyr bestely lyuynges and all theyr false repugnaunt faythes, well and clerely know sayth Tyndale, that all they be the very trew chyrch of Cryste, bycause they can be none other, for as myche as they be come away from the fayned fayth of ours.

And so ye may se that Tyndale affyrmeth now not onely those abhomynable heresyes that he taught before, but

all

¶ all thoſe alſo the Anabapteſtes haue added vnto them ſyn
nys. And ſo now be the tre we chyrche wyth hym and agree
wyth ſcrypture and wyth the lawe of god, all thoſe that
ſay the baptyſynge of chyldren is voyde, and they that ſay
that there ought to be no rulers at all in cryſtendome, ney-
ther ſpyrytuall nor tempo;all/and that no man ſhold haue
any thynge p;oper of his owne, but that all landes and all
goodes ought by goddes lawe to be all mennys in comen,
and that all women ought to be comen to all men, as well
the nexte of kynne as the farthest ſtraunger, & euery man
huſbande to euery woman, and euery woman wyfe vnto
euery man/and then fynally that our bleſſed ſauyour Cryſt
was but onely man and not god at all.

¶ And in good fayth I neuer thought other yet from ſone
after the begynnynge, but that when theſe folke fell onys
to theſe horryble hereſyes whyche Tyndale in his bokes
hath taught vs, they ſhulde not fayle to fall ſone after vn-
to theſe other to/ of whych the very worſte is not worſe yet
then dyuerſe of thoſe that Tyndale taught vs byfore/ nor
lyghtly can there none be worſe, excepte onely one, that
were to ſay there is no god at all. And as helpe me god I
verily fere they ſhall fall vnto that at laſte. And then reke-
nynge neyther vppon god nor deuyll nor ymmortalyte of
they; owne ſoules, but ieſtynge and ſcoffynge that god is
a good felow, & as good a ſoule hath an oule as a cukkoo,
and whe thou ſeeſt my ſoule hange on the hedge then hurle
ſtonys at yt hardily and ſpare not / and as Tyndale ſayth
when thou ſpekeſt with ſaint Peter, then p;ay hym to p;ay
¶ for the: thus rekenynge vpon nothynge but onely vppon
this world, & therfore rekkyng for nothyng but onely for þ
body, they ſhall at the laſte fall in a new rage, & gather the
ſelfe to gyther, and ſhall but yf they; malyce be the better
rep;eſſed, to make other maner mayſtryes then euer they
made yet/ whereof the myſchiefe ſhall fall in they; own nek
kes. But yet yf they may be ſuffred onys to ryſe/ all the myſ
chyefe wyll not fall in they; owne nekkes alone, but mych
harme ſhall happe vppon many good mennys heddes ere
theſe rebellyous wreches be well rep;eſſyd agayne.

Beſyde all this, conſyder well good reder, that yf yt be
trew that Tyndale here teacheth vs for the fynall conclu-
ſyon of all this chappter/that is to wit yf it be trew that all
they that go oute of the catholyke chyrche, be the the trewe

chyrche

chyrche/ then ſyth the ſectes that are departed oute of thys A
catholyque chyrche, be companyes knowen well ynough,
ye ſe nowe very well that here hath Tyndale ſodenly deſ-
troyed and pulled downeth chyrche that all thys whyle he
went about to byeld vppe / whyche was as fro the begyn-
nynge ye haue herde, a chyrche of vnknowen electys. For
he hath as ye now perceyue, brought al to a knowē chyrch,
or rather to twenty knowen chyrches / of whych euery one
is by all the remenaunt knowleged to be knowen for falſe/
and then bothe in abomynable falſe byiefe and brutyſhe
beſtely ſuynge all the whole table ſuche, that obſtynately
lyue therin, and deuelyſhly alſo dye therin, that euery man
may well perceyue they can not all be goddes electys.

And thus hath he ſodaynly pulled here downe to grouñd,
the chyrche vnknowen of his onely electys, that he hathe B
good cryſten reder all this whyle ſo byſely gone aboute to
ſette vppe.

Now yf Tyndale when he ſhall perceyue howe blyndely
the deuyll hath led hym here aboute, and made hym to fall
in the dyche with his docet, & byrde all his eggys, & quayle
thus all his concluſyon, wolde for ſhame ſeke any farther
ſhyfte, & ſay that I myſſe take hys wordes, & that hym ſelf
ment in them ſome other maner thynge: I dowte not but
euery wyſe reder wyll cōſyder well what he wyll ſaye, and
not be ſo far ouer ſene as to byleue hym at his onely word.
One thynge I am very ſure, that I haue in this chappter
lefte neuer a word of his vnwrytē to hyde his entent, or de
praue his purpoſe wyth all / but haue truely and playnely
rehercſed them euery one. By all whyche yt appereth playn
ly, that he both ſayth and meaneth as I haue ſhewed you/ C
and therupon that theſe folyes of his that I haue declared
you, are playnely deduced vppon his own wordes whyche
I haue rehercſed you.

Howe be yt yf he wyll for auoydyng of the ſhame, ſur-
myſe ỹ he ment ſome other thyng: I can not well ymagyn
what yt myght be that he myght dyuyſe to ſay that he mēt.
For yf he wold ſay that he ment not, that all the ſectys that
go oute of the catholyque chyrche whych he calleth the he-
retykes be the trew chyrche/ but ſome one of them, whyche
one we ſholde perceyue well from the remenaunt by theyr
fayth examyned by ſcrypture, & by the profeſſyon of theyr
lyuynge after the law of god: this can he not ſaye that he
ment/

A ment/for he nameth no one secte of them all, but sayth generally that they whyche departe out of the chyrche of herytykes whyche he calleth the comen knowen catholyke chyrche, be the true chyrche. And therfore he can not escape so.

He wold also yt he had so ment, haue specyally cõmaũded some one. And also there is not one of thẽ all whose sayth eyther agreeth wyth the scrypture, or the profession of theyr liuyng with the law of god/but yt Tyndale call as in dede he doth, a godly profession for freres & nonnes to fall from the chastyte of theyr profession/and lyke as they professed before to serue god in chastyte, so to professe them self from hense forth to serue the deuyll in sacrylege, and make hym a dayly sacrifice of theyr owne, beastely bodyes wyth incestuous lecherye.

B Fynally yf he be so shameles as to say that he ment none of them all, but some suche vnknowen as hym selfe woteth not whom, that is gone out of our chyrch, that is to wytte the knowen catholyke chyrche/& byleueth not as we do by cause we byleue nought/nor lyueth not as we do bycause we lyue nought/nor goth not into any of those other chyrches & sectes neyther, bycause they byleue nought and lyue nought also as wel as we, but frame them selfe some fayth after the scrypture, & some kynde of lyuyng after the lawe of god by them selfe/& that these be the very chyrche & the very electes, & all vnknowen both who they be and where they be sauing onely that alway som such there be, & knowẽ onely to god that hath elected them, & euery of them to hym selfe by hys seiyng fayth, which yet he many tymes feleth

C nothynge of, as Tyndale hym selfe hath before cõfessed in the chappter of the order of theyr electiõ, & yet for all that alway feleth styll, þ thorow the seiyng fayth which he ones felt, he is one of goddes good chyldern, euyn whyle he lyeth with his lẽman or whyle he kylleth a good man, & that in all that whyle þ he doth such deuelyshe dedes, he doeth yet no dedely synne: yf he can for shame fynde in hys harte to say thus, this wylbe the most folysh thynge of all.

For fyrst the generall maner þ he vseth where he sayth *They that go fro the chyrche of heretykes* (whyche he calleth vs of the catholyke chyrch) *be neuer chyrche*, This generall maner of speche I say that excludeth none, restrayneth it not vnto a fewe folke onely vncertayne & vnknowẽ, but extendeth it vnto all folke that euer go forth frõ vs. And therfore he cã not excuse his foly with sayeng that he ment it so.

M.i. Moreouer

Moreouer yf he so had ment in dede/ that had bene yet A
the moste holy of all. For what congregacyon were that whi
che neuer were gathered togyder, nor neuer one patte wyt-
tyngly spake wyth other/ of whych yf they mette to gyther,
neuer one knoweth other. For though they knowe to gy-
ther, as folke of acquayntaunce or kynred, or neyghbours
peraduenture all of one towne or strete, ye or of one house
eyther: yet can they not one knowe an other as for a mem-
ber of hys owne vnknowen chyrch, that is to wytte for one
of the trewe fayth and ryght byleuoge, & for a penytent syn-
ner, and fynally for a fynall electe. And all these condycyõs
ye wote well muste those persons haue that Tyndale ta-
keth for the very chyrche.

yes sayth Tyndale *Thou shalte alwaye knowe them by theyr fayth* B
examyned by the scrypture, and by theyr professyon and consent to lyue accor-
dynge vnto the lawes of god.

How is it possyble to know by these meanes whyther he
be a fynall electe or not: whyle he maybothe lye & chaunge,
and say he byleueth otherwyse than he doth, or byleue here
after otherwyse than he doth now.

But yet consyder well here good reder, that when ye se
Tyndale here go about to teche how they may be knowē/
he declareth hym selfe that of reason the chyrche muste be a
chyrche knowen/ and that it were a thynge farre out of rea-
son to haue the very chyrch vnknowen. And in thys he cle-
erely declareth the madnesse as well of hym selfe as of Lu-
ther & Barns and them all, that wold haue the chyrch a cō-
gregacyō vnknowen/ and yet labour to deuyse vs markes
by all the meanes they maye, wherby they? chyrch vnknow-
en myghte seme to be perceyued and knowen. C

Now when he sayth, *Thou shalte alwaye knowe them by theyr fayth*
examyned by the scrypture, and by theyr professyon and consent to lyue after
the lawe of god: I wolde fayne wytte whych thou he meaneth.
Thou lerned or thou vnlerned. well ye wote that amōg
the lerned, the very sense is in questyon/ and vpon the de-
batynge therof, stryketh all the varyaūce. whych thou mea-
neth he than? Thou that art vnlerned: Thou that canneſt
scantely rede it, or thou that cannyst not rede it at all? whē
they that are lerned can not perceyue it, then thou perde ȳ
arte vnlerned shalt perceyue it a non, & exampne and iudge
by the scrypture whyche of them saye beste for they? fayth
of whom thou vnderstādest neyther nother/ but the lenger
that thou hereste them dyspute vppon the scrypture but yt

thou

A thou bryngest the trew layth thyther wyth the, thou shalt there perceyue. And in myche more dowt departe shalt thou thense, then thou were in whan thou camest thyther. For as the prophete sayth, but yf ye beleue ye shall not vnderstond. And therfore for euery man lerned & vnlerned for so farre as toucheth the necessary doctryne of trewe layth & lyuyng, & exposycyō of scryptures that appertayneth therto, the very fastenesse & surtye is, to resorte vnto the chyrch/whyche is as sayntPoule sayth, ý pyller & sure grownd of trouth. And that can be none vnknowē chyrch, whych can neyther lerne nor teche, as they that neyther can haue prechers nor heerers/as well for that one of them can not know an other to assemble aboute electyon & choyce, nor can haue any by
B succession, syth there can be no succession perceyued among any such of whych no parte knoweth other/ & also for that yf they neyther be of ý catholyke chyrch nor of any knowē sect, they can not be suffered to prech or lyue eyther among vs or them. And yf they be of eyther vs or them/thenne are they of some knowen chyrch. And yf they be scatered amōg the chyrch & the dyuers sectes, & neyther lyue nor byleue after the doctryne of none of them all/so longe as they so do none of them knowyng other, so longe be they a secrete vnknowen secte/but they neyther be chyrch nor haue chyrch, nor preste nor prechers amonge them.

And yf they fall after in aquayntāce togyther & flocke to gyther, and eche knowe of others bylefe and lyuynge/ then begynne they to be a knowen secte and a false knowen
C chyrche of heretykes, bycause they be gone out of the catholyke, some immedyately and parte by a meane, as those that come togyther departyng out of the dyuers, all whych before departed out of our one. In whyche one of ours, ý is to wyt in the knowen catholyke chyrch, the trewth doth onely reste, syth it well appereth as I haue before playnely proued, that the layth whyche was with Cryste & hys apostles, hath euer styll contynued with vs/which is and euer hath bene one chyrch styll contynued from the begynnyng. And therfore euer frome the begynnynge, those that haue by profession departed out of thys chyrche, haue euer bene knowen, yf from the societe therof for scismatikes, yf from the layth therof, for heretykes. For as that glorious martyr holy sayntCypryane sayth: Out of vs be they all gone and not we out of them/but euer from the begynnynge as

1. Timoth. 3. 7 Isai. 7.

heretykes or scismatykes haue ryſen, eyther haue they by A
profeſſyon departed out, or the chyrch hath caſte them out/
and the chyrche euer more hath as the very ſtocke contynued ſtyll and remayned/ & the braunches ſo cutte of, haue fyrſt or laſt wythered away. And ſo ſhal all theſe at length, when the catholyke chyrch ſhall abyde & remayne & ſtande faſte with god and god faſte wyth it, accordyng to goddes promyſe, tyll the worlde take an ende / and euer myracles in it and in onely it, to declare and make open that the very fayth, the very hope, and the very cherite ſtyll contynueth therin/ and that how ſyke ſo euer it be, & how myche dede fleſſhe ſo euer be founden in the ſyke and ſore partes of the ſame, yet alyue is euer the body of thys chyrche, for in it is the ſoule and the ſpyrite/ and out of the body of this knowen contynued catholyke chyrche, there is in the body B
of any other chyrche gone out or caſte out of thys for theyr contrary hylyefe and fayth, or for theyr rebellyous byhauour, there neyther is ✠ laye nor can be amonge them all, as all the olde holy doctours and ſayntes fully record & teſtifye, neyther helth, lyfe, hed, nor ſpyrite.

And therfore to fynyſſhe at laſte thys longe chappter of hys ſolucyon/ it is impoſſyble for Tyndale or all the worlde beſyde, to ſoyle that one argument, by whych the knowen catholyke chyrch is proued to be the very chyrch of Cryſt/ in that that from the begynnynge it hath euer ſtyll bene by ordynary courſe of ſucceſſyon kepte and contynued one/ and the olde fayth from the begynnynge (as by the bokes of holy ſayntes of euery age well appereth) all waye contynued therin/ and the olde ryghte maner of interpretacyon C
of the ſcrypture, concernynge the fayth (as by the ſame ſayntes holy bokes appereth) all waye contynued therin/ and euer more gloryouſe myracles from the begynnyng inceſſauntely perſeuerynge therin/ and that it was promyſed that it ſholde euer contynue tyll the worldes ende, and
Matth. 28. ✠ god therin wythout any other newe chyrche of god to ſucede the chyrche of Cryſte in thys worlde, as it was prompmyſed and prophecyed that the chyrch of Cryſte ſholde ſucede & put away the ſynagoge of Moyſes/ & that all other chyrches and ſectes of whyche euery one calleth it ſelfe the ryght chyrch, be ſome at one tyme ſome at an other aryſen & rered them ſelf agaynſt this chyrch, & therfore bothe gone out & caſte out of thys chyrche, & there ſo many bruers fay

thes

A thes to the old cõtynued fayth euery one dyuerſly cõtrary,
and all theyr interpretacyons of holy ſcrypture cõcernyng
fayth and good lyuyng dyuerſly, contrary to the doctryne
and expoſycyõs of all the olde holy doctours and fayntes,
as I haue often declared you / or elys let Tyndale as I
haue deſyred hym onys or twyſe I trowe all redy, tell vs
ſome one of all them that teacheth vs the ſcripture or wyth
out ſcrypture eyther, that freres may wedde nunnys.

Theſe thynges I ſaye beyng thus, that the very chirch
can be but one, and muſte endure as longe as the worlde
laſteth, and can in this worlde haue no new chyrche to ſuc
cede yt as the ſynagoge hadde/ and then that all theſe chyr
ches of theſe ſectis be ryſen and gone oute of the catholyke
chyrch, and yt cõtynueth ſtyll: yt is impoſſybie I ſaye for
B Tyndale or all the worlde beſyde, to ſoyle the reaſon and
auoyde yt, but that onely this catholyque chyrche is the be
ry trew chyrche of Cryſte/ and all the chyrches of ſectys at
ſundry tymes gone out therof, be chyrches of heretyques
and ſcyſmatykes and very chyrches of the deuyll.

And thus good cryſten readers haue I playnely proued
you, that Tyndale and his felowes and all theſe ſundrye
ſectys, nor yet any one of theym all, be not as he blaſphe=
meth and ſcofſeth to be reſembled vnto Cryſte & his apoſt=
les/ as gone out of the catholyque chyrche, in lyke maner
as they went out of the ſynagoge that then ſhulde haue an
ende, to begynne a new that whyle the worlde laſted ſhold
neuer haue ende, nor any chyrch be trew ſaue yt ſelf. But ſ
C Tyndale and all his felowes & all theyr ſectys, be ſo gone
oute and put out of this catholyke chyrch of Cryſte, as Lu
cyfer and his felowes by pryde hyrſte departed out and by
power was after put oute of the chyrche of god in heuen.

And lyke wyſe alſo as Cain was by god put oute of the
chyrche of good folke, for his obſtynate malyce in erth.

And lyke wyſe as Chore, Dathan, and Abyron wyth
theyr felows, made a ſecte of ſcyſmatyques and bent awap Geneſis. 4.
fro the chyrche of Moyſes and Aaron in deſerte / for why=
che they went quycke vnder erth, & as yt ſemeth hell ſwa=
lowed them vppe.

And lyke wyſe alſo as the ten trybys of Iſraell depar= Num. 16.
ted wyth Hieroboam from theyr very kynge Roboam
the ſonne of Salomon/ wyth whyche rebellyous depar=
tynge from theyr kynge, all be it they were not well hande

led wyth hym, but were thꝛetened and put in fere of oppꝛeſ A
ſyon, yet was god as ſaint Cypꝛiayn by ſcrypture pꝛoueth
greatly dyſpleaſed wyth them/and his very chyꝛche moſte
ſpecyally then remayned in the ſmaller companye the two
trybys onely, from whyche the .x. were gone. And theſe
heretykes be gone out of the catholyke chyꝛche in lyke ma-
ner, as the great company of Cryſtes dyſcyples went from
Iohan. 6 hym when he was aboute to teache hym the fayth of hys
very bodye and blood in the ſacrament of the aulter / foꝛ
whyche and from whyche Huchyn, Hupſkyn, and Swyn-
glius, be now gone awaye to. And yet as the very chyꝛche
remayned in theſe few that abode and contynued ſo ſhall
the very chyꝛche euer abyde and contynue in theſe few that B
perſeuer in the ſtokke, be yt mynyſhed and mynced neuer ſo
ſmale/ and alway thoſe that go therfro, ſhalbe but wythe-
red bꝛaũches and chyꝛches of heretykes and ſcyſmatykes,
be they neuer ſo great noꝛ ſo many.

Theſe heretykes departe alſo from the catholyke chꝛtch
Matei. 14. in ſuche wyſe as Judas departed fro ỹ chyꝛch of Criſte at
the maũday ſouper, whꝛ he went to betray the hed of that
chyꝛche, and vterly to dyſſolue the body. And lyke wyſe do
all theſe ſectes of heretykes, which in ỹ poynt do moꝛe then
verely repꝛeſent the ſcrybes and phatyſyes, whom ſaynte
Matthe. 3. Johñ called the generacyon of vypers. Foꝛ as the ponge
vyper ſcrpẽtes gnaw out theyꝛ mothers bely, and thoſe ſcri
bes and pharyſyes dyd by theyꝛ falſe doctryne labouꝛe to
deſtroye the very trew doctryne of the ſynagoge, whereof
they were engendꝛed: ſo do all theſe curſed ſerpentyne ſec-
tys of heretykes, both wyth theyꝛ falſe errours and hereſy- C
es, labouꝛ to deſtroy the trew doctryne/ and alſo wyth ſow
ynge of dyſſencyon and ſedycyouſe ſcyſmes, go aboute to
gnaw out the very bely of theyꝛ moder the holy catholyke
chyꝛche. And therfoꝛe wyll they, but yf they do (as I pꝛay
god geue them grace to do) repent theyꝛ malyce and amẽd,
elys vndowtely haue theyꝛ parte wyth Judas, and wyth
ſuche other as I haue ſhewed you that departed from the
trew chyꝛche byfoꝛe, and wyth ſuche other heretykes as de
parted alſo from the chyꝛch in the tyme of the bleſſed apoſ
tles after/ as were the Ebionytes that ſayed Chꝛyſte was
but onely man and not god, agaynſte whome ſaynt Johñ
the Euangelyſt wꝛote his holy goſpell / and the Nycolai-
tes whych wold haue all women in comen, agaynſt whom

god

A god speketh hym selfe in thapocalyps, whyche both heresyes be now begonne to be brought vppe agayne amonge the sectys of these new heretyques in Almayne/ whyche sectes Tyndale calleth the very trewe chyrche of Cryste, bycause they departe onely and go from ours/ where he seeth well by the olde bokes, that we haue the same fayth that thapostles had/ and hereth wyth his owne eares that they haue the same heresyes whyche thapostles dampned. Apoc. 2.

So se you good readers, that the many sectes are come oute of the one chyrche / the noughty out of the good, the false oute of the trew. And Tyndale argueth the contrary way/ and therby wolde make vs wene that the good cometh euer out of the bad, and leueth the noughty behynde. And by that way shall not onely Luthers lecherous chirch
B be better then the catholyke chyrche of Chryst/ but also Lucyfer hys chyrche of deuyls in hell, be better then the chyrch of god and hys good angelys, that Lucyfer when he fell from thense lefte styll wyth god behynde hym in the gloryouse blysse of heuyn.

And thus ende I good cristen reder this boke/ in whyche euery chylde almoste that aduysedely redeth yt, maye well and clerely perceyue that Tyndales solucyon is not worth one rysshe/ but the reason that he wolde haue soyled, is and abydeth styll so myghtye stronge and inuyncyble, as a reason byfore me made by the stronge and myghty champyon the inuyncyble martyr saynte Cypryane/ that by that one reason alone yt ys I dare boldely saye, well and playnely proued that this knowen catholyque
C chyrche whyche Tyndale wolde impugne, dysproue, and destroye, is alone the very trewe chyrche of Chryste, whyche all the deuyls in hell shall neuer be able to pull downe/ and that these hundred sundry sectys whych Tyndale wolde haue taken for the very chyrche of Cryste, be very false heretyques all the whole rable, and synagoges of Sathan, and very chyrches of the deuyll all redy dede and vtterly destroyed in spyryte/ and but yf they returne to the catholyque chyrche agayne, styll sitys wyth Judas be dampned and burne in hell.

¶ Thus endeth the .vi. boke.

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The.vii.boke.

Here begynneth the .vii. boke in defence of the seconde reason, prouynge the knowen catholyke chyrche to be the very chyrche of Cryste.

whyche seconde reason is, that we knowe not whyche is the scrypture, but by the knowen catholyke chyrche.

The defence of the seconde reason.

Tyndale.

A Nother lyke blynde reason they have, wherin is all theyr trust. As we come out of them and they not out of vs/so we receyue the scrypture of them and they not of vs. How knowe we that it is the scrypture of god and trewe, but bycause they teache vs so. How can we that byleue, excepte we fyrst byleue that they be the chyrche, and can not erre in any thynge that parteyneth vnto our soules helth. For yf a man tell me of a merueylouse thinge, wherof I can have no nother knowlege then by hys mouth onely/how sholde I gyue credence, excepte I byleued that the man were so honest that he coulde not lye or wolde not lye. Wherfore we must byleue that they be the ryght chyrche that can not erre, or elles we can byleue nought at all. Thys wyse reason is theyr shotanker, and all theyr holde, theyr refuge to flyght, & chefe stone in theyr fundacyon, wherin they have hyd all theyr lyes and all theyr myst chefe that they have wrought this .viij. hundred yeres.

Moze.

THys reason good reader which Tindale wolde here so layne answere and sople, is the thynge wherwyth the kynge our soueraygne lord as a most erudyte prince in hys moste famous boke of the assercyon of the sacramentes, strayned Luther so sore, that hytherto neyther hym selfe nor any companyō of hys, durste euer onys attempte any answere therunto / tyll Tyndale now perceyuynge the kynges argument in that poynte, so stronge that euery man mych alloweth it and feleth it for inuincible, wareth for angre so starke madde at last/that he maketh his assayes and assautes here therat/and leseth not onely

A onely hys labour in the ende, but also by some of hys owne argumentes, wherwyth he wolde impugne it, maketh it rather more stronge, and proueth it playne inexpugnable.

But Tyndale all be it that he reherse the reason in such wyse hym selfe, that he sayeth it not afterwarde so surely as he reherseth it/nor neuer were lyke whyle he lyueth, all though the reason had no more then he reherseth: yet doth the kynges grace agaynste Luther beside all thys that Tyndale reherseth, put an other peece or twayne of pyethe and strength therin.

For where as in the tyme of holy saynt Austayne, suche heretykes as then were, played as these do now, denyenge the comon knowen catholyke chyrche to be the very chyrche of god, and the doctryne therof to be trewe: that blessed doctour amonge many other thynges wyth whyche he
B playnely confuted that foysshe heresye, sayed and affermed playnely that hym selfe shulde not haue byleued the gospell, but by the authorite of the catholyke chyrche compelled hym therunto.

Thys sayenge of saynt Austayne Luther hym selfe alloweth. For though he wyll in no wyse agree, that the hole catholyke chyrch gathered to gyther in a generall counsayl, hath any authorite or powre to make any lawes at all: yet he graunteth that the certaynty by which we knowe and be put in sure rye, whyche is the very scripture of god, and whyche not, a man hath hys lernyng and teachyng of that poynte by the chyrche of god, for the chyrche hath sayth Luther accordynge to the sayenge of Austayne, thys thynge
C geuen it of god, that it can iudge and discerne the wordes of god from the wordes of men.

Then sayed oure sayde souerayne lorde Luthers owne wordes agaynste Luthers owne heresyes, for the sayethe of the catholyke chyrche, in dyuers places dyuers wayes. For syth Luther confessed that the chyrche hath that gyfte of god, that it can discerne the word of god from the word of man: it folowyth sayeth hys grace that those thynges whyche the chyrche sayeth, is the worde of god vnwryten and tradycyons of the apostles, (of whyche Luther wolde none byleue, because they were not wryten) be the very worde of god as well as those that be wryten.

And in that reason hys grace gaue Luther & Tyndale

and all theyr whole secte such a sure fall, that they shall neuer well aryse and walke vp ryght whyle they lyue agayn. A
For as hys hyghnes layed vnto hym, syth Luther can not saye nay but that he must byleue the chyrch when it telleth hym that these thynges god caused hys apostles to wrpte/ wherfore must he not as mych byleue it, whē it telleth hym These thynges god caused hys apostles to tell and teche by mouth: Then layed his hyghnes vnto Luther ferther, his owne wordes agaynst hym selfe this wyse.

Luther hym selfe confesseth ꝑ god hath gyuen the chyrche that gyfte, that it can dyscerne the wordes of god from the wordes of men. And wherfore hath he giuen the chyrch that gyfte, but bycause he wyll not suffre hys chyrch to fall into such a perylous errour, as to take the wordes of men for ꝑ wordes of god/ wherby men myght fall to some euyll B
opynyons as well in fayth as other vertuys. But so is it that by the errour of wronge takynge the sense of goddes wordes, men may fall into the lyke perell, & also to a great deale greater. For the wrytynge of man taken for the scrypture of god, myghte eyther by some conuenyent coment deuysed vpon the trewth wryten in mennes hartes, or by the playne persualyon & cōfessyon of our own ignorauce, that the sentēce were not sufficyently perceyued & vnderstandē, myght I say be conteyned & kepte from doynge any great harme. But the scrypture of god taken as it is for hys own wordes, & then vnderstonden falsely/ muste nedys caste the people into a very fals errour in stede of very trewe fayth.

Now theruppon it very well foloweth, that god neuer C
wyll permyt & suffre hys chyrche to fall in any dampnable errour thorow mysse vnderstādyng & wrong declaracyō of ꝑ scripture/ for as mych as by the takyng in necessary poyntes of fayth or vertue the false sentence for the trewe, must nedes growe mych more perell and harme, then by the takyng of mānys false wrytynge for ꝑ trew scripture of god.

By thys argument lo the kynges hyghnes vtterly confuted Luther vpon Luthers owne wordes/ & proued hym that he may neuer say nay for shame, but that in all necessary poyntes the very trew sense and exposycyon of the scripture, is in the chyrche & the holy doctours therof. whose exposycyōs as by theyr bokes appereth, openly reproue such exposycyons therof, as all these heretykes haue deuysed for the mayntenaunce of theyr heresyes.

Then

A Then layed hys hyghneſſe vnto Luther hys owne wo-
des alo-e ſayd yet agayn in thys wyſe.

Syth god hath as Luther confeſſeth gyuen the chy-ch
that gyfte, that it diſcerneth the wo-des of god frome the
wo-des of man/Luther well ſheweth hym ſelfe ſuch as he
is, whyle he calleth the pyſtle of ſaynt Jamys the wo-de of
man, whyche the chy-ch hath ſo longe diſcerned and iud-
ged fo-the wo-de of god.

Fynally the ſelfe ſame wo-des of Luther as the kynges
hyghnes handeleth them, fully do conclude Luther & Tyn
dale both, in pro-uyng the knowen catholyke chy-che to be
the very chy-che/whyche is now as ye knowe well, all our
whole mater.

B For ſyth ſaynt Auſtayne ſayth and Luther alſo confeſ-
ſeth, that the chy-ch hath thys gyfte of god, that it diſcer-
neth the very ſcrypture of god from the wry-tynge of man/
and in thoſe wo-des, both ſaynt Auſtayn and Luther both
ſpake of the knowen catholyke chy-che, and not of an vn-
knowen chy-ch: yt appereth playne that both ſaynt Au-
ſtayne and Luther affirme, confeſſe, & agre, that the knowe
catholyke chy-ch is the very chy-ch/and not that any chy-
che of heretykes is the chy-che/fo- to none of them god ne-
uer gaue that gyfte of diſcretyon. Fo- no man euer toke
the ſcrypture bycauſe any of them ſayd ſo/ but all they as
they haue comen out of the catholyke chy-ch, ſo haue of the
catholyke chy-che receyued the ſcrypture / and vppon the
credence of that chy-che, haue they all byleued it/ as Tyn-
C dale can not denye, though theſe newe heretykes be nowe
fo- defence of theyr hereſyes, layne to fo-ſake ſome part of
the ſcrypture to.

Now good chry-ſten readers, conſyder well I requy-e
you theſe effectuall poyntes, whych our ſouerayn lo-de ſo
ſubſtancyally layed vnto Luther vpon hys owne wo-des/
and I dowte not but your ſelfe ſhall eaſyly percepue & ſe,
that the ſame thynges ſhall ſtande ſtronge and ſure/& ouer
that anſwere and ouerthro-we all the ſubſtaunce of Tyn-
dals ſolucyon here. whoſe wo-des lette vs now loke on a-
gayne and examyne.

Tyndale.

Thys wyſe reaſon is theyr ſhote ancre and all theyr whole refuge, and chyefe ſtone in theyr fundacyon, wherupon they haue bylte all theyr lyes, and all theyr myſchyefe that they haue wroughe theſe, viij. hundred yeres.

and all theyr whole secte such a sure fall, that they shall ne- A
uer well aryse and walke vp ryght whyle they lyue agayn.
For as hys hyghnes layed vnto hym, syth Luther can not
saye nay but that he must byleue the chyrch when it telleth
hym that these thynges god caused hys apostles to wryte/
wherfore must he not as mych byleue it, whē it telleth hym
These thynges god caused hys apostles to tell and teche
by mouthe. Then layed his hyghnes vnto Luther ferther,
his owne wordes agaynst hym selfe this wyse.

Luther hym selfe confesseth ꝑ god hath gyuen the chyr- B
che that gyfte, that it can dyscerne the wordes of god from
the wordes of men. And wherfore hath he giuen the chyrch
that gyfte, but bycause he wyll not suffre hys chyrch to fall
into such a perylous errour, as to take the wordes of men
for ꝑ wordes of god/wherby men myght fall to some euyll
opynyons as well in fayth as other vertuys. But so is it
that by the errour of wronge takynge the sense of goddes
wordes, men may fall into the lyke perell, & also to a great
deale greater. For the wrytynge of man taken for the scryp
ture of god, myghte eyther by some conuenyent coment de
vysed vpon the trewth wryten in mennes hartes, or by the
playne persuasyon & cōfessyon of our own ignorauce, that
the sentēce were not sufficyently perceyued & vnderstandē,
myght I say be conteyned & kepte from doynge any great
harme. But the scrypture of god taken as it is for hys own
wordes, & then vnderstonden falsely/muste nedys caste the
people into a very fals errour in stede of very trewe fayth. C

Now theruppon it very well foloweth, that god neuer
wyll permyt & suffre hys chyrche to fall in any dampnable
errour thorow mysse vnderstādyng & wrong declaracyō of
ꝑ scripture/for as mych as by the takyng in necessary poyn
tes of fayth or vertue the false sentence for the trewe, must
nedes growe mych more perell and harme, then by the ta-
kyng of mānys false wrytynge for ꝑ trew scripture of god.

By thys argument lo the kynges hyghnes vtterly con-
futed Luther vpon Luthers owne wordes/& proued hym
that he may neuer say nay for shame, but that in all necessa
ry poyntes the very trew sense and exposycyon of the scryp
ture, is in the chyrche & the holy doctours therof. whose ex-
posycyōs as by theyr bokes appereth, openly reproue such
exposycyons therof, as all these heretykes haue deuysed
for the mayntenaunce of theyr heresyes.

Then

A Then layed hys hyghnesse vnto Luther hys owne wor-
des alore sayd yet agayn in thys wyse.

Wyth god hath as Luther confesseth gyuen the chyrch
that gyfte, that it discerneth the wordes of god frome the
wordes of man/Luther well sheweth hym selfe such as he
is, whyle he calleth the pystle of saynt Iamys the worde of
man, whyche the chyrch hath so longe discerned and iud-
ged for the worde of god.

Fynally the selfe same wordes of Luther as the hynges
hyghnes handeleth them, fully do conclude Luther & Tyn
dale both, in prouyng the knowen catholyke chyrche to be
the very chyrche/whyche is now as ye knowe well, all our
whole mater.

B For syth sayne Austayne sayth and Luther also confes-
seth, that the chyrch hath thys gyfte of god, that it discer-
neth the very scrypture of god from the wrytynge of man/
and in those wordes, both sayne Austayn and Luther both
spake of the knowen catholyke chyrche, and not of an vn-
knowen chyrch: yt appereth playne that both sayne Au-
stayne and Luther affirme, confesse, & agree, that the knowē
catholyke chyrch is the very chyrch/and not that any chyr-
che of heretykes is the chyrche/for to none of them god ne-
uer gaue that gyfte of discretyon. For no man euer toke
the scrypture bycause any of them sayd so/ but all they as
they haue comen out of the catholyke chyrch, so haue of the
catholyke chyrche receyued the scrypture / and vppon the
credence of that chyrche, haue they all byleued it/ as Tyn-
C dale can not denye, though these newe heretykes be nowe
for defence of theyr heresyes, layne to forsake some part of
the scrypture to.

Now good chrysten readers, consyder well I requyre
you these effectuall poyntes, whych our souerayn lorde so
substancyally layed vnto Luther vpon hys owne wordes/
and I dowte not but your selfe shall easyly perceyue & se,
that the same thynges shall stande stronge and sure/& ouer
that answere and ouerthrowe all the substaunce of Tyn-
dals solucyon here. whose wordes lette vs now loke on a-
gayne and examyne.

Tyndale.

Thys wyse reason is theyr shote ancre and all theyr whole refuge, and theyse stone in theyr fundacyon/wherupon they haue bylte all theyr lyes, and all theyr myschyefe that they haue wrought these. viij. hundred yeres.

Wore. A

Thys reason Tyndale here maketh very lyght, & sayth that these. viii. hundred yere the catholyke chyrche hath dyeled so many lyes and so myche myschyefe thereon/ by all whych tyme of viii. hundred yeres, yt the whole catholyke chyrch haue ben in errours and heresyes as Tyndale here sayth and his mayster Martyne Luther byfore hym, then hath Chryste broken all hys promyses, by whyche he promysed to be wyth his chyrche all days to the worldes ende.

For by all this .viii. hundred yeres hath Cryste hadde none other chyrche contynuynge that any man can tell of/ but yt Tyndale wyll saye yes/ and when he can neither tell whyche nor where, wyll yet say styll yes, and nothyng but yes, and loke that we sholde agaynst our owne experyence vppon his bare worde byleue hym, bycause he sayth styll B yes/ wyth as myche proffe in his yes, as a gose hath in her hylle.

Tyndale seeth well also, as ye shal after perceyue though he dyssymyle yt now/ that when he sayth this wyse reason is theyr shote ancre, this reason ẏ he mokketh is not onely theyres whome he wolde seme to mokke, that is to wyt the catholyque chyrch of this, viii. yeres/ in whych tyme haue ben men of suche holynes and vertue and now holy sayntes in heuen, whose saythfull holy wrytynges condempne his saythlesse heresyes, that euery good man I dare saye wyll thynke them full vnmetely to be mokked and iested vppon by suche a folysshe frowe as this is/ whyche whyle he setteth so lytle by saynt Thomas, saynt Bonauenture, saynt C Bernarde, sayncte Anselme, and all such other men as haue wryten in the chyrche this .viii. hundred yere: he seeth yet well inough that the reason which he mokketh, was made by the holy doctour sayncte Austayne foure & fyue hundred yere byfore that/ and that the same holy man byelded theruppon the selfe same byeldynge, that the catholyke chyrch repayreth and kepeth vppe nowe/ and whyche byeldynge these heretykes wolde now pull downe/ that is to say that
Iohan. 16 god teacheth his chyrche the trouth, and ledeth yt into all trouth as he promysed, and wyll not suffre yt damnably to erre, and for that cause wyll not suffre yt to be dysceyued in mysse takynge of the very scrypture, nor consequently for the same cause for such mysstakyng of the ryght sense and vnderstand therof, wherby they sholde fall in any dam

nable

nable errour thorow the false byyel, in any maner poynte wherof god wolde haue them to knowe any byleue the trouthe.

These are the thynges that holy sayncte Austayne made that reason for, agaynste suche heretykes as Luther and Tyndale be now. whych other dyd then as these do now, labour to make folke byleue that they? chyrch of heretyques were the very chyrche, and the catholyque chyrche were a chyrche of heretykes. Agaynst thole heretykes say I, and wyth them agaynste these heretyques to, dyd that holy doctour sayncte Austayn, not onely eyght hundred yere agoo, whyche were yet a lenger tyme by almoste halfe then euer hadde any secte of heretyques any contynuaunce yet / but
B lenger byfore eyght hundred yere then almoll half .viii. C. agayne, make this inuyncyble reason whyche nowe thys worshyppefull wyld gose so comely scolleth and scorneth / by whyche for all his goodly scoffynge at sayncte Austaynes reason, he shall neuer whyle he lyueth auoyde yt, but that sayncte Austayn hath by that reason alone, all though he neuer had made mo / where as Tindale wel knoweth though he wolde haue yt seme nay, that sayncte Austayne made for that purpose many mo / but though he neuer hadde I saye made mo for that purpose then that one: yet had ỹ one agaynst Martyne Luther and wyllyam Tyndale to, and agaynste all the heretykes that euer haue ben, are nowe, or euer shall be hereafter, well and clerely proued that they? chyrche be all the many false, and onely the knowen catholyque chyrche the very trew chyrche of Cryste.

C And now syth this reason that Tyndale here setteth so lyght, was as hym selfe after cõfesseth, made by sayncte Austayne hym selfe so mayny hundred yere ago, and hath bene well lyked and alowed of euery good wyse man synnes: let vs nowe se wyth what substancyall answere Tyndale can scoffe yt oute.

Tyndale.

And this reason do the Jewes lay vnto our charge this day. And thys reason doth chyefely blynde them, and holde them styll in obstynacy.

Moze.

O good lorde, what great pyty yt was that sayncte Austayne hadde not had as myche wyt as wyllyam Tyndale that he myghte haue seen that his argument wolde so sone be soyled / and that yt was no better for the chyrche a-

gaynste heretyques, then for the Jewes agaynste crystendome/ but euen the selfe same reason that maynteyneth, them in theyr obstynacy & kepeth them from crystendome. A

But surely saynte Austayn good man saw not so farre. For syth her neuer founde in all his days, neyther Jew nor heretyque so madde to make hym that answere whyche myght so, sone be voyded / he trusted well good man that there wolde neuer none be so folysshe in suche wyse to sayle yt after.

How be yt yf saynt Austayne hadde had no more to say to the Jewes for the defence of his reason, then the heretykes hadde to saye to hym in the saylynge of his reason: then myght the heretyques well haue mokked saynt Austayne, as Tyndale doth nowe, and sayled hys reason in the selfe same fashyon/ and so wolde they sone haue done ye may be sure, had they not seen full well that they sholde haue won them selfe nothynge but shame therby. B

For yf any heretyke wold so haue sayd vnto saynt Austayn, ꝑ the Jewes myght saye the same to the crysten people, you knowe not the scryptures of god but by vs bycause we tell you so, ergo we be the very chyrche of god/ and vs ye muste byleue as well in the vnderstandynge of the scrypture, as ye byleue vs in the knowynge whyche is the scrypture: saynte Austayne wolde sone haue sayde agayne, that crysten people myght answere the Jewe and say, we neyther receyue the scrypture of you nor know the scrypture by you, nor yet byleue you neyther in the declaracyon therof. For yf we dyd/ then muste we graunt the gospell were no scrypture, nor nothynge that any of Crystes apostles wrote, nor some bokes neyther whyche were taken oute of your owne hebrew tonge. And therfore we knowe neuer a boke of scrypture by your teachynge, but myste truste rather euery boke of scrypture that commeth out of your handes. For the synagoge of Moyses whyche was whyle yt lasted the chyrch of god, is now ended and is his chyrch no lenger. But our sauyour Cryste hath begonne and contynued his chyrche, this knowen catholyque chyrche gathered of Jewes & gentyles both to gyther. And he toke not the olde scryptures of you, nor of you neyther lerned to know them, nor of you to vnderstande theym / but he made theym all, and by the writers therof hym selfe endyghted them. And he delyuered vnto vs that chyrche, both those olde and also some other C

new

A newe, and yet dyuerse other instrucyõs of his pleasure in thynges that he wolde haue byleue and done, whereof he caused no parte to be wryten. And then he taught and euer teacheth and euer shall teache, hys catholyque chyrche to knowe as well those holye wrytynges as those other holy thynges vnwryten, wyth all necessary vnderstandynge of those holy wrytynges to. And all this hetecheth his church by hym selfe and his owne spyryte, accordynge to his owne promyse euermore abydynge therin, to lede yt in to all necessary trouth, to thentent that his catholique chyrch may be to euery man that wyll lerne therof and geue credence thereunto as hym selfe commaundeth euery man to do, a very sure stablyshement and a stronge pyller of trouth/ as well in percepuynge whych is the trew scrypture, as the necessarye lernynge of the trew vnderstandynge of the scrypture/ & ouer that of euery other thynge that god wyll haue done or bylyue beside the scrypture. whyche scryptures ye Jewes nothynge now belonge vnto you, syth ye be no lenger the chyrch for whome they serue/ and as myche of them as ye can catche in youre handes, ye vse to myxe wrynghte and corrupte, and chaunge the very texte in suche places as the trew texte maketh for our sauyoure Cryste, and for the catholyke fayth taught by hym selfe & his holy spyryte vnto his catholique chyrche. B

Thus lo, wyth yet many better thynges mo then eyther my poze wyt or lernynge can deuyse, could sayne Austayn haue answered any suche heretyque that wolde haue soyled his reason with the Jewes argumẽt, as Tyndale now doth here.. C

And farther then myght sayne Austayne haue sayde to that heretyque, as we may saye to this heretyque, ỹ what so euer the Jewes wold iaber or iangle agayne, ye that are cryslen men and falsely profesle Cryste, whyche fallynge from his fayth styll pretende his name, ye can not say but that the Jewe is trewly and reasonably answered.

And therfore may we saye to Tyndale, that he can not say for the mayntenannce of his solucyon, any such thyng agaynste the reason of sayne Austayne, as sayne Austayn myght haue sayd agaynst such other heretykes. For Tyndale can not saye that the chyrch of Cryste is at an ende as the synagoge of the Jewes is/ nor can not deny but that he toke the scrypture of the chyrche, and lerned to knowe the

Marci. 13. Iohan. 6

scrypture

scrypture by the teachyng of the chyrch / & that none other A
chyrche, but the knowen catholyke chyrche, vnto whyche god hath geuyn the gyfte to discerne and knowe the scripture from all other wrytyng/ as Tyndales own mayster Martyne Luther as false as he is, could not yet for shame but confesse.

And thus lo good cristen readers, here ye clerely se that Tyndales example and symylitude of the Jewes, wherby he wolde shake of saynt Iustayns reason made agaynst heretykes, to proue the catholyque chyrche the very chyrch, is well and clerely voyded and proued farre vnlike/ so that Tyndale muste seke hym selfe a new solucyon for this. And so ye shall se hym do anon/ but ye must geue him leue to rayle a lytle fyrste.

Tyndale. B

Our spyrytes fyrst falsefye the scrypture, to stablysshe theyr lyes.

Moze.

Lo good readers, I tolde you ye muste geue hym leue to rayle a lytle, ye & to ly a lytle to/ for ellys he can not speke. But yet god be thanked that hys goodnesse hath made yt well perceyued and knowen, that onely the sectys of heretykes departyng out of ꝑ catholike chyrch, haue vsed euer ꝑ crafte, not onely to refuse for scrypture some parte of the very scrypture in dede/ but also for fauour of theyr false heresyes, to chaunge, corrupte, and of purpose to falsefye, wyth ralynge and false wrytyng, the trew texte of those bokes that them selfe take and confesse for the very scripture in dede.

Lette Tyndale tell vs any one peyce of holy scrypture C
that the catholyque chyrch refuseth. He can not for shame say yt/ where as these heretykes refuse and reiecte diuerse partis of the pistle of saynt Iamys, and some other peyces to now and then when they lyste.

Let Tyndale tell what one texte, what one worde, the catholyke chyrch hath gone about to corrupte or chaunge to make the text the more mete for theyr mater. Now hath yt ben an olde pranke of heretykes, to vse that fashyon of malycyouse corruptynge the bokes of the holy scripture in in theyr handes/ as ye may rede in autentyke storyes, that the Arrianys dyd, and were shamefully taken wyth all.

Of this falsefyenge we haue also a freshe new ensample geuen vs by Tyndale hym selfe in his translacyon/ wher-

in he

A in he falſefyeth the trewe texte of the teſtament of Cryſte, and putteth out both penaũce, preſte, & chyrch, with cherite, grace, and all/turnynge theym into other wordes, for the lettynge forth & auaũcyng of hys falſe facepouſe hereſyes.

Of thys falſefyenge haue theſe heretykes alſo gyuẽ vs good enſample, in the bokes that they haue put forth, and in the calender of the ſayntes haue put out ſaynt Polycarpus that holy man the .xxiii. daye of Febryuary, and ſette in hys place a ſtarke wycched heretyke, late burned at Maydeſton and now burnynge in hell called Thomas Hytton, whom they call in theyr kalender ſaynt Thomas of Kente

Suche purpenſed falſefyenge of bokes vſe alway theſe heretykes, and none at any tyme but heretykes.

Thus do they falſefye the bokes of the olde holy doc-
B tours and ſayntes, ſuch as they eyther do trãſlate or cauſe to be put in prente, as doth in dyuers places appere, and maye be clerely proued.

And lately haue they played that pageãnt in falſefyeng the very texte of ſcrypture, in ſuch wyſe þ they ſhewe therin theyr honeſt playnneſſe and theyr ſubſtancyall trewth.

For haue not ſome of Tyndals holy elected ſorte chaunged the laten texte of ſaynt Poule in the fyrſte pyſtle to the Corinthians. For where the olde tranſlacyon hathe thys word forticarii & the newe tranſlacyon ſcortatores, which ſygnyfyeth in englyſſhe, whore hunters / they haue put in thys worde ſacerdotes, that is to ſay prieſtes. 1. Corinth. 6

And euen as they haue handeled the holy ſcrypture of god, ſo haue they vſed them ſelfe in other wryters that ex-
C poune and declare the ſcrypture. For the Lutherans putte certayne wordes of theyr owne into a boke whych is aſcribed vnto ſaynt Chryſoſteme, to make it ſeme that in whom ſome euer were fayth, he couldе not be poſſyblу wythoute good workes.

And Huyſkyn alſo in hys tranſlacyon of the cunnynge byſſhop Theophylactus vppon ſaynte Johñ his goſpell, lefte out in the expoſycyon of the .xii. chappter, not a fewe lynes. And leſte yf it were perceyued it myghte be layed to hys charge/he ſayd that hys boke lacked ſomwhat in that place, where as other mennes bokes lacke it not.

And holy ſaynt Thomas alledgeth in hys boke called Cathena aurea, the wordes whyche Huyſkyne wold haue ſeme that they couldе not be founden in the worde. But for

what good intent and purpose he so sayed, the place it selfe who so euer loke theron shall very well shewe. A

How maye Tyndale now good christen readers, consyderynge thys false shamelesse falshyon of falsefyenge, so dayly founden in hys felowes and hym selfe to, as well as in other heretykes of olde tyme, be now so bolde as in hys raylynge agaynste the catholyke chyrch, to name onys the name of falsefyenge the scrypture.

But now goeth he forth and sayth, that they falsefy the sentence of the scrypture.

Tyndale.

And when the scrypture cometh to lyght, and is restored vnto the trewe vnderstandynge, and theyr iuglynge spyed, and they lyke to suffer shyrwarke: then they cast out thys oncre/they be the chyrche and can not erre, theyr authoryte is greater then the scrypture, and the scrypture is not trewe, but by cause they saye so and admytte it. And therfore what so euer they afferme, is of as greate authoryte as the scrypture. B

More.

Tyndale here speketh of iewglynge, which he sayth we vse in mysconstrewynge of the scrypture, and whyche he maketh as it were now spyed out, and the scrypture restored vnto his ryght sense agayne. But here is it ethe to spye and perceyue his iewglynge well inough, how he iewgleth hym self ouer the style ere he come at it. For ere euer he gete ouer the hedge, & tell vs what we do whan our iewglynge is spyed / there is a lytell labour for hym of halfe a myles walkynge ere he come at the hedge, in whych he sholde tell vs and reherse vs some of those textes of scrypture, whych the catholyke chyrch or the doctours therof haue falsefyed wyth iewglynge away the ryght vnderstandynge, & which textes hym selfe and hys secte, that is to wyt all the sectes (for of them all is he as contrary as eche is to other) haue now restored vnto hys ryght sense agayne. C

Thus he sholde haue shewed vs fyrste, and then haue shewed vs after what the chyrche sayth therin, & proue that exposycyon false, & that by suche exposycyon the trew sense were iugled awaye. Thys waye sholde Tyndale take.

But for as myche as he loueth well to walke in the dark, and there to iewgle as men maye not se to hys handes: I shall lyghte hym a candell and let you se for a sample some of these textes þ he meneth of, & for shame dare not speke of

He meaneth all those textes of scrypture that speke of good

A good wurkes, and by whyche textes god promyseth that good wurkes clenseth our soules. As where our sauyour sayth, That thynge that ye haue moze then mough gyue out in almoyse, and than lo be all thynges clene vnto you. Lucæ.11.

And where þ scrypture sayth, Lyke as water quencheth the fyze, so doth almoyse dede put of synne: And this texte also, A mannes owne ryches se redeme hys soule. Ecclesiastici Prouer.13.

He meneth also all such textes of scrypture, as gyue vs warnynge that god wyll rewarde our good wurkes in heuyn, and that foz lacke of good wurkes men shalbe dampned in hell. As where our sauyour sayth hym selfe in the gospell of sayne Mathewe, The sonne of man shall come in hys fathers glozy with his angels, and then shall he re- Matthe.16.

B warde euery man accozdynge to hys dedys. And by the mouth of sayne Poule, we muste all be brought befoze the iudgement seate of Cryste, that euery man maye receyue þ wurkes of hys owne body, accozdyng as he hath done whyther it be good oz euyll. Also in the Apocalyps, I shall rewarde euery one of you accozdynge to your deadys. 2.Corinth.5. Apoc.2.

And agayn in the.xxii.chapyter, Beholde I come shoztely, and my rewarde is wyth me to gyue euery man accozdyng as his wurkes shalbe. And in many playne places of scrypture moze. Apoca.22 Iohan.5 Psalmo.61. Lucæ.16. Matth.25.

All these textes so do Luther and Tyndale say, that the catholyke chyrch iugie from theyr trew sense, bycause they teche them as god and the holy goost hath spoken them, & verely ment and entended by them.

C And all these textes do these holy sectes so restoze agayn to theyr tyght sense and vnderstandynge, that they clene destroye them, and constrewe them clene contrary bothe to the playne wozdes and menynge / and wolde wyth theyr euyll gloses make men byleue, that all the good wozkes were tyght nought wozth at all, and that nothynge shalbe rewarded but onely fayth, noz no man foz any thynge dãpned but foz onely lacke of byleefe.

And therfoze sayth sayne Luther enspyzed wyth the spyryte of Lucyfer, that a good man when he doth any good dede, he doth synne / and that there can no thynge dampne a chrysten man as longe as he wyll byleue. Foz what synnes so euer he do bysyde, yf sayth eyther stande styll wyth hym oz come agayne vnto hym, hys fayth doth than suppe vp in a moment all hys synnes at onys, wythout any pe-

naunce at all. He weneth he were suppynge vp of a rere to- A
ten egge wythout eyther bzede oz salte / foz there nedeth
none other penaunce ye wote well therto, but euyn dzynke
well to it.

with thys goodly glose lo restoze these men these textes
of scrypture vnto the ryght sense agayne.

Then when we tell them that good wozkes by whyche
they sette so lytle, god setteth so mych by, that by the mouth
Iacobi. 2. of his blessed apostle sayne Iamys, he giueth all the wozld
warnynge, that the bylefe wherin they putte all the lyfe,
is wythout good wozkes in hym that may wurke a thyng
as to whynge any lyfe of grace oz glozy cleerely descryptute
& dede: when we tell Luther, Tyndale, oz Barns this tale,
then wrestle they wyth that texte, and wzythe it and wzeste
it about, and fayne wolde wynde them selfe out wyth ie- B
wglynge fayth alone into fayth, hope, and cherite. But per-
ceyuynge that folysshe iewglynge to be so fonde a poynte,
that all that loke theron laughe therat / they shake of that
texte an other way, and the whole pystle therwyth, bycause
of other playne wozdes that sayne Iamys hath therin foz
the sacrament of anoynge. Foz whyche to ryddе them selfe
Iacobi. 5. of bothe the bulynesse at onys, and of many soze wozdes
also, wherwyth sayntе Iamys dothe in the same pystle as
playnely pzeche agaynste these heretykes, and as surely de
scrybeth theym, as though he hadde longe bene conuer-
saunt with in compauy with theym / as the kynges hyghnesse
excellently well marketh and reherseth: Luther letteth
not vppon the boldenesse and authozyte of hys apostalye,
to reiecte and caste out as no scrypture that whole pystle of C
Cristes blessed apostle / sayeng that wyse men allyzme yt
to be none of his, and that yt hath no smakke of any apos-
tolyque spyzyte. And yet blasphemeth farther and sayeth,
that yf yt were his in dede, he wolde not let to tell hym, that
in some thynges there the apostle toke moze vppon hym
then myght well become hym.

Then concernynge the sacramentes, all suche as them
selfe deny, that is to wyt fyue of the seuen, all suche textes
as in the scrypture speke of them / those they glose as it ple
seth theym. As in the sacrament of pzesthed, the wozdes of
sayne Poule vnto Timothe, by whych he playnely speketh
2. Thimoth. 1. of grace geuen vnto Tymothe by the puttynge of his han
des vppon hym / that Tyndale sayeth was but as a man

sayeth

A layeth his hande vppon a boyes hed when he calleth hym good sonne.

In the sacrament of matrimony, where as saynt Poule sayth yt is a great sacramẽt/those wordes gloseth Luther, and sayth that saynt Poule peraduenture sayd that of his owne hed.

In the blessed sacrament of the auter, where as our sauyour sayde hym selfe, This is my body/ there gloseth Luther his wordes, and sayeth yt is as myche to say, as thys is brede wyth my body. And frere Hupskyn, Tyndale, and Swynglius, glosen yt, and sayth that these wordes, This is my body, be as myche to say as this is nothyng, and but onely sygnyfyeth my body, and ys not my body at all. Matth. 26

And as concernynge holy vowes, where the scrypture B sayeth, Paye youre vowys/frere Luther, frere Hupskyn, Swynglius, and Tyndale, so glose yt, that they conclude that euery frere may sette his vowe at nought, and wedde a nunne when he wyll.

And thus lo good chrysten reders, do these holy folke bringe the scrypture to lyght, and restore yt to the trew vnderstandynge/and spye out the iewglyng of the catholyke chyrche, that wolde fayne awaye suche good glosers. Psal. 25

Now where Tyndale sayeth that we say that thauthorite of the chyrche is greater then the scrypture/ and that the scrypture is not trew, but bycause the chyrche sayth so and admytte yt: in this he sayeth his pleasure as hym lysteth to lesse/for he hereth no man so madde to say so/for the scrypture were trew though neuer man loked theron. But C this in dede we say, that the chyrche hath the gyfte of god to discerne whyche is the very scrypture and whyche not. And ỳ we say true in this / not onely saynt Iustayn perde, but holy Luther hym selfe also Tyndales owne mayster, bereth vs agaynste Tyndale good and substancyall wytnesse. And we say that theruppon folowyth it though Tyndale and Luther both say nay, that the same chyrche is the very chyrche. And so we say yet agayne that Tyndale is concluded in the pryncypall poynt.

And where he sayth that we say, that euery thyng that the chyrche sayeth, is of as great authorite as the scrypture: we saye that god shall neuer suffre in mater of saluacyon or dampnacyon, the catholyque chyrche to say but the trouth/ bycause of his promyses made whych we haue

often rehersed, & bycause he wyll haue the catholyke chyrch A
to be to suche as wyll lerne, the pylier and sure stablysh-
ment of trouth, as well in doctryne of fayth as of maners.
And theruppon we very truely conclude, that the whole
catholyque chyrche of .xv. hūdred yere, is better to be byle-
ued then Luther or Tyndale eyther in the vnderstandyng
of scrypture / and that we therfore rather oughte to byleue
the catholyque chyrche, that by the vnderstandynge of scrip
pture hath tolde vs this .xv. hundred yere, that yt is abo-
mynable for a frere to wedde a nunne, then to byleue wyl-
yam Tyndale / whyche in defence of Martyne his mayst
ter, or frere Luther hym selfe eyther, whych for the defence
of his owne shamefull synne, by the false glosynge of the
scripture, affermeth that freres to wedde nūnys were well
and vertuously done. B

And thus ye se to what good effecte Tyndales solucyon
is come / wherwyth he wolde answere sayne Austaynes rea
son, by ferynge hym that the Jewes myght saye the same
reason for theym.

But now goth Tindale well fauorably forth with a gret
face of a nother full solucyon / and at a great length telleth
vs in effecte none other maner thynge but the selfe same
tale agayne / and yet hath he tolde yt vs onys euery dele in
his other solucyon of the fyrste reason / before whych solu-
cyon I haue sayed, and from all wyt and reason assayed
in my laste boke byfore.

Tyndale.

*Not wythstandynge as I sayde, the kyngdome of heuen standeth not in wor-
des of mennys wysedome, but in power and spyrite.*

More. C

This is very well sayd / & in his solucyon of ỹ fyrst reason
he said ye wote wel ỹ same. And now se ye wel ỹ for ỹ catho
like chyrch both ỹ reasons be first brought forth by very spi
rytuall men / the fyrst reason by sayne Cyprian, the seconde
by sayne Austayne. And yt hath suche power, that yt for-
ced Luther hym selfe Tyndales owne mayster, to consent
and agree therto. And the catholyque chyrche hath also for
her parte the great power of the holy spyrite of god, that
in this catholyque chyrche from the begynnynge vnto this
present day, neuer hath ceased yet nor neuer shall I trust,
to shew many meruelouse myracles. wherof let vs now se
whyther Tyndale speakynge so myche of spyrite & power,

can

I can tell yᵒ of any spyrite at any tyme assystyng any of all ỳ chyrches of so many sectys of heretykes, that euer had the myght and power to shew so mych as any one myracle this syxtene hundred yere among them euerychone. But what? in stede of such spyrite and suche power, ye shall here nowe that this high spyrytuall man shall make you some strong potancyall reason.

Tyndale.

And therfore loke vnto the samples of scrypture, and so shalt thou vnderstande. And of an hundred ensamples betwene Moyses and Chryste, where the Israelytes fell from god and were euer restored by one prophete or other, lette vs take one euen Iohñ Baptyste. Iohñ went before Chryste to prepare hys waye, that is to bringe men vnto the knowlege of their synnes and vnto repentaunce, thorow trew expoundynge of the lawe, whyche is the onely waye vnto
B Chryste. For excepte a man knowlege his synnes and repent of them she can haue no parte in Chryste. Of Iohñ Chryste sayth Matt. xvii. that he was Elias that should come and restore all thynge. That is he shulde restore the scrypture vnto the right sence agayn, which the pharyseis had corrupte with the leuē of their false glosses and vayne fleshely tradycyons. He made croked thynges streyght, as yt is wrytē, and rough smoth. Whyche is also to be vnderstande by the scrypture whych the pharyseis had made croked, wrestynge them vnto a false sense with wyked glosses, and so rough that no man coulde walke in the waye of them. For when god sayde, honour father and mother, meanynge that we shulde obey them and also helpe them at their nede, the pharyseis put these glose therto out of their owne hedes, sayenge: God is thy father and mother. Wherfore what so euer nede thy father and mother haue, yf thou offer to god thou art hole excused. For yt is better to offer to god then to thy father and mother, and so myche
C more meritoryous as god is greater then they: ye and god hath done more for the then they, and ys more thy father and mother then they. As ours nowe of fyrme, that yt is more meritoryous to offer to god and his holy deed sayntes, then vnto the pore lyuynge sayntes. And when god had promysed the people a so nyour to come and blesse them and saue them from their synnes, the pharyseis taught to byleue in holy workes to be saued by, as yf they offred and gaue to be prayed for. As ours, as ofte as we haue a promysse to be forgewen at the repentaūce of the herte thorow Crystes bloed shedynge, put to, thou must fyrst confesse thy sinne to vs of euery syllable, and we must laye our handes on thyne hed, and wyssell oute thy synnes, and entoyne the penaunce to make satysfaccyon. And yet art thou but lowsed from the synne onely that thou shalt not come in to hell, but thou muste yet suffre for euery synne seuen yeres in purgatory, whyche is as whot as hell, except thou bye yt out of the pope. And yf thou aske by what meanes the pope geueth such pardon, They answere out of the merytes of Cryst. And thus at the laste they graunt agaynst them selues, that Chryste hath not onely de-

serued

serued for vs the remyssyon of our synnes, but also the forgyuenesse of that grosse and fleshely imagyned purgatorye, sawe thou muste bye yt out of the pope. And wyth suche trasyeyons they toke away the keye of knowlege, and stopped vppe the kyngdome of heuen, that no man coulde entre in.

And as I sayde, they taught the people to byleue in the deades of the ceremonyes, whyche god ordeyned not to iustyfye but to be sygnes of promysses, by whyche they that byleued were iustyfyed. But the pharysyes put out the sygnyfycacyons, and quenched the fayth, and taught to be iustyfied by the worke / as ours haue serued vs.

For ours sacramentes were onse but sygnes, partely of what we shulde byleue to sterre vs vp vnto fayth / and partely what we shulde do, to sterre vs vppe to do the lawe of god / and were not workes to iustyfye.

Now make this reason vnto Iohñ and vnto many prophetes that went before hym and dyed as he dyed, ye and vnto Cryste hym selfe and his apostles / and thou shalt fynde them all heretykes, and the scrybes and pharysyes good men, yf that reason be good.

Note.

Lo good cristē reders here haue I rehersed you his long processe, not in ppeces but euē as it lyeth to gether / by whyche ye may se that Tyndale doth nothyng here, but tell vs the self same tale that he told vs byfore in his solucyon to the first reason. For there he told vs the same tale of the scrybes, and pharyses, and synagoges, and sayne Iohñ Baptyste, and Cryste, and his apostles / wyth his resemblynge of the scrybes and pharyses, and synagoge, to the clergye and to the catholyque chyrche / and hym selfe, and his holy mayster Martyn Luther, and frere Huskyn, frere Lābert, and Swynglius, & such other holy heretykes, vnto sayne Iohñ and our sauyour & his apostles, as prophetes nowe new comen to begynne the trew chyrche of god agayne, by goynge oute of the catholyque chyrche / in lyke maner as Cryste and his apostles, & sayne Iohñ the fore goer, cam to begynne agayne the trew chyrche of god, by callynge men from the synagoge.

All this tale as he tolde yt there so now for a new thyng he telleth vs agayne here. And all this tale as I there answered yt and clerely proued yt nought, so shall I desyre the reder to resort thither, and there to rede myne answere / and then shall he fynd that lyke wyse as this is but his old tale new told, so nedeth it none other cōfutacyon but euen myne answere new redde.

For where he begynneth agayne here as he dyd there, wyth

¶ hys hundred prophetes that were sent betweene the dayes of Moyses and Christe to call agayn the Israelytes beyng so often in the meane whyle fallen from Christe vnto idolatrye: he can neuer proue that syth Chrystes dayes the catholyke chyrche hath, onys so done, nor that euer it so shall here after/but yf he proue therwyth all Chrystes promyses broken, by whyche he hath promysed to kepe hys chyrche therfro/ as when he sayd that the gatys of hell shulde neuer preuayle agaynst hys chyrch/and that hym selfe had so prayed for saynt Peter, that hys fayth whyche he confessed shulde neuer fayle nor be put out of hys chyrche/ and that he wold sende ỹ holy goste therin to teche it all trouth and leue it into all trouth/and that hym selfe wold be ther wyth all dayes vnto the very ende of the worlde. Luce. 22. Iohan. 16

¶ By thys it appereth playnely, that though they whyche fall from thys chyrche, that is to wytte suche sectes of heretykes as go oute therof, maye fall to idolatrye: yet the chyrche it selfe, that is to saye the flocke that standeth styll and remayneth, god shall neuer suffre to fall frō the fayth, but yf he breke all theise promyses/whyche we be sure that the vnchaungeable treuth of hys owne nature, beynge as hym selfe sayde the very naturall treuth, can neuer suffer hym to do. Matth. 28.

And so Tyndale can in thys poynt neuer make the synagoge of Moyses lyke the chyrche of Chryste, that is to wytte the knowen cōtynued catholyke chyrch/ to the onely whyche as sayntе Austayne sayth and Luther confesseth, and Tyndale can not saye naye, god hath gyuen the grace ¶ to knowe the very scripture from the false, and the wordes of god frome the wordes of men, and to teche other folke the same all suche as gyue credence to it.

Beſydes this, yf he wyll make hys ensample lyke/ther muste he fyrste name vs a good sorte of those hundred prophetes, that in that meane tyme betwene Moyses ỹ Christe called the people home from idolatry. And then yf he so do/ he shall fynd them such as the doctryne of the latter agreed ỹ consented with the doctryne of the elder/ or yf god by the latter opened and trueled any ferther thynge, he yet by myracles and other open meanes proued them for so good ỹ holy, ỹ though the peple and the princes both dyd dyslalow them, and hated them, and kylled them to/ yet when they were dede, varyed they neuer so farre from theyr doctryne,

and were the neuer so farre from the folowynge of theyr ly A
uynge whyle they lyued, yet they perceyued them after for
sayntes, and had them in perpetuall honour and reuerence
to theyr owne condempnacyon as oure sauyour sayeth by
theyr contrary lyuynge and persecutynge of the lyke, and
yet to the testymony of the trouth thorough goddes prou-
ydence, for the profyte of other that wold both folow them
and byleue them better.

And therfore yf Tyndale wyll now make hys mater
good and hys ensample lyke / he muste reherse vs a lyke
sorte of some suche other holy prophetes, as god hath syth
the deth of Cryste in thys .xv. hundred yere, sent hyther to
call home his chyrche from idolatry / as those other prophe
tes were that he speketh of / sent in shorter season, to call
home agayne the Iewes. B

Thys must he shewe vs yf he shewe any thynge to pur-
pose. And then whome shall he name vs? Nicholaus and
Cherynthus, Vigilantius, Dormitantius, Manicheus, Va
lentinus, Arrius, Iouiniane, Heluidius, Ennomius, Mar
cion, Montanus, wyclyffe, and Husse / and a sorte of lewde
wedded freres, as Luther, and Lambert, and Huylkyn / or
prestes apostataas from the chrysten fayth, as Pomeran,
Supynglius, and Huchyn here hym selfe. If he name you
these / let hym proue them onys good men, or at ꝑ lest wyse
some one amonge them all, let hym proue theyr doctryne
agreable, or at the leste wyse obstynately not repugnaunt /
let hym that sheweth any ferther thynge then hys felowes,
by some maner meane proue hym selfe sent by god, or such
a man at the leste wyse as the people myghte haue cause to C
reken hym for hys lyuynge, a man very lykely for god in
so greate a mater to chese oute specially and sende forth on
hys errande.

But thus ye wote well that of all these that are dede, the
worlde hereth not a good worde that euer there was one
good of them, but openly condempned for false. And as for
these that nowe lyue / we se well at our owne eyen, they be
starke rybaudes all; And agrement in theyr doctryne, ney-
ther is there none now nor neuer was there yet. Myracles
as shamelesse as they be, they can not for shame saye that
euer they shewed any. So that these were neuer any of the
holy men, whom god hath sent to call home hys chyrche so
often from idolatry to fayth, as Tyndale sayeth that the

hundred

A hundred prophetes an hundred tymes called home the Jewes. And yet suche muste he shewe yf he saye aughte to purpose.

And therfore yf these heretykes wyll nowe be resembled to Chryste and hys apostles and to saynt Johñ/ let Tyndale tell vs whyche of them to whyche of these? If these be now sent to call the catholyke chyrche to the ryghte fayth from whyche it was fallen before, as Chryst was and hys apostles wyth saynt Johñ hys fore goer to call home the synagoge/than lette Tyndale now tell vs whyche of them he resembleth to saynte Johan, whyche to Chrystes apostles, and whyche vnto Chryste hym selfe. And yf he lyken Luther to Chryste, thenne who was Luthers saynte Johñ
B Babtyste and fore goer/or elys whose fore goer and baptyste is Luther, to whome maketh he the waye now as the tother dyd to Chryst? I wene in good fayth to Antechryst, and so forth to the deuyll of hell.

How be it of treuth, holy prophetes hath there bene sent vnto the worlde by god and into the chyrche of Chryst, mo then an hundred syth the deth of Chryste, to kepe in the ryghte fayth and calle home the people fro synne, by the trewe doctryne of the spyryte, inspyrynge theym the ryghte sense of scrypture, & what so euer god wolde haue knowen beside. whose doctryne in the necessary poyntes dyd agre togyther, and which were holy men, so knowen well whyle they lyued, and so taken after theyr deth declared for godes messengers by many a myghty myracle.

C Of these men may I name full many of sundry tymes, as saynt Ignacius, saynte Policarpus, saynte Cyprian, saynte Basile, saynt Crysostome, saynt Leo, saynt Hylary, saynt Jerome, saynt Ambrose, & saynte Austayne.

Now yf Tyndale dare saye that hym self meneth these/ then say we that none of these called vs to Tyndals fayth. For none of them dyd construe the scrypture as Tyndale doth. And therfore hys fayth is not Chrystes fayth, nor Tyndals doctryne agreable and consentynge to theyrs.

For yf Tyndale dare saye that hys doctryne and theyrs agree/ lette Tyndale then of theym all name vs now some one that euer called relygyous persons to the brech and contempte of theyr vowes, and sayd that chastyte was an vnlawfull vowe, & wolde that monkes and freres sholde rüne out and wedde nonnes.

Then syth that of hys hundred prophetes bytwene A
Moyses and Cryste, Tyndale leueth of foure score and
nynetene, and is content to take no mo but saynt Johñ, to
shewe that hym selfe doth go from the catholyke chyrche &
rebuke the doctryne therof, as saynt Johñ dyd fro the sy-
nagoge, & rebuked the doctryne of the phareseys: he muste
shewe vs as I answered him i my serte boke, yf or he proue
saynt Johñ and hym selfe matches in that poynt, he muste
proue that hym selfe was prophecyed vppon to be the fore
goer of some newe Cryste as good as euer was the olde.
He muste also shewe vs hys lyuynge somewhat more lyke
the lyuynge of saynt Johñ then it appereth yet.

Also bycause he sheweth no myracles / he muste proue
vs that hys newe Chryste to whome hym selfe is the fore
goer, must do suche myracles as our olde Cryste dyd / and B
then bere wytnesse of Tyndale hys holy baptyste, as oure
Cryste bare wytnesse of the tother. And all thys in hys lyfe
helpde myracles many shewed for hym when he is dede.

Fynally yf he wyll saye as he meneth here, and playnely
sayth in hys other solucyon to the fyrste reason, that he and
hys felowes do now rebuke the doctryne of the catholyke
chyrche, in lyke maner as saynt Johñ the baptyste & Cryst
dyd rebuke the doctryne of the scrybes and pharyseys: he
muste proue vs that of those scrybes and pharyseys which
taught the doctryne that saynt Johñ baptyste and our sa-
uyour rebuked, were holy men and sayntes. For els sayeth
Tyndale no thynge to the purpose / for as myche as hym
selfe can not saye naye, but that many of those that haue
taught the thynges that Tindale and Luther now rebuke C
were holy doctours and sayntes of euery age synnes Cry-
stes dayes to theyr owne.

And thus ye se good readers, that where Tyndale byd-
deth vs loke vppon the olde ensamples, and then pyketh
out specyally saynt Johñ Baptyste to resemble hym selfe &
hys prechynge to, and hys demeanure agaynste the catho-
lyke chyrche, vnto saynt Johñ and his demeanure toward
the synagoge / is as vnlyke as are whyte and blacke.

Now shall ye well perceyue, that the persons of saynte
Johñ Baptyste and of syr wyllyam Tyndale, be not myche
more vnlyke, no nor so farre vnlyke neyther not by a great
dele, as are the thynges that saynte Johñ reproued in the

doctryne

A doctryne of the scrybes & pharyses, and the thynges why che Tyndale reproueth in the doctryne of the catholyque chyrche.

How be yt Tyndale to make them seme lyke, dyssymulyng the greatest thynges & of most weyght, pyketh oute a fewe thynges wherin he wolde make the mater seme somwhat lyke/ & yet lyndeth he none very lyke. And ouer that where they seme lyke, he maketh theym seme lyke wyth lyenge.

For fyrste he begynneth as ye haue herde wyth the false glose of the pharyses, by whyche many of them falsely cō strynge goddes commaundement of honourynge theyr father and mother, myssle taughte the people, that what nede so euer theyr father and mother had, yet yf they offred vnto
B god, they dyd better then yf they holpe theyr father & theyr mother therwyth. And when he hath tolde this of the pharyses/ then resembleth he the doctryne of the chyrche ther to, and sayth, *As ours now affirme that yt is more meritorious to offre to god and his holy sayntes dede, then vnto the pore lyuynge sayntes.*

Lo good reder here knoweth Tyndale well ynough that he lyeth to make the two thynge seme lyke/ and yet he maketh them not lyke. For well ye wote, there is no lytle difference betwene the thynge that Tyndale sayth here, the chyrche teacheth to be more meritorious to offre to god then to gyue to a pore man / and the thynge that he sayth the pharyses taughte, that yt was more meritorious to offre vnto god, then helpe his father with ꝑ money, were he in neuer so great nede. For I am not lyke boūden to helpe
C euery straunger ꝑ is a pore man, tanhat is lay in some pouerty/ as to helpe myne owne father that were in extreme necessyte. And yet as vnlyke as they be, these two thynges doth Tyndale here lyken to gether. Myght he not here lyken almoste as well Powles steple to a dagger sheth?

And yet in this lykenynge as vnlyke as they be, he letteth not a lytle to lye, to lynke them so nere to gether.

For I wysse Tyndale knoweth very well, that no man teacheth so precysely as he reherseth/ ꝑ yt is better to offre to god and hys holy sayntes dede, then vnto the pore lyuyng sayntes. But the doctryne of the chyrch is as hym self can tell full well yf he wolde not lye, that whych of those two thynges offrynge or geuynge in almoyse is for the tyme more meritorious, dependeth vppon the circumꝑ iii. staunces

staunces of the dede, & the persons at the tyme. For yt were A
not alwaye trew to saye, that I muste helpe my father by-
fore a straunger, nor my selfe byfore a nother man. For my
father may percase haue some nede and my selfe both/ and
yet not so myche, but that I were bounden for the tyme to
geue fro my selfe, & yet not to my father, but for the tyme to
some straunger whome I neuer knewe byfore/ his neces-
syte may be suche.

And therfore the catholyque chyrche teacheth, that both
to gyue almoyse is good, and to offer is good/ and he that
hath wherwyth to do both, ought to do the tone, and doth
well to do the tother. But where the tone ys better
and where the tother / is to be consydred by hym that doth
yt, vppon the tyme and persons, and many other cyrcum-
staunce mo then well can be comprehendyd and gyuen men B
in wrytyng, vnder any suche certayne rules, but that some
tyme they may fayle. But reason ruled by charyte and de-
uocyon, shall not nede to fere but they shall do bothe full
well, and perceyue sufficyently where the tone is to be done
and where the tother, yf they folowe not these hereryques
in contemnynge the tone.

1. Corinth. 7. The chyrch sayth as saynt Poule sayth, that vyrginyte
is better then ỹ worke of wedloke. yet meneth neyther the
chyrche nor saynt Poule that yt so were, yf there were but
one man wyth one woman left a lyue in all ỹ whole world.

Matth. 26 Saynt Mary Magdaleyn was more alowed of Cryst
for bestowyng that costely oyntement vppon his hedde, so
fully and so freely that she brake the glasse, and all to shewe
that she wolde none spare for her selfe/ then yf she had sold
yt as Judas wolde haue had yt, and geuen the money to C
pore men.

And yet dyd she yt but to do hym pleasure wyth, as men
dyd then vnto gestes to make them chere with all/as folke
do now caste damaske water and burne pleasaũt perfumes.
All be yt vnware to her selfe se dyd in dede worke a myste-
ry therin, that dyd betoke his beryeng. But god as I say
the thãke ỹ he gaue her, he gue her not for ỹ mystery wher-
upõ she thought not/ but for her deuout mynde ỹ she bare
towarde hym. And yet peraduenture neyther she wold nor
god wolde she sholde, haue bestowed yt so, in case yt hadde
hap pened that there had lyen a man so syke, that wythout
ỹ oyntement he shold haue/ dyed & that she had well wyste
or thought

A or thought, that she might by that oyntement saue his lyfe and by nothynge elles.

But all be yt there were poze men very many whom she myght haue refreshed, A well wyste there were so: yet syth she neyther knewe theyr nede for so great that requyred so sodayne helpe, nor other mennys deuocyon for so small, but that they myghte be holpen by other folke/ she neyther thought her self bounden nor no moze she was in dede, to so lowe the counsayle of Judas in geuynge the pryce to poze men, rather then in wytnesse and testymonye of her good wyll and deuocyon, to spende yt out in pleasure vppon the blessed body of Cryste. And yet was he not rauyshed wyth the odour of her oyntemẽt, but wyth ỹ delyte of her deuocyon/ in whych he delyteth yet when any man doth the lyke.

B And therfore I say, that though the pharyses taughte wronge, whome sayntе Johñ reproued and our sauyoure hym selfe also, in that they taught that yt was better to offre the money to god, then honoure and helpe theyr father and mother therwyth were theyr nede neuer so great: yet the chyrche teacheth ryghte. For yt teacheth playne the cõtrarye therof/ and sayeth that the pharysees taughte false/ and teacheth onely that to offre to god and his sayntes is well done, and that to helpe poze men and gyue almoyse muste nedes be done. And when and in what case the tone is moze meryторyouse then the tother, the chyrche teacheth many good and reasonable rules/ and yet can no man well tell so many, but that as I sayde some tyme the reason of the man ruled wyth charyte and deuocyõ that cõmeth and

C worketh wyth grace muste be his guyde therin.

But now these new men begyn to geue a certayn rule, that as they say shall put vs quyte out of all doute, when we shall do the tone and whẽ the tother. For therin so thus they say. Offrynge say they, to god or to sayntes, and lyke wyse byeldynge of chyrches, byenge of copes, bokes, surplyce, and chalyce, be thynges voluntarye, to the doynge wherof no commaundement of god constrayneth the. But as for geuynge of almoyse is a thynge necessary, wherunto god by his own biddyng byndeth the. And therfore fyrst euermoze geue thy money to the poze men that nede yt as longe as there be any, And then lo whẽ there be no mo poze men left ỹ ye may bestowe youre money vppon/ go to then good crystyens in goddes name and bestowe the remanaũt

where

wheron ye wyll, euen vppon pylgremages yf ye lyst, lo and A
vppon offrynges, and byeldynge of chyrches, and byeng of
bokes, and copes, and crosses, and shyppes, and sensers
hardely to for me. And therfore saye not now ỹ we say that
the volũtary thynges be not lawfull. For we say no more,
but ỹ the necessary thynges must nedes be done fyrste/and
I wyse good cristyens ye wote well your selse that is ve-
ry good reason.

Now to thende that ye may good reders the better per-
ceyue whyle they teache in thys maner, what theyr very
mynde is in the mater / ye shall vnderstande that it hap-
ped my selfe to be vppon a tyme present in a certayne as-
semble of personages, bothe of great honoure and also of
great connynge / in whyche amonge other thynges that B
were there treated of, one that hadde in sundry places prea
ched after suche maner fashyon as I haue here rehersed
you, was demaunded and asked whyther yt were ynough
byfore a man bestow his money vppon such kyndes of vo
lũtary, to helpe fyrste such pore nedy folke as he happened
to here of vnsought or elys that he must besydes that by-
fore he bestowe any money other wyse, seke and serche a-
bout whether he may fynd any mo. wherunto he answered
well and playnely, that we be fyrst bounden to seke & serch
& be sure therof / namely bycause of suche as can not come
forth but lye styll bedred at home/ & some that be peraduen
ture a shamed to offre theym selfe and begge,

Then was he demaũded farther, syth yt was not inough
to geue pore men whe they asked, nor where we foũd them C
by happe/ but we were forther bounden before we byst owed
ought vppon volũtarye, to seke and serche out such necces-
sary: whyther yt suffysed then to take for our parte those
nedy folke that were founde in oure owne parysshe, or elys
that we muste extende oure almoyse farther to the whole
towne. wherunto he answered, that neyther suffysed oure
parysshe nor our towne, no nor all our own whole countrey
neyther/ but where so euer there where any pore nedy men,
we were bounden to helpe theym all, byfore we sholde any
thynge bestowe vppon suche kyndes of voluntary/ so that
fynally the man was fully mynded, rather to send vs all to
Rome to seke & serch out some pore man and bere him a pe-
ny thether, then to suffer vs spende a halpeny eyther oute
or at home, vppon any offerynge eyther to god/ or sayntes
or byel-

A or byeldynge of chyrches or garnyshynge therof, or byenge of any ornament therfore.

And surely yf these folke saye well/then Mary mawdelayne dyd not wel, but was mych to blame. For I am very sure, and our sauyour hym selfe shall bere me recorde, that yf she wolde haue sought and serched, she moughte haue founden in Hierusalem euyn at her hande, pore nedy men inough to haue receyued twyse as mych money as all that oyntement was worth. Matth. 26

Cryste blamed not those that offered into the treasory of the temple, nor sayd that they offered to myche/ but rather by praysyng of the pore wydow that offered somwhat of her pouerty, rebuked the rych folke for offeryng to lytle/ all be it that as the gospell sayth, many offered mych. And B yet as I sayed of thys am I very sure, that they myghte haue had poremen inough to bestowe that money vppon in relefe necessary, that they there spent vppon the temple, a thynge as these men call it, voluntary. Marci. 12.

How be it I meruayle why they sholde call it all voluntary, for some of it be thynges that must nedes be done. For chyrches at the leste wyse muste we nedes haue/ and yet therto saye some of these folke naye.

But holy sayne Chrysostome calleth vpō folke to byeld chyrches there as it semed necessary / and that so farforth, that rather then to leue that worke vndone, he wolde they sholde gyue the lesse to pore folke to do the tother wythall. And thenne dare I saye that he wolde haue men bye bothe bokes and chalyces and other ornamentes therto.

C And thus may we sone se, that these new sectes of Tyndals sorte be farre fro sayne Chrysostomes mynde. For ye may well perceyue by theyr doctryne, that when they wold haue all pore men sowght out cured and serued, and euery mannes necessyte done, before any of the tother thynges that they call voluntary sholde be by any man begon/ what other prechyng is thys, but vtterly to forbyd the, not with playne wordes, but wyth wurse then playne wordes, wyth blasphemouse mockerye, knaupshe derysyon and scorne.

And surely that worde of Tyndale in whyche he calleth the sayntes that are departed dede sayntes / all be it that there were none harme therin spoken by a good mannes mouth, yet hath it a shrewde sygnyfycacyon spoken out of hys/ syth Luther and he wene that there were not one of

theym all in heuyn, but that they lye all in a slepe styll no man woteth where/and therfore Tyndale bydded vs pray to theym when we speke wyth theym/so that tyll than, he wolde we sholde let them alone. A

And thus good christen readers, for conclusyon of thys poynt, ye maye clerely se that concernynge offerynges to god or hys sayntes, or money bestowed aboute those good wurkes that these folke call all voluntary, the christe techeth ryghte/as appereth well by playne and euydent scrypture. And that the doctryne of the pharyseys whyche Cryste reproued, the chyrche reproueth also and therof techeth the contrary. And so the doctryne of the chyrche and the doctryne of the pharyseys in thys poynte, wherin Tindale resembleth them togyther and lyeth to, to make them lyke/be no more lyke togyther, then is chalke to colys. B

Nowe is all the remanante of hys processe as ye haue herde, nothynge ellys but raylynge vppon the doctours of the catholyke chyrche, for byleuynge that the sacramentes be not bare sygnes and tokens, and bycause of the bylyefe of purgatory.

Now am I very gladde that ye se so clerely, that those whome thys newe sayntе Johñ Baptyste calleth pharyseys, be all those olde holy doctours and sayntes that haue bene in euery age thys fyftene hundred yere. For all they haue byleued in the same sacramentes that we do, and the same thynges that thys newe baptyste rebuketh.

And in lykewyse of purgatory Tyndale can not saye naye. For I haue in my thyrde booke of hys confutacyon, layed hym playne wordes of dyuers of the eldest and most holy doctours/and amonge other sayntе Chrysostome, wrytynge that the apostles them selfe prayed for soules in theyr masses. C

And now se you playnely that Tyndale calleth theym all pharyseys therfore/and is come as a newe sayntе Johñ Baptyste, to shewe vs that by name thys. viii. hundred yere, but by his declaracion thys. xv. hundred yere, the pharyseys, that is to wytte all the holy doctours and sayntes that haue bene all thys whyle in chrystendome from Cryst hym selfe hytherto/the treuth of whose sayth, and the holynes of whose lyuynge, our lorde hath illustrate and sette out vnto the shewe wyth many a thousande myracle/haue made the scrypture croked and rowgh/wrestynge it wyth

false

A false gloses/makynge men byleue that there were purgatozy, and that men holde knele to Cryftes croffe and kyffe it, and wurfhyp Cryftes holy body in the bleffed facrament, and kepe the chaftyte that they haue vowed to god / tyll now lo that thys newe feynt Johñ baptyfte is fent downe to prepare the waye foz Antichzyfte, and make the rowgh fmothe and the croked ftrayte, and to turne the hartes of ỹ fathers vnto the chyldzen, wyth makynge the wozlde now to be of the fame harte and mynde, that the olde holy fathers haue ben of in olde tyme.

And how wyll thys holy baptyfte do all thys gere, and thus turne the hartes of the chyldzen and the fathers all in to one, furley by techynge the chyldzen as well in fayth as lyuynge, the very clene contrary of all that euer theyr olde B holy fathers thys .xv. hundzed yere haue taughte them / & with tellyng vs that all the olde fathers were lyke the falfe phariſeys, and cozrupted the fcrypture as phariſeys dyd wyth falfe gloſes/teachynge good wozkes and facramentes, and keppng of holy vowes and fuche other fynfull fuperſtycyons. And therfoze doth thys holy new baptyfte to purge and puryfye the people, bydde vs now byleue that to bzeke the vowe of chaftyte is a good wurke and well done/ and that all other good wurkes be nought wozth/and bapfyme as ipfell wozth, bycaufe ỹ pzeſte ſpeketh to the chyld in laten a langage that the chyld vnderſtandeth not/ as he ſholde full well ye wote well, yf the tale were tolde hym in hys mother tong.

Then techeth he vs that confeſſyon is the deuyls inuen C cyon, and abſolucyon ys but whyſtelynge. Satyſfaccyon greate fynne to do any.

The ſacrament of wedlocke he ſayeth is ſuche, that he coulde make as good a ſacrament of an olde nette/ ſauyng onely when freres wedde nonnes/foz thã is it holy in ſuche holy folke.

The ſacrament of holy ozder he teſteth vpon, wyth ſhauyn and ſhozne, and oyled, & waggyng of the byſſhoppes hand/and ſaynt Poules hand layde vppon Tymothe, but lyke a mannes hande layed on a bopes hedde and call hym good fonne. The ſacrament of extreme vnccíõ he calleth but greſynge the ſyke man. The ſacramẽt of confyzmacyon he calleth but ſmeryng of the chyldes face, and buttezynge of the bopes fozehed.

The holy blessed sacrament of the auter, the very pre- A
cyouse body and blonde of our sauyour hym self/ this holy
new baptyste forbedyth to haue any honour done vnto it/
but onely take it for a memorall of hys passyō. And then
he iesteth theron hym selfe, & sayth that it is no thyng elles
but wyne and cake bredē, excepte it be peraduenture tur-
ned into starch.

Lo good Chrysten readers here is the doctryne of thys
newe baptyste/ not sayn̄t Johñ Baptyste but syr wyllyam
Baptyste thys holy wyllyam Tyndale otherwyse called
Huchyn scolare to frere Hupskyn / whyche hath here made
you of the synagoge scrybes and pharyseys, such a goodly
paynted processe as he hath now tolde you twyse/ & serued
you wyth a Jak of Parys, an eupll pye twyse baken, to de
clare you twyse the greate frute and profyte that the world B
maye now taken yf it wyll, by hys holy comynge into it, to
preche and rebuke the pharisaycall doctrine of all the olde
holy sayntes, and teche hys owne godly chrystē heresyes
suche as ye now haue herde.

And now yf thys gere be good/then haue we surely great
cause to thanke god. For then can we lacke none holy bap
tystes to preche vs. For there is not I wene so pore a vyl-
lage in chrystendome, in whyche there is dwellynge any
one vyllayne knaue, but he maye be wythin thre dayes (yf
he be not all redy) suche an other baptyste as thys is / and
rebuke all that good is wyth suche abomynable blasphe-
mye as now Tyndale doth, yf any chrystē mannes eares
can abyde the hetynge.

But yet remember good readers, that in the conclusyon
of all that tale/ he knytteth it vp with a fresh lusty poynte, C
and soyleth all the reason in thys wyse.

Tyndale.

Now make thys reason vnto Johñ Baptist and vnto many prophetes that went before hym and dyd as he dyd, ye and vnto Cryste hym selfe and his apostles/ and then shalt synde thē all heretykes, and the scribes and pharyseys good men, yf that reason be good.

More

Thys poynte is lo the olde poynte, whych here, and in
hys solucyon to the fyrst reason, he hath put forthe four or
fyue tymes before/ saynge that he gyueth allway hys old
poynt at one ende, or other some newe agiette. But when
all hys coste is done theron/ it is not all worth an agiet of
a good

A a good blewe poynt. For I haue in my fyrste boke answe-
rynge hys solucyon to the fyrste reason, shewed you many
answeres that sayne Johñ, and Cryste, and hys apostles,
and other poze folke to, very farre vnder them, myght saye
foz them selfe agaynste the scrybes and phary seys/ whyche
thinges neyther Luther, noz Tindale, noz none of all theyz
sectes can say foz the selfe, agaynste the catholyke chyrche.
And yet moze shall I shew you of the same sozte, when ye
haue hard what Tyndale can here saye foz hym selfe. After
all whych thynge harde & well wayed/ ye shall well and cle
rely perceyue, that foz Tyndales tale, the reason of sayne
Austayne that Tyndale here speketh of, beynge made by
the Jewes agaynste sayne Johñ and Cryste and his apost
B les, shall haue no strength at all, neyther to proue theym
cupll noz the pharyseys good. And yet the same reason
beynge by the catholyque chyrche made agaynst Tyndale
and Luther, and Hupskyn, and Swyngius/ muste nedes
proue the catholyque chyrch to be the very chyrch of Cryst/
and that Luther and Tyndale, and all they, with all those
that byleue them, be playne vndouted heretyques.

And therfoze let vs syst se with what euasion Tyndale
wyll auoyde this reason, foz hym selfe and his own sectes.
And then what Cryste can saye moze foz hym selfe and his
company, we shall se somwhat after.

Tyndale lo teacheth his dyscyples to answere the rea-
son thus. Tyndale.

Wherfore this wyse thou maydle answere. Do thankes vnto the heddes of
C that chyrche that the scripture was kepte, but vnto the mercy of god. For
as they had destroyed the ryght sense of yt for theyr sake) euen so wolde
they haue destroyed yt also had they coulde, rather then the people shold haue
come vnto the ryght vnderstandyng of yt/ as they shew the worse interpre-
tours and preachers of yt. And euen so no thankes vnto our hypocrites that the
scripture is kepte, but vnto the botomlesse mercy of god.

For as they haue destroyed the ryghte sence of yt wyth theyr leuen, and
as they destroye dayly the trewe preachers of yt, and as they kepe yt from
the laye people that they shold not se how they iugle wyth yt/ euen so wolde
they destroye yt also coulde they bryng yt about, rather then we shulde come
by the trewe vnderstandynge of yt, were yt not that god prouyded other a
wyse for vs. For they haue put the stor yes that shuld in many thynges helpe
vs, clene out of the waye/ as fye as they coulde. They haue corrupte the le-
gende and lyues almoste of all sayntes. They haue fayned false bokes, and put
them forth, some in the name of sayne Jherome, some in the name of sayncte

Austayne, in the name of sayntc Cypriane, sayntc Dyonyse, and other holy men. Of hych are proued none of theyrs/ partely by the style and satyne, and partly by autentyke storyes. And as the Iewes haue set vp a boke of tradicyons called Talmud, to destroy the sence of the scrypture/ vnto whych they geue fayth, and vnto the scrypture none at all be yt neuer so playne, but saye yt can not be vnderstande saue by the talmud: euen so haue ours set vppe theyre Dunce, theyr Thomas, and a thousand lyke drasse, to stablysshe theyr lyes thorow falsefyeng the scrypture/ and say that it can not be vnderstande without them be yt neuer so playne. And yf a man allege an holy doctour agaynst them, they glose hym out as they do the scrypture, or wyll not heare, or saye the chyrche hath otherwyse determyned. A

Moze.

Nowe good crysten teders here haue you herde one of his answers, whych how yt maketh any thynge to the purpose, surely that se not I. For where as the reason of saint Austayne is, that men may percepue that this knowen catholyque chyrche is the very chyrch, in that that god hath vnto this chyrche geuen his gyfte of discernynge the very scrypture of god from the counterfete, and to receyue the tone and refecte the tother/ and that he hath so geuen that grace vnto this chyrch onely, that no man can ordynarily be sure whyche wrytynge is holy scrypture and whyche is not, but by the tradycyon of this chyrche and credence geuen therunto/ for yf he take yt of a company of heretiques, yet euermore those heretykes lyke as they came out of this whole chyrche, and theyr authours and begynners were onys a parte therof, and then of this chyrche receyued the scrypture byfore they departed oute therof/ so dothe euermore the credēce wheruppon the knowlege of the trew scrypture dependeth, that credēce I say resorteth euer vppe to this whole catholyke chyrche/ vnto whyche wythoute credence had ben geuen, none heretyke had knowen whyche were the very scrypture. For the prose wherof, we yet se ỹ these heretykes in so forforth as they byleue the chyrch, in so forforth they knowe whyche is the scrypture/ and in so forforth as they byleue not the chyrche, they percepue not whyche is the scrypture, though they haue it in theyr handes and rede yt. As ye may se by the pistle of sayntc James/ whyche pystle Luther and frere Barons let not to reiecte and set a syde for nought. And thus euermore heretikes all the scrypture that they know, by the catholyke chyrch they know. For to this onely chyrche as Tyndales owne mayster cō B C

ter confesseth, hath god gyuen that gyfte to discerne the trew scrypture fro the false. And seyth that god hath geuen this great spyrytuall gyfte onely to the chyrche, whyche gyfte is a begynnynge of spyrytuall lyuely doctrine / yt therby well and clerely appereth to any man that will not wylfully wynke, that this chyrche is the very chyrche, of whyche god will haue men lerne.

Now good cristen reder, this beyng the reason and purpose of holy sayncte Austayne / and hauyng in yt selfe suche strength, that Luther coulde not hym selfe say nay therto / not withstandynge that the confessynge therof must nedes ouerturne his heresyes: now byddeth Tyndale his disciples, that they shall answere therto, that the catholyque chyrch is not to be thäked for the scripture that we receyue
B therof, but the botomlesse mercy of god / & here is all thys whole answere to the reason / for all the remanaunt is nothynge elles but raylynge agaynste the chyrch.

Now what goth this answere to the purpose? who byd deth hym geue the thanke to the chyrche? let hym lyke as he byleueth the chyrch that the gospels of the foure euangelystes be the trew gospell of Cryste, so know therby and byleue that the same chyrche, by whyche he knoweth that poynt, and whyche in that poynte he byleueth, is here in erth the very chyrche of Cryste / and then let hym geue the thanke to god, wythout whose grace worckyng wyth hym, he coulde not byleue the chyrche neyther in the tone poynt nor the tother / and for lakke of whose grace, whych grace
C he lakketh not but in his own defaut, he now byleueth not the tone poynte as he dothe the tother, excepte he lakke so mych that for his malyce he byleue neyther nother. I pray god geue hym onys the grace to byleue both / and when he so doth, then shall he haue the grace therwyth to perceyue, that he hath for the knowlege of the trewe scrypture frome the false, great cause to geue thanke to both. Cryste & pryncypally to god that gaue that gyfte vnto his chyrche, and wrought wyth hym to byleue yt / and after to the chyrche, that was a meane and mynyster in bryngynge that grace vnto hym / and cause also to be gladde a great dele in hym selfe, that he resysted not god and his chyrche, but folowed and went wyth them in callynge hym home agayne, to the byldyng of god and his chyrche, from the damnable wayes of his malycyouse errours.

And

And now that ye playnly perceyue that this answere of his nothynge toucheth the purpose / I wolde very fayne passe ouer his folyshe raylynge, sauyng that yt semeth necessary that the foly and lyes of suche false frantyque heretykes may be well knowen, lest some good symple soules may wene them wyse and trew therwyth, and theruppon be deceyued and byleue them. A

Fyrste he rayleth vppon the doctours of the catholyke chyrch, & sayth ỹ they haue destroyed ỹ right sence of ỹ scripture with theyr leuyn. Now all this ye wote well he meaneth, in ỹ they teach that folke shuld not trust in only fayth wythout good workes of cherytie and of penaũce, and that they teache that freres sholde not wedde nunnys, and that crysten men sholde praye for all crysten soules, and sholde haue Crystes holy sacramentes in reuerẽce, and specyally the blessed sacrament of the auter, the precyouse body and blood of Cryste hym selfe, and other suche thynges lyke. B

This is the leuen for whych Tindale doth now damne here the doctoures of the catholyque chyrche. But euery man well woteth, and hym selfe to though he say nay, that this doctryne is of ỹ leuen wherwith the woman of whom Criste speketh in the gospell of sayne Matthew, dyd leuen all her whole dough and mele / that is to say of that leuen wyth whych not onely all the old holy doctours, but also ỹ blessed apostles them selfe, & our sauyoure Cryste also hym selfe, leuened the brede of theyr doctryne, whych eyther in wordes or wrytynge they taughte vnto the crysten flocke. All which leuen Tyndale wold now take out, and leue vs the scrypture vnsauery. C

Then rayleth he forth on and sayth, *They destroy dayly the trew preachers of yt.*

Here let hym name whyche / and then shall he name you suche as wolde destroy the leuen that I now rehersed you, whyche Cryste hath hym self put in our brede / suche as for the more parte wolde take his owne blessed body out of the sacrament, and leue there for our soules nothynge but vnsauory brede, or as Tyndale argueth yt starche in stede of brede. I wolde he wolde name them all that haue nowe be burned here in Englande, by the meane of his own bokes. As Baynam the iangler, and Hytton ỹ Joyner, & Teukesbery the purser, and Bayfeld thapostata, & worshyppefull sort of preachers. And yet shall Tyndale fynde none of all

theſe

A theſe or any other that I haue herde of here, but that he eyther though he helde ſome of Tyndalys, yet he forſoke as falſe, ſome parte of Tyndals hereſyes/ or held as trew ſome ſuche thynge beſyde, as Tyndale wolde I wote well yf hym ſelfe were appoſed, affirme to be very falſe. And of this yf Tindale dare deny it/ I ſhall playnely proue both the partes. And therfore let Tyndale of thoſe that haue ben burned here, chooſe whych he lyſte/ and name of them all ſome one that he wyll call a trewe prechour / and than ſhall I proue you ſhortely, that yf that prechour be trew, Tyndale ſhall euyn by that prechour whom hym ſelf wyll name for trewe, be playnely proued falſe.

Then rayleth he ferther on and ſayth, They hepe the ſcrypture from the laye people, that they ſholde not ſe how they iugle with it.

B I haue in the boke of my dyaloge proued all redy, that Tyndale doth in thys poynt falſely belye the clergye/ and that of trouth wyclyffe, and Tyndale, and frere Barns, & ſuche other haue bene the onely cauſe for whych the ſcrypture hath ben of neceſſyte kept out of the lay peoples handes/ and that of late, ſpecyally by the polytyke prouyſyon and ordynaunce of our moſt excellent ſouerayne the kynges noble grace, not wythoute greate and vrgent cauſes manyfeſtely ryſynge vppon the falſe malycyouſe meanes of wyllyam Tyndale/ for whych all the lay people of this realme, bothe the eupll folke that take harme by hym, and the good folke that leſe the profyte by hym, haue greate cauſe to lament, that euer that man was borne.

Then forth he goeth on ferther in hys lyes and ſayth,

C They haue put the ſtoryes that ſholde in many thynges helpe vs, clene out of the waye as nygh as they couldе.

How proueth Tyndale thys lye of hys to be trewe? let hym proue hys lye trewe in ſome one ſtory that the chyrche hath put awaye/ and then tell vs thys tale agayn. For they neuer put any awaye, but ſuche as were fayned goſpels and fables/ whyche the chyrche by the ſpyryte of god (whoſe gyfte Luther confeſſeth it to haue in that poynte) dyd euer more conſyderately reiecte and auoyde/ as it partely appereth by ſayne Hierom, concernynge the booke of the infancye of our ſauyour. But fayne wolde Tyndale haue ſome ſuch fals & fayned ſtoryes remayne & taken for ſcrypture, to thende & entēt that as his hereſyes be by the very ſcrypture cōfuted and reproued, ſo they myght be by ſome ſuch falſe ſcrypture mayntayned agayne & allowed.

But then rayleth Tyndale ferther yet, and lyeth agayn A
agaynst the chyrche and sayth, They haue corrupted the legende and
lyues all moste of all sayntes.

who hath corrupted these legendes? let hym name some one and proue it, or els let hym leue of hys lyenge.

The legendes of sayntes lyues were wryten in dyuers tymes, as the sayntes in dyuerse tymed lyued, and in dyuers dyed/of whose lyues the chyrch none other knoweth, but as they fynde wryten or herde by good folke that knew them/sauyng that the spyryte of god by whych it knoweth and discerneth as sayne Austayn sayth & Luther hym selfe alloweth, whych is the very scrypture, shall not suffre it as that holy doctour sayne Thomas sayth, to erre and be deceyued, in takynge for a sayne any dampned person, & ther by geue to goddes enemye the honour dew to hys frende. B
And by thys spyryt what so euer be wryten in the legende of any sayne, the chyrche discerneth yf any thyng were at any tyme in the good man a misse/& so taketh it as a faute for the tyme and afterwarde amended/as we rede of some of Crystes owne apostles reported in the very gospell.

And the chyrche also doth not precysely bynde any man to the byleef of euery thyng wryten in a legend, as though euery sayntes legende were parte of the scrypture of god.

But the thynge that Tyndale is offended wyth is this, that the legendes of sayntes testyfye theyr holy lyuynge & myracles that god shewed for them/wherof we fynde no legende lyke that euer was wryten for any sayne, that in obstynate hereseyes departed & dyed out of ỹ catholike chyrch.

Now confesseth Tyndale that all the sayntes legendes C
be not so corrupted, but he saith almost all. In which word he sayth inough for vs agaynst hym selfe. For let hym leue neuer so few, & tell vs which they be/and I dowte not then in good sayth, but that we shall in that fewe fynde thynges inough to proue hys hereseyes false.

yet goth he ferther agaynste the chyrche and sayth, They haue fayned false bookes and put them forth, some in the name of sayne Hierom, some in the name of sayne Augustyne, and in the name of sayne Cipryane, sayne Deonyse, and other holy men/whych are proued none of theyrs, partely by style and laten, and partely by antentyke storyes.

Here wolde he fayne good chrysten readers bryng vs all in dowte of all the olde holy doctours workes / bycause he were lothe by hys wyll, that any were of them all byleued.

But

A But what great harme and losse were there in the mater, though it somtyme happed the boke of one good holy man to be named the boke of an other/ as a boke of sayncte Austayn to be taken for a boke of sayncte Ambrose. There were in such a mater no very great hurte yf it so happed in dede.

But to the entent that ye shall playnely perceyue that thys tale of Tyndale wherwyth he wold sayne blynde vs, shall nothynge serue for hys purpose/ let hym take the bokes of whyche hym selfe nothynge douteth, and euyn by þ selfe same shall he fynde hys oppynyons proued playne heresyes. Or elles let Tyndale fynd vs in some of theyr trew bokes, whych he douteth not to be theyr owne in dede, let hym proue I saye by theym, that all those bokes be falsely put out in theyr names/ in whych bokes he fyndeth yf they B be trewe, all holy saintes agre agaynst hym selfe that good wurkes are meryto2youse, & that folkes do well to honour sayntes & theyr reliques, and go in pylgrymages, and to praye for all christen soules, & to honour the blessed sacrament, and that it is abominable for freres to wedde nonnes, & such other thynges lyke. Let Tindale I say fynde vs the contrary of these talys taught vs in theyr trewe bokes / or elis let hym tell vs no more of hys own tale, but leue of his lyes lyke a fole.

And fyrst for the meane whyle, the boke in whych sayncte Austayn maketh thys reason that we now talke of for the catholyke chyrch/ Tyndale doth hym selfe cõfesse to be the very boke of sayncte Austayne. And then doth this reason alone playnely & perfytely proue this knowē catholyke chyr C che, to be the very chyrche of Cryste/ & consequently therby proueth Tindale that techeth the contrary, to be in the grete fest poynte that any man lyghtely can fall in, & on whiche poynt moste heresies do depēde, a very playne opē heretyke.

Now where he tayleth on and sayth, that Lyke wyse as the Jewys had set vp a boke of theyr Talmud to destroye the sense of the scripture, so the chyrche hath set vp he sayth theyr Dunce, theyr Thomas, and a thousand lyke drosse, to stablysshe theyr lyes thorow falsefyeng the scripture: I can no skyll of the Jewes Talmud/ but one thing I dowte not of, but þ theyr Talmud in þ it gaue false expolycyō was a late thyng at the comyng of Cryst, yf they had thē any such boke. And I dowte not but that the thinges that were fals therin, varyed from the consent of theyr olde expolytours, by whych the falshed of it myght be spyed & controlled and

be byleued the lesse. A

But our doctours of these eyghte hundred yeres laste passed/all whome thys worthy wylde gose calleth drasse, do consente and agre wyth the olde holy doctours of the tother vii hundred yere afore. And as well all those olde whom he dare not call but holy, as these other thousande whom he calleth drasse, drawe by one lyne all the mayny, to dreue Tyndale as a drudge of the deuyll out of Crystes chyrche for an heretyke/or ellys as I haue almost a thousande tymes desyred hym, let Tyndale tell vs of all those old, which one taught it for lawfull a frere to wed a none.

Now where the wretche rayleth by name vppon that holy doctoure sayne Thomas, a man of that lernyng that the greate excellent wyttes and the moste connynge men that the chyrche of Cryste hath hadde synnes hys dayes, B haue estemed and called hym the very floure of theology, and a man of that trewe perfyte fayth and crysten lyuynge therto, that god hath hym selfe testyfyed hys holynesse by many a greate myracle, and made hym honowred here in hys chyrche in erth, as he hath exalted hym to greate glory in heuyn: this glorypoule sayne of god wyth all other lyke, and those be of trouth all the whole many bothe olde and newe togyther, all whome therfore by the whole thousand on an hepe (for no fewer he nombreth them) doth thys deuelysshe dronken soule abompnably blaspheme, and calleth them lyars and falsefyers, of scrypture and maketh them no better then drasse. But thys drowsy drudge hath dronken so depe in the deuyls dregges, that but if he wake and repente hym selfe the soner/he maye happe ere a whyle C longe, to fall into the messhynge fatte, and turne hym selfe in to drasse, as the hogges of hell shall fede vppon and fyll theyr belyes therof.

But when the beste hath thus blasphemed theym all/ then wold he wynde out with a wyle, and make men wene that he ment but the doctours of these last eyghte hundred yeres/which were yet inough to laye such a raylyng knaue eyghte hundred myle depe in hell.

But syth he sayth a thousand lyke vnto sayne Thomas/ he can not so escape, as though he mēt but sayne Bernard, sayne Bonauenture, sayne Anselme, and suche other holy men of these eyght hundred yeres passed laste/but he must nedes take into them, all the olde holy sayntes of the seuen

hundred

A hundred yeres byfore, as many as in ſuche thynges as Tyndale fyndeth fawte wyth expowndyng the ſcrypture agaynſt the mynd of Tyndale, lyke wyſe as ſaint Thomas doth. But nowe to coloure his blaſphemy / thoſe wolde he ſholde ſeme were none. And therfore ſo thus he ſayth.

Tyndale.

And yf a man alledge any holy doctour agaynſt them, they gloſe hym out as the do the ſcrypture, or wyll not here, or ſay the chyrche hath other wyſe determyned.

Wore.

Lo good criſten reder this falſe pageaunt playeth Tyndale in mo places then one / makynge as though that in the maters of his hereſies the new doctours onely were agaynſte hym. And yet calleth he the new, the doctours of
B eyght hundred yere olde / and ſuche a new rote I wold he gate hym, and were oute his olde the whyle.

And then maketh he as though the old of the tother ſeuen hundred yere byfore, were vpon his parte all the whole mayny, and conſtrued the ſcripture as he doth, and condēne theſe expoſycyons that the new doctours of eyght hundred yere olde and vnder haue made ſynnys.

And he ſayth that agaynſte all holy doctoures when he ſayeth any one agaynſt vs, we gloſe hym out, or wyll not here hym, or ſay the chyrch hathe otherwyſe determyned. Here muſt Tyndale vnderſtand, that we neuer bynde hym to any thynge of neceſſyte vppon the ſaynge of any one doctoure be he olde or yonge / but eyther by the comen faſte
C ſayth of the whole catholyke chyrch, growe as yt euer doth by the ſpyryte of god, that maketh men of one mynde in his chyrche, or by the determynacyon of the chyrche aſſembled for ſuch cauſes in the generall counſayles. And then the comen ſayth of olde tymes byfore our dayes, we preſume to be ſuche of lykelyhed, as we perceyue by the olde holy ſayntes bokes that they were of them ſelfe. For other wyſe then by bokes can we not knowe what the people beleued a thouſand yere ago / but yf we myght talke with the men them ſelfe and aſke them. Pſalmo. 67.

Now yf Tyndale coulde ſaye vs for his purpoſe peraduenture, a worde of ſome one holy man / yt were no reaſon to bydde vs byleue that one byfore the conſent of many, nor agaynſte the comen byleyfe of the catholyque chyrche ſecretely growen to conſent by the holy ſpyryte of god, nor

agaynst the consent of the catholyque chyrche dyssynynge A
that poynt in a generall confessyon thorow the same spyrite.

Now when we thus do/ Tyndale can not say that we refuse to here that one holy man whome he shall peaduenture alledge vs for his purpose. For in thus doynge, we do here hym and folow hym. For euery one of all the olde holy men dyd euer submytte his owne mynde to the determynacyon of the catholyque chyrche, and bode euery man do the lyke.

And of them all we wote wel Tyndale fyndeth not one, that sayth contrary to thys. How be it thus myche haue I shewed you, rather to tell vs somwhat of the authorryte of the catholyke chyrche aboue any one holy man, then for any holy man that euer I thynke Tyndale shalbe able to bryng forth for the confyrmacyon of his heresyes. B

But now to put this mater out of all dowte and questyon, & that euery man may se whether Tyndale speke here in ernest as he thynketh, or elys sayth all thys but for a shyft/ let him now stande well to his tacklynge, and stykke stykkely therto. Let vs concernynge the ryght construccyon of scrypture or corruptynge the trew sense therof, cõsydre some one heresye of his, for whyche the chyrch calleth hym heretyque, let vs se now.

we saye that yt ys abomynable for a monke or a frere to wedde a nũne/ Tyndale sayth we saye wronge, and that a frere to wedde a nunne is very well done and lawfully. when we forbede yt, we lay the scrypture for vs. Howe ye and pay yt. And sayut Poule spekynge of the wydows, whych after theyr chaslyte vowed vnto god wold fall then C agayne to marryage, sayeth that they hadde theyr damnacyõ bycause they therin brake theyr formare faith. Tindale sayth we construe the scrypture wrong/ and layeth scrypture for his part the wordes of saint Poule. Better yt is to wedde then to burne. we say he construeth wronge. If we wolde alledge for vs therexposycyon of sayncte Thomas, or sayut Anselme, or sayut Bonauenture, or sayut Bernard, or a thousande suche lyke to gether, that were alyue at any tyme this eyghte hundred yere/ Tyndale wolde call yt our Talmude, and say they were all but drasse.

But then he sayth agayn that when he wyll alledge any holy doctour for his parte agaynste vs, we wyll giole hym out, or ellis we wyll not here hym, or elys we wyll say that

the

A the chyrch hath other wyſe determyned.

Lo good reders here are we comen to gether Tyndale and we to the very point, where you ſhall ſe now how cour teyſly I ſhall handle hym.

Let hym laye forth for his parte ſome one holy doctour, and I wyll here hym, and I neyther wyll gloſe hym oute nor ſaye the chyrche hath determyned otherwyſe. For I wene the thynge was neuer taken for ſo doutefull, that euer the chyrche ſholde haue neded. But though yt haue determyned yt/ yet wyll I wynke there at and dyſſymule yt, and wyll not ſaye, The chyrche hath other wyſe determyned yt.

And therfore I wyll alledge no ſuche thynge. But let Tyndale laye forth any one holy man for hys parte/and
B ye ſhall ſe what I ſhall yet more do for hym. This wyll I do for hym. All be it that I haue for my parte not only all the holy doctours of theſe eyght hundred yeres, all whome Tyndale taketh for dratte/ and all be yt that I haue alſo for my parte holy ſaynte Gregory, holy saynte Auſtayne, holy ſaynte Ambroſe, and holy ſaynte Hierome, foure the ſpecyall doctoures of Cryſtes chyrche/ and beſydes theym a great mayny that I coulde name holy doctoures and ſayntes, ſome of a thouſande yere, ſome of xii. hundred, and ſome thertene, and ſome very farre aboue, and the yongeſte aboue nyne hundred at the leſte: let Tyndale I ſaye for his parte in the mater, lay me forth of all the hole doctours and ſayntes no mo but euen ſome one/ and I ſhall be content this ones for Tyndales ſake,
C to byleue that one agaynſte all his felowes/ whych I wyll neuer do for no mannys pleaſure I promyſe you but cupn onely for hys.

But now on the tother ſyde, yf he can not bryng ſo mich as one, as I wote very well he can not/ and we can agaynſte hym brynge ſo many as hym ſelfe can tell well ynough: lette hym then for very ſhame confeſſe that he byleyeth the chyrche, when he ſayth we wyll byleue no holy doctoure. And then lette hym alſo for very ſhame confeſſe, that in his owne poynte at the leſte bothe Luther and hym ſelf, and all the ſhameleſſe harlottes of theyr ſecte, do ſhamfully myſſe conſtre the ſcrypture/ and wyth ſome newe Talmude of the deuyls deuyſe and theyrs, do corrupte and falſefye the very trew goſpell of god.

Thys

This lo ye se well Tyndale muste graunte at the laste/ whyche yf he be so shameleſſe as to denye yt styll, then wyll euery man ỹ wytte hath, graunte & agre yt for hym. And then muste yt nedys folowe farther, that all theyre whole doctryne is but playne frantyke hereſyes/ and that theym ſelfes beynge ſo shamefull shameleſſe vnreaſonable raylynge rybaudes, be men full vnmete for god to ſende on his meſſage in ſo great a mater, namely as to tourne the worlde wyth rybaudry fro ſynne. A

To thys goodly paſſe hath Tyndale brought this proceſſe, and ſhewed vs here two ſolucyons, both one & both ſuche as ye ſe.

But nowe ſhall ye ſe hym playe the man in the thyrde. For thus lo he teacheth his dyſcyples yet a thyrd anſwere, bycauſe he ſeeth well that the tother twayne were nought. B

Tyndale.

Now therfore when they aſke vs how we know that yt is the ſcrypture of god/ aſke theym howe Iohñ Baptyſte knewe, and other prophetes whyche god ſtered vppe in all ſuche tymes as the ſcrypture was in captyuyte vnder ypocrytes. Dyd Iohñ byleue that the ſcrybes, phariſyes, and preſtes, were the trew chyrch of god and had hys ſpyryte, and could not erre? who taught the egles to ſpye oute theyr pray? euen ſo the chyldren of god ſpye out theyr father/ and Chryſtes electes ſpye out theyr lorde, and trace oute the pathes of hys fete and folowe/ ye though he go vppon the playne and lyquide water, whyche wyll receyue no ſteppe. And yet there they fynde out his fote/ hys electe knew hym, but the worlde knoweth hym not Iohñ.1. If the worlde know hym not, and thou call the worlde pryde, wrath, enuye, couetouſneſſe, ſlouth, glotonye, and lechery, then our ſpyrytualtye knowe hym not. Chryſtes ſhepe heare the voyce of Cryſte Iohñ.x. where the worlde of ypocrites as they knowe hym not, euen ſo the wolues heare not his voyce, but compell the ſcrypture to heare them and to ſpeke what they lyſte. And therfore excepte the lorde of Sabooth hadde lefte vs ſeed/ we had ben all as Sodome and Gomor ſayde Eſaias in his fyrſte chapyter. And euen ſo ſayd Paule in his tyme. And ſo euen ſay we in our tyme, that the lorde of the hoſtes hath ſaued hym ſeed, and hath gathered hym a flocke, to whome he hath geuen eares to heare and eyes to ſe that the blynde leaders of the blynde can not ſe/ and an herte to vnderſtande, that the generacyon of poyſoned vypers can neyther vnderſtande nor knowe. C

Note.

Lo good cryſten reades, here maye ye clerely ſe what a ſtrength this reaſon of holy ſaynt Auſtayne hath, agaynſt whyche theſe heretikes are fayne to fynde ſo many ſhyftes and

A and euer the latter ꝑ lewder. For in thys answere Tyndale is yet further fallen in folye, thenne in any of those two that he made before, as londe as they were bothe.

The effecte of all thys answere is, that hym self and such other hys felowes as take opynyons agaynst the knowen catholyke chyrch, nede not to recognyse and knowlege the knowen catholyke chyrche for the very chyrche / and that the reason that saynt Austayne made therfore is not sufficyent / that is to say, that saynge for this catholyke chyrch they shold not haue knowen any treweth at all, not so mych as whyche were the trewe gospell and whyche not / & therfore sholde not haue byleued the gospell saue for thys catholyke chyrche.

Thys reason sayth Tyndale is nothyng worth. For we
B that are electe sayth he and therfore are the very chyrch, do not knowe by the catholyke chyrche whych is the very gospell and the trew scrypture / no more then dyd saynt Johñ Baptyste and the other holy prophetes afore hym, knowe whyche was the trewe scrypture of god by the scrybes and pharyseys and the hygh prestes / whom they dyd not knowledge for the trewe chyrche, nor for those that had the spyryte of god and couldе not erre. But hys felowes and he syth they be goddes electes and therfore the very chyrche, do knowe he sayth whyche is the gospell and whych is the very scrypture, by the same meanes by whyche saynt Johñ Baptyste and the other holy prophetes before hym knewe the very scrypture of god / that is to wytte by the secrete inwarde techynge of the spyryte of god / euyn in lyke wyse as
C the egle wythout the techynge of any other spyreth perceyueth & knoweth whyche beste or byrd is mete for hys meate and conuenyent for hys pray, by the secrete inwarde mocyon and instincte of nature. And therfore by thys answere is that reason of saynt Austayne auoyded.

Here is lo good chrysten reader all thys answere & thys goodly solucyon, nothyng lefte out that hath any strength or force towarde the purpose, but layed yet more dyrectely for hys purpose then Tyndale layeth it hym self / saue for leuynge out of the raylynge, wherof we maye peraduenture somwhat touche by the way.

But fyrste consyder what blont sotietees & what folysh fallacys he bryngeth in thys answere. He wold bryng vs frome the poynte, wyth lykenynge the whole catholyque

chyrche of Cryste, that is to wytte the whole multytude of A
all trewe chrystē people of whyche our matter is, vnto the
scrybes and the pharyseys, & the hygh prestes / as though
they alone had ben the whole chyrche of the Jewes / or the
hygh prestes of one town, the whole vniuersall synagoge.

Thys sotletye of Tyndale is as blont as a blocke, and
to great for any mā to stūble at ꝑ hath any eyen in his hed.

Nor I nede not for this mater to defende that the whole
synagoge could not erre in the choyce of the scrypture, nor
that the whole synagoge was vntyll Crystes comynge the
very chyrche of god neyther, nor to admytte as Tyndale
here maketh it euery thynge to go lyke betwene the whole
synagoge of Moyses and the catholyke chyrche of Cryste /
betwene whyche twayne, all be it that the tother was for
that whyle the very chyrch in dede, there is yet in maner as B
great dyfference, as is betwene the fygure and the thynge,
the shadow and the body / as by many maner thinges farre
dyfferent I myght well shew you / & among other no small
dyfference betwene them, in the thynge that most properly
perteyneth vnto the poynt wherupon specyally dependeth
the mater that we haue in hande, that is to wytte the ke-
pyng & preseruyng of the tone or the tother from all damp
nable errour. In thys poynt I saye there is specyall dyssy-
mylytude betwene the synagoge and the chyrche / for the
promyses that Cryste hath made vnto the chyrche to sende
hys holy spyryte in to it to lede it in to all trouth, and that
it sholde dwell therin for euer, and hym selfe be permanent
also therin for euer.

Iohan. 16
Matth. 28.

And therfore syth all these infallible meanes of techyng C
of the trowth & preseruacyon of the trowth, hath ben made
vnto the chyrche of Cryst by hym that is hym selfe trowth
& therfore can not lye / which promyses were neuer made a
lyke vnto the Jewes: I nede not here as I saye no more
answere Tindale, though in dede I haue done & wyll, then
I nede in a maner ꝑ he wolde put his ensampies by some
other ꝑ were a fals chirch & were decepued, & had fals scrip
turs in dede. For it is inough to me that the chyrch of Crist
hath that gyfte of god by his great promyses, that it shall
euer be by him & his spyryt led into euery necessary treuth /
of whyche one of the most necessary is, to knowe whych is
the trewe scrypture. And it is inough agaynste Tyndale,
that hys owne mayster Luther sayth that thys catholyke
knowen

A knowen chyrche hath that gyfte. And it is a clere thyng to me and all chrysten men, that none other chyrche hath that gyfte but the catholyke chyrche/syth euery man seeth that the thynge is trewe whyche sayne Austayne sayth, that he had not knowen whyche had ben the very gospell, & therfore had not byleued the gospell, saue for the catholyque chyrche.

And as that holy sayne sayth of hym selfe/so may euery man well saye of hym selfe, that by the catholyke chyrche he knoweth the scrypture/whyche no man can reken hym selfe surely to knowe by any other folke, then those whom he rekeneth surely to be the very true chyrche and the messenger of god to tell it hym. For elys maye euery fole se, that as he dowteth of the messenger, he must nedys dowte
B of the message.

And therfore now lette vs loke on this answere of Tyndale. I lerned not sayth he of the catholyke chyrche to know whyche is the trewe scrypture. Of what man than say we? Of no man sayth he but euyn god hym selfe / and so sayth he da all my felowes that are the electes of god as I am. we lerne it now of our lorde hym selfe, as dyd of olde our other felowes that are gone before vs that were elected of god as we be, that is to saye sayne Johñ Baptyste and the other holy prophetes before hym.

Here ye se good readers for aughte that euer I can do, Tyndale wylbe sayne Johñ Baptystes felowe, and all his companyons felowes wyth the olde prophetes and wyth Chrystes apostles, and in some places wyth Chryste hym
C selfe also.

But thys wyll I promyse you, that yf sayne Johñ Baptyste and the olde prophetes, ether of the other prophetes in they? tyme, had had wyth the Iewys the same thynges in questyon that we haue wyth Luther and Tyndale & these other heretykes in our tyme / that is to saye yf the Iewes had sayd that they had byfyde the scrypture some other traDycyon deliuered them by Moyses, & preserued fro mouth to mouth wythout wrytynge/or that they had varyed to gyther vppon the ryght understandyng of the scrypture, & then the Iewes wolde haue sayd ye know not whych is the scrypture but in that ye byleue vs/ & then yf ye byleue vs in y, we tell you Moyses wrote vs this, why sholde you not as well byleue vs whe we tell you Moises told vs this

If ye thynke we lye in the tone, ye maye thynke we lye in A
bothe, and then do ye knowe neyther nother. And also syth
ye byleue vs that god hath gyuen vs the trewe scryptures,
and vnto no man ellys so myche as the meane to knowe
whych it is but onely by vs/ why sholde ye not thynke that
hath gyuen vs the ryght and trewe vnderstandyng therof
for as farre at the leste as shalbe requysyte and necessary.
If these had bene the varyaunces bytwene the Jewes and
saynt Johñ baptyste, or bytwen the Jewes and the prophe
tes, as it is bytwene these heretykes and vs/ and that the
Jewes had then layed thus vnto them: yf that them saynt
Johñ and the prophetes coulde haue made no better an-
swere to them for theyr selfe, then Tyndale doth to vs now
for hym selfe/ surely than lyke as thys answere is such that B
we maye well laugh at hym, so had it be such as the Jewes
wolde haue laughed at them.

But neyther were these poyntes the questyons then by
twene theym (though some of thys was afterwarde in de-
bate bytwene Cryste and the pharyseys) and therfore these
ensamples of saynt Johñ and the prophetes be layed here
to no purpose.

And also yf it had so bene/ saynt Johñ and these prophe
tes had other answeres to haue made thē, suche as I haue
shewed you in my syxte boke.

And fynally yf they wolde haue vsed thys answere that
Tyndale here maketh, bothe for them and hym selfe/ then
yf the Jewes had laughed therat, and sayd how proue you
that god hath taughte you to knowe the trewe scrypture C
wythout vs/ they had not onely the knowen approued ver
tue of theyr lyuynge, but also myracles to proue them trew
messengers. And thus had euery one of theym/ and saynte
Johñ bothe in hys father before hys conceptyon, and then
agayne at hys byrthe, and the olde prophecye fulfylled in
hym, and the wytnesse of Cryste testyfyed for hym, & therby
dyd all Crystes myracles bere wytnesse wyth hym.

These thynges had they for theyr answere, wyth which
the Jewes well myghte and of reason muste, haue holden
them selfe fully content and satysfyed.

And now in lyke wyse, for as myche as I knowe well ꝑ
god is at hys owne lybertye, haupnge hys power absolute
free & vnbounden vnto any maner of hys ordynary course/
and therfore maye yf it please hym by some secrete inspyra-
cyon,

I cyon, teache Tyndale, & Luther, and Hyplsyn, & Swyngius, and all the cable of thole elecre and ſpecyall cholen heretykes, whyche wyrynges be the very ſcrypture of god, wythoute any teachynge of the catholyque chyrche: therfore yf Tyndale or Luther or any of all the remanaũt make by miracle any dew proſe ꝓ god hath ſo done in dede, and that he ſo hath ſent hym hyther for ſuche a newe prophete to teache vs, he ſhall haue my pyable. For after that proſe onys made/ let hym tell my what he wyll and I wyll byleue hym tyll Antechryſte come. For vntyll that tyme I truſte heretyques ſhall do no miracles.

But as for yet in the meane ſeaſon ſyth I ſe none other man lay ſo of hym ſelfe, as Tyndale ſaith of hym ſelf & his felowes, and holy ſaynte Auſtayne ſayth the contrarye of
B hym ſelf: tyll Tyndale proue yt trew that he ſayth of hym ſelfe, that he knoweth the trew ſcripture not by the chyrch but by ſpecyall inſpyracyon of god inſpyred into hym ſelfe, and ſome ſuche other ſpecyall cholen electes, ſuch as no where in this worlde I wene god coulde haue cholen worſe/ Tyndale muſte of reaſon geue vs leue to laugh at his prowde inuented folye. And I ſhall fynde hym foure ſuertyes very good and ſuffycyent, that at what tyme hereafter he proue hym ſelfe a trewe prophete, I ſhall vppon reaſonable warnynge onlaugh agayne yt all.

But yet leſte men ſhold take hym for a fole, yf he ſhold ſet forth ſuche a poynte ſo farre vnlykely, and therfore ſo farre vncredyble, wythoute any proſe at all/ he prouyth yt at the leſte wyſe by the enſample of a very goodly byrd and
C kyng of all fowles, the pleſaunt played egle. For ſyth that ſuche a byrd can ſpye his pray vnaught, whych he could neuer do but by the ſecrete inſtyncte of his erected nature, to farre exceadynge all other: yt muſte nedys folowe perde that Tyndale and Luther in lyke wyſe, and Hyplsyn, and Swyngius, and ſuche other excellent heretykes, beynge in goddes fauour as farre above all the catholyke chyrche as an egle the eyche yall kynge of all byrdes, is above a poze penyſheken/ muſt neces I ſay wythout any lernyng of any man, be tought to knowe the trew ſcripture beyng theyr pray, to ſpoyle and kyll and deuour yt as they lyſte, euen by the ſpecyall inſpyracyon of god.

But nowe ye ſe well good readers by thys reaſon, that ſaynte Auſtayne in reſpecte of theſe noble egles that ſpye

this pray wythout the meane of the chyrch, was but a sely A
pore cheken. For he confesseth playnely agaynst such hygh
egle heretykes, that hym selfe hadde not knowen nor bylie
ued the gospell but by the catholyke chyrche.

How be yt is no great meruayle, syth god is not so fa=
myliare wyth suche symple chykyns, as wyth his gay glo
ryouse egles.

But one thyng is there that I can not cease to meruayle
of/ syth god inspyreth Tyndale and such other egles, and
therby maketh them spye this pray them selfe: how could
yt happe that the goodly golden olde egle Martyne Lu=
ther hym selfe, in whose goodly golden nest thys ponge
egle byrde was hached, lakked that inspyracyon. For he
alloweth sayntē Austayns sayngē / & denyeth not but that
hym selfe spyed and perceyued this pray of the trew scryp- B
ture of god, by beynge shewed yt by the catholyke chyrch/
But if Tyndale saye that Luther therin lyeth, and that
hym selfe wyth his feynge fayth fele more in Luthers
fayth concernynge his bylefe of the scrypture, than Lu=
ther doth hym selfe.

How be yt I wylle when our ponge egle Tyndale ler=
ned to spye this pray fyrste, he was not yet full fethered,
but scantly comē out of ꝑ shell/ nor so hygh flykeryd in the
aer aboue all oure heddes to lerne yt of his father the olde
egle heretyque/ but was content to come downe here and
walke on the grounde amonge other pore fowles the pore
chykens of his mother thys knowen catholyke chyrche/
of whom when he hath all sayde, he lerned to knowe thys
pray.

And nowe takynge that for trouth (as treuth yt ys in C
dede though Tyndale lyst to lye and tell vs nay) when he
hadde lerned of the chyrche whyche was the scripture/ this
wote I well he reckened not hym self at that tyme to vnder
stand yt by specyall ensprycyon, For I can proue that he
redde some commentours and holy doctours, that wryte
exposycyons vppon yt. And to what purpose dyd Tyndale
rede theyr bokes/ to byleue hym selfe better then them alle
If he so ment / then myghte he well haue spared laboure.
For he myghte haue byleued hym selfe and lette theym all
alone.

Nowe yf he lyste to byleue hym selfe in thynges beynge
yet but in questyon, where he seeth them vary and dowte:

yet

¶ yet muste he beleue them better, in thynges so playne and clere, that he seeth them therin all of one mynde agreed.

Now go me then yet agayn to frere Luther his mayster and his maystresse the nunne. wherin he can not say naye but they condemne hym all / and then shall ye se for lacke of other shyfte this layze egle byde fowle defyle his nest.

But yet is yt a wozde to heare, what a goodly castell Tyndale byeldeth in the ayze on hygh vppon hys egles backe. For when he hath told vs ones that the egle of him selfe wythoute any teachynge, spyeth out his prayze / then goth he forth goodly wyth anhygh spyrytuall prozesse, ¶ sayth, Euen so the chyldren of god spye oute theyr father and mother

He meaneth of ymaginyed god for the father. But what chyrche meaneth he for his mother? For he can not spye out the vnknowē chyrch. And the knowē catholyke church whyche is the spouse of god in dede, and therfoze by all the olde holy fathers comenly called the mother of all chrysten people, he wyll not know for his mother. And so I se well Tyndale meneth for his mother, some old mother mawde, some baudy chyrche of heretykes.

But then goth he forth wyth his flozyshe on this fashyon. And Chrystes electe spye oute theyr lorde, and trace oute the pathes of hys fete and followe yt though he go vppon the playne and symple water, whyche wyll receyue no steppe. And yet there they fynde out his fete.

These wordes walke so very goodly by the heretes care, ¶ they make a mā amased in a maner ¶ somwhat to studye and muse when he hereth so straunge a tale tolde of suche holy electes, so spyenge oute the fote where the sople receyueth no fotyng and steppynge, after the steppes of Christe in the symple water whyche can no steppes receyue, and therfoze receyued the steppe of sayut Peter so depe, that he stepped in aboue the knees, and had stepte ouer the hedde to, electe as he was, had not his mayster holpe hym / but the water doth of trouthe receyue and kepe no steppes of any man, when the body passeth from yt / but yt receyueth shortely the steppes of euery man, ye and of euery woman to, but she gete her on a pace, wyth tryppe and go quykly and walke wonderouse syghte.

But now yf a man in the redynge forgete not hym selfe wyth musynge, but consyder what he redeth and examyne yt well / he shall not so myche meruayle of Tyndales sarre sette holynesse, as he shall wonder in a man wenynge hym

selfe

so wyse, to se suche a folysh forgetefulnesse.

For where he sayth now that all the electes seeth out and folow the very steppes of Cryste euyn fote for fote, where neuer a steppe appeareth: he hath hym selfe shewed vs in his other chapiters afore, that the electes thorow the saute of theyr frayle membres, though neuer into dedely synne, yet now and then among steppe into theft and aduowtry, treason, manslaughter, and periury, and other such horrybie dedes. And these thynges so many ryght honeste men token not in theyr reason any folowynge of the steppes of Chryste, but yf Tyndales electe chyrche haue spyed oute any specyall gospell. For the catholyque chyrche in all the foure euangelystes, spyeth not that Cryste stepped any such one steppe in all the dayes of his lyfe.

A

Some men wolde here loke that I sholde also saye to Tyndale, the steppes of frere Luther into the nunys bed, whose steppes as theyre chyefe electe other lewde electes folowe, very farre fro the steppes that Cryste stepped on the mount of caluary. But let that passe for this onys, and here forth syr wyllyam Tyndales sermon.

B

Tyndale.

His electe know hym, but the world knoweth hym not Johñ. 1. If the world know hym not, and thou call the worlde pryde, wrath, enuye, coietousnesse, slouth, glotonye, and lechery, then our spyrytualtye knowe hym not.

Wore.

Those wordes of oure sauyour sauynge for sehynge of occasyon of raylynge, Tyndale bryngeth in here to very lytle purpose. But as he lyfteth here to rayle vpon the clergye of the catholyke chyrch, so yf yt lyke hym now to turne the glasse and loke agayne vppon hym selfe and the holy spyrytuall heddes of hys owne sectes, Luther, Lambert, Huyskyn, and Swyngius, with all the rable of heretykes vnder theyr rule, he shall fynde by the same texte and hys owne exposycyon therof, that amonge all theym neyther clergye nor laye knoweth Chryste, but yf rebellyon be no pryde, nor raylynge vppon theyr betters none enuye, nor manslaughter no wrath, nor robbery no coueytyse, nor slugggyng a bed no slouth, nor dronkenesse no glotony, nor fretes lusskyng a bed wyth nunes no lechery. But he lyeth so well hys raylyng, that on he runneth therwyth and sayth.

C

Tyndale.

Chrystes sheepe heare the voyce of Cryste Iohñ. x. where the worlde of spoyl

ters as

A tes as they know hym not, euen ſo the wolues heare not his voyce, but cõpell the ſcripture to heare them and to ſpeke what they lyſt. And therfore except the lorde of Sabooth hadde lefte vs ſeed / we had ben all as Sodome and Gommer ſayde Eſaias in his fyfte chapyter. And euen ſo ſayd Paule in his tyme. And ſo euen ſay we in our tyme, that the lorde of the hoſtes hath ſaued hym ſeed, and hath gathered hym a flocke, to whome he hath geuen eares to heare and eyes to ſe that the blynde leaders of the blynde can not ſe / and an herte to vnderſtande, that the generacyon of payſoned vypers can neyther vnderſtande nor knowe.

Woꝛe.

Now good chꝛyſtẽ reders here hath Tyndale made the pꝛophete Eſaye, and ſaynt Poule, & our ſauyour hym ſelfe as hys ſeruauntes and inſtrumentes / abuſynge theyꝛ holy woꝛdes agaynſte the catholyke chyꝛche of Cryſte / whyche woꝛdes they ſpake agaynſt Paynims Jewes & heretykes.

B Now the ipocrytes & wolues he calleth the catholykes / and the ſhepe and lambes thoſe he calleth the heretykes / in thys is hys menynge very playne and open. But now the ſeed that god hath lefte them as he ſayth, wyth whyche the god of hoſtes hath gathered hym / this flocke he meneth not. But ſyth ye knowe the flocke that he meneth, ye maye ſone perceyue the menne of whoſe ſeed this flocke is fedde. Now loke then vpon the ſeed, wyth whyche the flocke of the catholyke chyꝛche hath bene alwaye fedde from age to age / & in ỹ ſeed fynde ye ſaynt Ignatius, ſaynt Polycarp, ſaynt Deonyſe, ſaint Cipꝛian, ſaynt Chꝛyſoſtom, ſaynt Baſyle, ſaynt Gregoꝛy Nazanzene, ſait Ireneꝰ, ſaint Euſeby, ſaynt Athanaſe, ſaynt Hylary, ſaynt Cyꝛyll, ſaynt Spꝛitꝰ, ſaynt Leo, ſaynt Hierom, ſaynt Ambꝛoſe, ſaynt Auſtayne,

C ſaynt Gꝛegoꝛy the pope, ſaynt Bede, ſaynt Bernard, ſaynt Thomas, ſaynt Bonauenture, ſaynt Anſelme, and many an holy man mo of euery age ſynnys the apoſtles dayes / which were all lefte by god foꝛ ſeed in the knowẽ catholyke chyꝛch / whyche knowen catholyke chyꝛch they euer knowleged foꝛ the very chyꝛch of Cryſte, & toke alway foꝛ heretykes all that departed from it. And all theſe ſꝛpounded thapoſties and euangelyſtes agaynſt Luther & Tyndale, as the catholyke chyꝛch doth now. wherin yf Tyndale dare ſaye that I ſaye falſe / I ſhall yet onys agayn lyke a blynde harpar ỹ harpeth all on one ſtrynge, fall to my rude refrayte, & ſynge hym myne olde ſong / wherin I haue ſo oftẽ prayed hym to tell vs then ſome one of thẽ all that euer accompted it lawfull & held it not abominable a frere to wedde a nõne.

T.i. Now

Now the seed that hath all thys whyle ben sent vnto this A
flocke whych Tyndale sayth that the lorde of hostes hath
gathered hym togyther/haue ben Nicholas heretyke, Eu
tiche heretyke, Ebyon heretyke, Valencis heretyke, Enno-
nomius heretyke, Arrius heretyke, Marciõ heretyke, Mõ
tanus heretyke, Manicheus heretyke, Heluidis heretyke,
Macedonis heretyke, Iouinian heretyke, Pelagius here
tyke, and Celestinus heretyke, & of euery age some such a
shrewd sort down vnto wicliffe heretyke, & Husse heretyke,
& Luther heretyke, & Lambert heretyke, and Huplkyn he-
retyke, and Tyndale heretyke, & Barns heretyke, & many
such tylle ralfe mo. Of all whych euery one cõtrarieth his
felow in great articles of the fayth, and in therposicyon of
scripture, as by which euery one of thé wold seme to proue
trewe his falfe cõtrarpouse errour. And therfore as god þ B
kynge of peace & vnyte, and very lorde of hostes also, sent
the tother good seed vnto his knowen catholyke chyrche,
& gathered and kepte it togyther, & togyther kepe it shall
spyght of all heretykes and all the greate gates of hell: so
is it not dowte but that the sower of dyssencyon and kynge
of rebellyon, the prynce of pryde the great deuyll hym self,
hath gathered thys flocke tohym, and sent alway now and
than such darnell seed and cocle to fede them.

But wape well yet agayn good reder that tyall ende of
hys raylynge, wherin he sayth that the lorde of hostes hath
to thys flocke of these heretykes *gyuen eares to heare that the spo*
cretysshe wolues can non heare, and eyes to se that the blynde seders of the blynd
can not se, and an harte to vnderstande, that the generacyon of vypers can neyt
ther vnderstande ne knowe.

I nede not to putte you in mynde, that by the wolues & C
tpochrytes and blynde leders, he meneth the doctours and
techers of the catholyke chyrche/ and by the blynd that are
mysse ledde into the dyche, the lape people of the same chyr
che/ & by the tother flocke þ haue all these goodly gyftes of
god, þ scatered flocke of his vnknowé chirch of his electes,
that byleue it lawfull for freres to wedde nonnes/ among
whõ yet he nameth & men know many wel knowé knaues

Consyder nowe that oure present mater for whyche he
bryngeth in all these wordes, and towarde the proffe wher-
of he brought in the wordes of Tryste, that Trystes owne
shepe here hys voyce, but the worlde hereth it not/ is no
thynge ellys but to shew, that Tyndals chyrche of electes
doth

A doth not knowe the scrypture by the techyng of the catholyke chyrch, but by god hym selfe/as sayntt Johñ Baptyst and the prophetes dyd, and as the egie knoweth hys pray by the secrete influyncte of nature.

Consider than how farre he goth ferther now then euer he went before. For here in the ende he not onely cõcludeth for his heretykes, that they here Christes voice/but also for the catholyke chyrch the contrary/ that is to saye that the catholyke chyrche neyther can here, se, nor vnderstand, nor knowe the voyce of Cryst, that is to wytte the gospell and scrypture of god. And thus he bryngeth all his paynted procesle to this peynt in conclusyon/ that lyke as here before his mayster Warren and he, wolde that in the vnderstandyng of scrypture, no man sholde stande to the sayth & B exposycyon of the hole catholyke chyrche/ but syth god as he sayth techeth hys electes hym selfe, and who they be no man knoweth of an other/but by Tyndale thorowe the fe= lynge sayth euery man knoweth hym selfe, & euery man as Luther sayth byleueth for hym selfe, & yf he be deceyued þ perell falleth also vpon hym selfe/euery man therfore in cõ strunge the scrypture truste vnto hym selfe: as hytherto they haue thus sayd cõcernyng the vnderstandyng, so doth Tyndale now teche them in that that towcheth the know= lynge whych is the scrypture, so that hereafter euery lewde body sholde be bolde to say that hym self is one of Crystes shepe, & therfore vnderstãdeth his voyce, & can discerne his worde, & knoweth hym selfe whych is the very scrypture/ C as sayntt Johñ Baptyste dyd and the olde prophetes & the apostles of Cryst, and as the egie knoweth his pray by an onely inwarde mocyon. And then shall he thus call scryp= ture what boke hym lyst, & refuse for scrypture what boke it please hym. And some of them begyn all redy gruyng no credence to no man but yf it be some of theyr owne brayne, some of suche excellent holynesse as all the world may per= ceyue for electe and chosen sayntes, by raylyng, & rybaldry, rebellyon, debate, and stryfe, by bybbyng, & sypppyng, & sop= pyng, & qualtyng, and wurthyptull wedyng of nonnes.

And here to the goodly conclusyon of Tyndals thyrde answere vnto sayntt Austayns reason.

But now shall ye se the wylynes.

For where as all thys whyle he hath dyssembled, and wolde not be aknowen that thys reason was take of sayntt

Austayne, bycause he wolde at more lybertye laſhe out his raylynge agaynſte it: ſeynge yet that the thynge was ſo playne & open, he hath at the laſte bythought hym, and reckened it beſte to knowlege and confeſſe it. And now therfore for hys fourth anſwere, herbe I requyre you how properly the wyſe man ſopleth it.

A

Tyndale.

If they alledge ſaynt Auſtayne, which ſayth I badde not byleued the goſpell excepte the authoryte of the chyrche had moued me: I anſwere, as they abuſe that ſayenge of the holy man, euenſo they alledge all the ſcripture, and all that they bringe for them, euyn in a falſe ſenſe. S. Auguſtyne before he was converted was an hethen man and a philoſopher full of worldly wyſdome, vnto whom the preachynge of Cryſte is but folyſhnes, ſayth Paule 1. Corin. 1. And he diſputed wyth blynde reaſons of wordly wyſdome agaynſt the chriſten. Neuertheleſſe the ernelt lyuynge of the chriſten accordyng vnto theyr doctrine, and the conſtant ſoferynge of perſecucyon and aduerſyte for theyr doctrynes ſake, moued hym and ſtered hym to byleue that it was no vayne doctryne, but that it muſt nedes be of god, in that it had ſuch power wyth it. For it happeneth that they which will not heare the worlde at the begynninge, are afterwarde moued by the holy converſacyon of them that byleue. As Peter warneth chriſten wyues that had hethen huſbandes that wolde not heare the treuth preched, to lyue ſo godly that they myghte wynne theyr hethen huſbandes with holy converſacyon. And Paul ſayth, Dyd knoweſt thou chriſten wyfe, whether thou ſhalt wynne thyne hethen huſbande, with holy converſacyon ment be. For many are wonne with godly lyuynge, which at the fyrſt ether wyll not heare nor can not byleue. And that is the authoryte that S. Auguſtyne ment. But yf we ſhall not byleue tyll the lyuynge of the ſpyrytualty conuerte vs, we be lyke to byde longe inough in vnbeleefe.

B

Moze.

C

Lo good chryſten readers, here haue you Tyndals anſwere. And now let vs fyrſte ſuppoſe that in thys anſwere he tolde vs treawe, that ſaynt Auſtayne ment as he ſayeth here he dyd, & that he byleued the chyrche but for the good lyuynge and vertuoule conuerſacyon that he thenne ſawe therin: yet was at the leſſe wyſe the chyrche that he ment of, the knowen catholyke chyrche, and not an vnknowen chyrche of electes. And ſo is Tyndale ſhortely quyte ouerthrowen therin to.

Alſo though Tyndale ſayd here trew of ſaynt Auſtayns mynde, that he byleued the chyrche bycauſe they were then good men: yet ſtandeth that ſtyll, that he fyrſte byleued the catholyke knowen chyrche, and fyrſte knewe and know-

A knowleged and byleued it, and then of it and by it receyued and knewe and knowleged and byleued the scripture to be the very word of god. And so is Tyndale shyl ouerthrowen.

Ye sayeth Tyndale that is trew / but he was broughte into the bylefe of the chyrche that then was, by the good vertuouse liuynge that then was in yt / as sayncte Peter counsayled the cristen wyues wyth cristen liuynge and vertuouse conuersacyon, to wynne theyr vnbelyuen husbandes vnto cristendome. But yf we (sayth Tyndale) *shulde not byleue tyll the liuynge of the spyrytualty conuerte vs, We be lyke to abyde longe ynough in babylone.*

well. Suppose fyrste that Tyndale sayde trewe, yet folowth yt at the last ꝑ sayncte Austayne was none of those holy electes, those gaye golden egles, that be taughte in- B wardely wythout any outwarde teachynge.

But now wolde I that Tyndale here rehersed vs what was the liuynge, and whyche were the vertuouse that so flowred in the chyrch, that was in sayncte Austayns tyme. Fyrst as for persecucyon that Tyndale speketh of / ꝑ catholyque chyrch had not in his tyme any greatter persecucyon by heretykes in Affryke, then yt hadde now these late yeres in Almayne / and I wene as many good christe men haue constantely suffred harme, and as vnryche to, in Saxonye, and Suycherlande, and some other partes of Germany, by the Lutherane heretykes, and the Anabaptystes, & Swynglianes, as there dyd in hys tyme in Affryque by the Donatystes.

Then as for the other vertues and maners that then C were in the chyrche, for whyche sayncte Austayne dyd as Tyndale sayth byleue yt / and wolde not yf he nowe lyued and were vncouerted, so receyue and byleue the scrypture by the chyrche: now wolde god that Tyndale had rehersed those maners and those vertues, that we myght thereby perceyue whether sayncte Austayne yf he were nowe a-lyue, and suche as he was byfore hys conuersyon & wolde not be conuertyd by the catholyke chyrche, were lykely to to be conuerted by the conuersacyon of theyrs, by the holy liuynge of Luther, and Lambert, and Hussyn, and suche a rable of wedded munkes and freres.

And yet yf he so were / then muste yt be ye wote well a knowen chyrch. For of an vnknowen chyrche could he not be moued, nor take none authoryte / and so were Tyndals

chyrche of his vnknowen electes clere gone agayn, for any A
forthertaūs of saynte Austaynes sayth.
And therfore muste we then wyt of hym farther, whyche of
all his chyrches, which of his false scismatyke sectes, were
yt that sholde do thys dede and wynne vs in saynte Au-
stayn, that shuld be suche a trew doctour of trew ỹ chyrch.
There is good reders a boke whyche saynte Austayne
wryteth agaynste heretyques of his owne tyme, that dys-
prayseth then the lyuyng of the cryſten people of the catho-
lyke chyrch, extollyng the holy vertuouſe lyuyng of theyr
owne secte/ by whyche we may well se ỹ heretykes had yet
at that day a right fayre vilage of very vertuouſe lyuyng,
and preached not theyr herrſies with defence of open sham
full lechery, as theſe beſtely heretykes do nowe. But saynt B
Austayne, all be yt he couldē not say naye, but that in the
chyrche there were as well badde as good: yet deſcrybeth
he partely the vertouſe lyuynge and partely the ypocryſy
to, that was then amonge thoſe heretyques, and byſydes
that the vertuouſe lyuynge that then was amonge many
good folke of the catholyke chyrche.
And what vertues be thoſe? ſurely euen the ſame that
the knowen catholike chyrch teacheth now, and which ver
tues in this catholyke chyrch many a good man both ſpy-
rytuall and tempoꝛall yet vnto this daye god be thanked
very well kept and obſerue/ howe be yt the fewer a great
many, ſyth theſe deuelyſhe herreſyes came vppe.
And this dare I well promyſe Tyndale, let hym rede
ouer that boke when he wyll, in whyche saynt Austayn re
herſeth the vertues ỹ he prayſeth in the chyrche/ & when he C
hath well and perfytely redde yt onys ouer, or yf he iuſte
hardely twyſe or thꝛyes yt can be no loſſe of his tyme/ and
this I say wyll I gladly geue hym wyth yt, let hym take
myn pie for an apple, yf he fynde yt in all the boke cōmen-
ded for any great vertue, a freere to wedde a nunne.
And therfore ſyth Tyndale alloweth saynte Auſtayne
and the vertues that then were in the chyrch/ I wyll bynd
hym to none other, but that that he now prayſeth and com
mendeth hym ſelfe. Lette hym no moꝛe but byleue saynte
Auſtayne/ and then ſhall he byleue the ſacramentes/ and
go to ſhryfte, whych he now calleth the deuyls inuencyon/
and ſhall take abſolucyon, whyche he now calleth whyſte-
lynge/ and ſhall gladly do penaunce, that he nowe calleth

fynne

I ſynne/and ſhall byleue the knowen catholyke chyrche and knowlege yt for the chyrche of cryſte, and ſhall take theym all for heretykes that departe oute therof, and ſhall byleue ſurely ꝑ determynacyon therof, and take them all for heretykes that wyll holde the contrary/and then wyll he ſhaue his crowne agayne, and ſaye matens and maſſe after the olde faſhyon, and putte of his knaues cote and ware an honeſte man/ and then he wyll aduyſe frere Luther to lye no more wyth nunnes.

Hytherto good chryſten reder haue I ſo reaſoned thys poynte of ſaynt Auſtaynes wordes, as though Tyndales anſwere vnto them were trew. And then yf they ſo were in dede/ yet what good effecte hath Tyndale therupon ye perceyue. For though it ſo were in dede, yet were Tyndale neuer the nere/but alway wolde yt folowe as I haue ſhewed you, that the very chyrche muſt nedes be a knowen church, and neyther any chyrche of vnknowen heretykes, nor any knowen chyrche of all theſe heretykes neyther/ nor fynally none other but onely thys comen knowen catholyque chyrche.

B

But nowe good reder, for as myche as Tyndale ſayth that the chyrche doth falſely take ſaynt Auſtayne and contrary to hys mynde, euen in lyke maner as he ſayeth they do all the ſcrypture, to blynde and begyle the people with: we be very gladde he ſayth ſo. And as Tyndale hath here hym ſelfe put theſe wordes of ſaynte Auſtayne for enſample, how the chyrche vſeth yt ſelfe in therpoſycyon of ſcrypture/ ſo ſhall we be very well content ye take yt/and that

C

by this one poynt ye may perceyue and iudge, whyther the chyrche or Tyndale expowneth here ſaynt Auſtayne more trewly/ and therby iudge lykewyſe as Tyndale here wold haue you, both the chyrch and hym in the trew or the falſe expownynge of all the ſcrypture of god, where eyther part ſayth the tother expowneth wronge.

Now ſaye we then that where Tyndale ſayeth that the cauſe why ſaynt Auſtayne dyd byleue the chyrch, was bycauſe they were then good men/ Tyndale doth but dyuyſe that tale vppon his owne, hed to ſeke ſome euaſyon where he myght gete oute. For byſydes that yt appereth playne by ſaynte Hierome, that there were at that tyme the ſame vyces in the catholyke chyrche that are now, all ſaue wedynge of folke that hadde vowed chaſtyte/ I ſaye that in

the

the place where saynte Austayne wryteth those wordes, he A
speketh neuer a worde that the vertuouse lyuynge of the
chyrche caused hym to byleue it, nor nothyng in that place
speketh of the vertuouse lyuynge of the chyrche, nor of the
persecucyon / but in many other places he confesseth, that
the chyrche then was as we se yt nowe is, a congregacyon
and company of both good and badde.

And that in this boke wryten agaynst Cresconius, he
alledgeth that holy martyr saynt Cyprian, and reherseth
his wordes wryten in hys pystle that he wrote vnto Mar
mus / by whyche he sheweth that men maye not leue the
chyrche bycause of the euyll leue that be therin. For in the
chyrche there be both good and badde, as there are in the
feld of god wherof Cryste speketh in the gospell both good
Matth. 13. corne and cocle / and in a great house as saynt Poule sayth B
2. Thimot. 2. to Timothe there are not only golden vessellis and syluer,
but also trene and erthen.

These wordes of holy saynte Cyprian doth holy Au-
stayn reherse and approue / wherby me may well perceyue,
that both saynt Cyprian and saynt Austayn to, dyd take
the chyrch for none other then the knowē catholyke church /
and knewe that chyrche tyght well, not for a companye of
onely good men, but of good and badde bothe, and so be
they spill what euer Tyndale say.

But yet this one thyng dyd both saynt Cyprian & saint
Austayne say, that of all that departe oute of this chyrche,
there is not one good nor can not be good, vntyll in harte
they reloyte therto agayne. And for that cause is yt called
holy chyrche / not for that euery man is holy that is in yt, C
but for that many suche be in yt, and none can be holy that
wyll not be in yt.

And to thentent that ye may the more clerely perceyue,
that Tyndale here to blynd vs wyth, deuyseth of his own
hedde this euasyon, that saynte Austayne byleued not the
chyrche in his days but bycause of theyr constaunce in per
secucyon and theyr holynesse of lyuynge: who so loke vp-
pon the place where he wryteth those wordes, that is to wit
in his boke agaynste the pystle of Manicheus heretyke,
of whose secte saynte Austayne hadde ben onys hym selfe /
wythout any cōsyderacyon of persecucion or holy lyuyng,
layeth other consyderacyons that made hym know and by
leue the catholyke chyrche of hys dayes / that is to wytte
the

I the consent of the catholyke chyrchen nacyons/ and that he had the catholyke chyrche in authoryte, fyrst for the myra-cles that were shewed therin/and that therupon his fayth and credence geuen therunto, was nurysshed and fostered wyth hope encreaced wyth cherite, and confermed with an tiquite. There helde hym he sayd in the gyuynge of fayth and credence to the catholyke chyrche thys thynge also, that is to wyt that he sawe the succession contynued in the see of saynt Peter, to whom our lorde had after his resur-rection cõmytted the fedynge of his shepe fayth saynt Au-stayne, from saynt Peters dayes vnto hys owne tyme. And fynally euyn the very name he sayth of catholyke, that is to say vniuersall, gaue to ward the gettyng of his credence the catholyke chyrche great authoryte/ whych name of vni-B uersall the same chyrche alone amonge so many herelyes hadde so obtayned, that where as euery secte of heretykes wold fayne be taken for catholykes, yet yf a straũger shold come amonge them & aske where were any catholyke chyr-che that he myghte go to, there were none heretyke þ durst for shame bryng hym to any chyrch or any house of theyrs.

These causes so layed saynt Austayne, all whyche cau-ses are in the catholyke chyrch styll/ these he layd I say for the authoryte of the catholyke chyrch, for whyche he sayde he gaue so fast fyrme & vndouted credence to it, that for þ authoryte therof he byleued the gospell at the teching ther of. And these causes he layd vnto the heretykes, as causes that he thought shold of reason moue them therto also.

And yet to the entent ye shall the more clerely se, ho we C Tyndale wolde wyth hys lyes bynde vs/ and what ferme credence saynt Austayn gaue to the knowē catholyke chyr-che wythout mencyon of eyther persecucyon or vertuouse lyuynge, as Tyndale wolde here make vs wene: I shall translate and reherse you here saynt Austayns owne wor-des wryten in the fyfth chappter of hys sayd boke agaynst the pystle of Manicheus. In whych place saynt Austayne dysputeth agaynst the heretykes of that secte, and proueth them, that lyke as he that byleueth the catholyke chyrche hath good suretye of hys byleyfe, & is able to shewe good causes of his byleyfe all thoughe there were no scrypture wryten/ so on the tother syde, the Manycheys bycause they byleued not the catholyke chyrche, and lykewyse who so euer byleueth it not can neuer proue any thynge for theyr purpose, neyther to hym that byleueth not the scrypture,

nor yet vnto hym neyther that doth byleue the scrypture. A
And therfore saynt Iustayn hauyng rehersed before what
thynges be sufficyent to make hym byleue the catholyke
chyrche bysyde the scrypture/doeth nowe in thys chaptter
dyspute wyth them, & shew them that they & all suche here-
tykes as go fro the fayth of ỹ catholyke chyrch, can neuer
proue theyr parte good, neyther to hym that refuseth the
scrypture, nor to hym that byleueth it. And therin lo thus
he sayth.

Let vs se therfore what Manicheus techeth me, & spe-
cyally let vs consyder the selfe same booke that ye call the
pystle of the fundacyon, in whyche is conteyned almoste
all that ye byleue. when that same pystle was redde vn
to vs at that tyme wrechys that we were, we were wont to
bowe downe and say Amen. Thus begynneth the pystle. B

Manicheus the apostle of Iesu Chryst, thorow the pro
vydence of god the father / thise be the holsome wordes
ssuynge out of the euer flowynge founteyne of lyfe.

Now I praye you and it please ye herken pacyentely
what I shall aske you. I byleue not thys man to be the a-
postle of Cryste. I beseche you be not angry nor begynne
to chyde/ye knowe well that I am determyned nothynge
rashely to byleue that ye bryng forth.

I aske you therfore who is thys Manichey. ye answere
me ỹ apostle of Crist. I byleue it not. Now haue ye nothing
that ye can eyther saye or do. ye promysed to teche me and
make me to know the trewth, & now ye wolde make me by-
leue the thyng that I know not. ye wyll peraduenture
rede me the gospell, and labour to proue me the persone of C
Manicheus by the wordes of the gospell. But now yf I
shold fynde you out some man that yet byleued not the gos
pell, what coulde ye then say for Manicheus, to hym that
wolde saye vnto you I byleue not the gospell. Now as
for me, I wold not byleue the gospell but yf the authorite
of the catholyke chyrche moued me therto. Thenne syth I
obeyd them in that they bode me byleue the gospell / why
shold I not byleue them in that they bydde me byleue not.
Manichey. wyll ye now that I byleue the catholike church
or not? Chese now your selfe whyther parte ye wyll / yf ye
byd me byleue the catholyke chyrch they be those that byd
me ỹ I shold not in any wyse gyue any credence vnto you.
wherfore byleuyng them, I can in no wyse byleue you.

Then

A Then on the tother syde, yf ye wolde saye to me, byleue not the catholyke chyrch: then can ye not of reason bynde me by the gospell to byleue Manicheus, syth I had not byleued the gospell it selfe but for the catholyke chyrche.

Now yf ye wolde then say to me, thou dydest well to byleue the catholyke chyrch in that they cõmended the gospel, but thow doste not well to byleue them in ỹ they dyspraysse Manicheus: wene ye me so very a fole, that tellyng me no cause wherfore I sholde byleue what so euer ye byd me, and byleue in no wyse what ye lyste for byd me. yet mych more reasonably & more cyrcũspectely do now I, in that I departe not from ỹ catholyke chyrche whych I haue onys byleued, & translate my selfe to you, but yf that ye can fynde not bydde and cõmaund me byleue, but openly and clerely B somwhat make me knowe, wherfore good reason wolde I sholde byleue. wherfore yf ye wyll shew me any reason, then let the gospell alone. For yf you take you to ỹ gospel/ then wyll I take me to the chyrch, by whose cõmaundement I byleued the gospell/ and then by the commaundement of the same chyrche, I must in no wyse byleue you.

Now yf it so were that ye coulde by possybylyte fynde in the gospell somwhat, that coulde clerely proue Manicheus to be Cristes apostle/ then must it folow theruppon (yf I sholde byleue you therfore) that I must then not byleue the catholyke chyrche [illegible]e byddeth me byleue not you. And then agayn yf I b[illegible] not the chyrche, then can I not byleue the gospell, syth I byleue the gospell for the chyrche/ & so could nothynge serue you that ye sholde bryng C of the gospell. And therfore yf ye bryng no clere thyng out of ỹ gospell to proue Manicheus Cristes apostle, I must rather byleue the catholyke chyrche then you.

And on the tother syde, yf ye found for Manicheus any manyfest thynge in the gospell/ then coulde I neyther byleue the chyrche nor you/ not the chyrche bycause they spred to me of you when they told me ye were not to be byleued, nor you bycause ye proue your parte but by that scripture, which scrypture I byleued not but thorow byleuyng them whom I ought not to byleue, bycause they proue them selfe false in makyng a lye of you. But god forbyd that I sholde not byleue the gospell/ for byleuyng the gospell I can not fynde how I sholde byleue you. For among all the apostles names ỹ are there found, ỹ name of Manichey is not fõud.

LO good christen readers here se ye playnely that Tyn A
dale is tellynge vs that saynt Austayne, where he sayth he
wolde not byleue the gospell it selfe sauynge for the autho
rite of the chyrche, dyd mene therin nothyng ellys, but the
good lyuynge that then was in the chyrche, and theyr con-
staunce in persecucyō ledde hym to byleue them in techyng
whyche was the scrypture: it well appereth I say by saynt
Austayns owne wordes, that the chyrche truely taketh his
wordes, and Tyndale vntruely glosseth them. For neyther
doth saynt Austayne in this arguyng reproue the lyuyng
of the Manycheise, nor extolle and commende the lyuynge
of the catholyke chyrche/but in suche wyse maketh his ar-
gument, as it both maye and muste serue for the knowen
catholyke chyrche agaynste all kyndes of heretykes, what B
so euer the lyuynge be of the tone parte or the tother. And
this argument is made more stronge now by thre partes,
than it was whan he made it. And syth the chyrche shall
as Cryst promysed neuer fayle/the argument of saynt Au
stayne for some of the causes consydered, shall euery daye
be strenger for the chyrche then other, as longe as ỹ world
shall stande. Matthe. 16.

For saynt Austayne alledgeth there for one of the cau-
ses that moued hym, the contynuaunce of the chyrche, whi
che than had contynued in succession aboute the space of
foure hundred yere. How [illegible] is that stronger now after
the contynuaunce in succession the space of. xv. C. yeres?
And as for myracles wyth whych as saynt Austayne sayth
they that byleue not be fyrst comenly moued to gyue fayth C
and credence/the comon knowen catholyke chyrche neuer
lacketh, nor no chyrch of heretykes neuer hath.

And thus I saye good readers, ye may perceyue by that
place in saynt Austayne whyche I haue rehersed you, and
by hys other foure chappters immedyate before, that the
mynde and entent of saynt Austayne is playne, that god of
his goodnesse offereth men occasyon, and by good and sub
stancyall causes helpeth them that are wyllynge fyrste of
all to knowe the trewe chyrche, of whyche euery trewe pre-
cher is a member. And then lyke as god vseth myracles &
dyuers other meanes, by whyche meanes his helpe & grace
maketh the well wyllyng person to perceyue & know why
[illegible] his very chyrch: so doth he after pl[illegible] the same chyrch
[illegible] meane, by whych he maketh a mā know whych is the
for & [illegible] very

A very scrypture/ ye and ouer that in thynges necessarye for
saluacyon, whych is the very sense and the trew vnderstā
dynge of the very scrypture. ye and when god hath vsed
the knowlege of the chyrche, to make a man know why-
che is the scrypture/then is the same scrypture a very sure
meane to confirme him the faster and ꝯ more surely, in the
knowlege & byliefe of the chyrch/he shall so surely therin se
proued the thynge that he before perceyued and byleued,
that the catholyke chyrche is the very chyrche.

An this is the trew order and the playn entente and me
nynge of saynt Austayne, as yt playnely appereth as well
in his byfore remembryd boke, as in the worke of his con
fessyons in the order of his owne conuersyon / and very
playnly in a pystle of his agaynst the Donatystes, whych
B is in his boke of pystles.cxlviii. In whych saynt Austayn
playnely sheweth that the knowen catholyke chyrche is
playnely by scrypture proued the very chyrche / and that
in all doutes and questyons, euery man muste stande vn-
to that ende, whych shall be eyther by the same chyrch de-
termyned, or by the generall custome of the same chyrche
approued.

Saynte Austayne also in his thyrde boke agaynste the
pystle of Permenione sayth in playne wordes, that there
is no scripture of any vnyte but yf the chyrche be declared
and knowen/ whyche according to goddes promyse sette Matth.5.
vppon an hyll, can in no wyse be hydden / and therefore
muste yt nedes be, that the chyrche is thorowe the worlde
knowen. And none is nor neuer was thorowe the worlde
C knowen for the chyrche of Chryste, but onely the knowen
catholyke chyrche.

Saynte Austayn also in his pystle to Vincentius, why
che pystle is in order the.xlviii, sayth in this wyse expresse
ly. How can we byleue by the scrypture of god, that Cryst
is comen into the worlde and knowen, yf we byleue not
therby that the chyrch is also manyfest and knowen. Sette
any man who so wyll kayt and put in agaynste the playn
trowth, all the bokes and bandies that he can/let hym cast
afore oure yien what mystes of wyly sayings that he lyst/
and when he hath all done, loke how he is accursed, that
wyll tell vs that Chryste neyther veryly dyed nor veryly
rose agayn / euen lykewyse accursed shall he be, that wyll
tell vs for the very chyrche any other then this comen ca-

tholyke chyrche of all cryſten nacyons. A

Lo good reder Tyndale ſayde here before, ꝑ we wolde not byleue ſaynte Auſtayne nor any of the olde holy doctours, as though hym ſelf wolde. And now haue ye hard ſaynte Auſtayne/ whome ꝑt Tyndale wyll byleue, all our queſtyon is decyded. For he ſayth as we ſaye, that the comen catholyque chyrch is the very chyrch. And ꝑ he wyll not byleue hym/ then let hym leue lyke as he is to lay hys owne faute to other folke.

Good cryſten reders ꝑt my purpoſe were here to proue you by the conſente of the olde holy doctours of Chryſtes chyrche, that the knowen catholyque chyrche is the very chyrche: the nomber of thoſe authorytees wolde fyll an hole boke. But my purpoſe is here onely to anſwere Tyndale and confute his ſolucyon, wyth wyche he falſely gloſeth the wordes of ſaynte Auſtayne, that ſayth he byleued not the ſcrypture yt ſelf but for the authorite of the chyrch. wherin I haue playnely proued you by ſaynt Auſtaynes owne wordes, Tyndales wordes ſhamfully falſe, as well in the pryncypall purpoſe, as in that he ſayeth falſely to the chyrche that the chyrche doth abuſe the ſayng of ſaynt Auſtayne. B

And therfore ſyth he ſayth that they myſſe conſtrue and falſely alledge all the ſcrypture, euen in lyke maner wyſe as they do ſaynte Auſtayne/ whyle ye playnely ſe that in this poynte whyche Tyndale putteth for the ſample, the chyrche ſayth trewe and hym ſelfe lyeth: good cauſe haue you to byleue this lewde felow in the remanaunt lyke. C

But now ſhall ye ſe Tyndale deuyſe you ſuche a ſhyft, that contrary to all his ſhyftes afore, he ſhall clerely confeſſe hym ſelfe that he both knoweth and byleueth the ſcrypture by the catholyke chyrch. For now commeth he to his fourth ſolucyon, wyth whyche he clene deſtroyeth all the tother thre that he made vs byfore. Lo thus he ſayth.

Tyndale.

And when they aſke whether we receyued the ſcrypture of them/ I anſwere that they whyche come after, receyue the ſcrypture of them that go byfore. And when they axe whether we byleue not that yt is goddes worde by the reaſon that they tell vs ſo/ I anſwere that there are two maner of ſaythes, an hyſtoryall ſayth and a ſeluyng ſayth.

Wore.

Lo good reder here ſhall ye ſe that the thynge where a-

bout

A bout he hath bombled all this whyle, that is to proue that he knoweth not the scrypture by the chyrche, and to proue that he byleued yt not to be the scrypture of god, bycause the chyrche so tolde hym, perceyuynge at lengthe that all his answers were weke feble and faynte, and that none of thé all wold stand/ he is dreuen at the last for very very shame to confesse some parte of the trouth, & yet for shame also to denye a nother parte. For by thys dystynccyon of these two saythes, hystoryeall sayth and felynge sayth, he wyll in the ende tell vs that ones he knew the scrypture by the chyrche in byleuynge the chyrche/ but that was but an hystoryeall sayth. How be yt he well saye that now he neyther knoweth it nor byleueth it by the chyrch, but by the inwarde inspyracyon and teachynge of god hym selfe.

B And where as his mayster and he many tymes mokke the doctours of the chyrch, for vsyng of trew dystynccyõs in thynges where they be requysyte/ hym selfe hath here denysed an euasyon by meane of a dystynccyon made by Melancthon/ in whyche dystynccyon as in a myste he weneth to walke away. But I truste ye shall se the myste brcke vp so fayre, that he shall not escape so. Lo thus goth he forth there wyth.

Tyndale.

The hystoryeall sayth hangeth of the trewth and honestye of the teller, or of the commen fame and consente of many. As yf one tolde me that the Turke had wonne a cytye, and I byleued yt moued wyth the honestye of the man. Now yf there come a nother that semeth more honest, or that hath better persuasyõs that it is not so/ I thinke immediatly that he lyed and lese my
C sayth agayne. And a felynge sayth is, as yf a man were there present when yt was wonne, and there were wounded, and had there loste all that he had, and were taken presoner there also. That man shulde so byleue, that all the worlde coulde not turne hym from his sayth. Euyn lykewyse yf my mother had blowen on her fynger and tolde me that the fyre wolde burne me/ I shuld haue byleued her wyth an hystoryeall sayth, as we byleue the storyes of the worlde, bycause I thought she wolde not haue mokked me. And so I shulde haue done/ yf she had told me that the fyre had ben cold and wold not haue burned. But as sone as I had put my fynger in the fyre I shulde haue beleued/ not by the reason of her, but wyth a felynge sayth/ so that she coulde not haue persuaded my afterwarde the contrary. So now wyth an hystoryeall sayth I may byleue that the scrypture is godds by the teachynge of them/ and so I shulde haue done though they had told me that Robben hod had ben the scrypture of god. Whych sayth is but an opynyon, and therfore abydeth euer frute

lesse and

lesse and fayleth awaye, yf a more gloryouse reason be made vnto me, or yf A
the preacher syne contrarye.

But of a selynge sayth yt is wryten Johñ. vi. They shall be all taughte of god. That is, god shall wryte yt in theyr hertes wyth his holy spyryte. And Paule also testifyeth Roman. viii. the spyryte bereth recorde vnto ourre spyryte, that we be the sonnes of god. And thys fayth is none opynyon, but a sure selynge/ and therfore euer frutefull. Neyther hangeth yt of the honestye of the preacher but of the power of god and of the spyryte. And therfore yf all the preachers of the world wolde go about to persuade the contrary, yt wold not prevayl/ no more then though they wolde make me byleue the fyre were colde/ after that I hadde put my fynger therin.

Of this ye haue an ensample Johñ. iiii. of the Samaritanysshe wyfe, whych left her pytcher and went into the cytye and sayde/ come and se a man that hath tolde all that euer I dyd/ is he not Cryste? and many of the Samaritanes byleued bycause of the sayinge of the woman, how that he had told her all B
that euer she dyd/ and went oute vnto hym and desyred hym to come in/ whych sayth was but an opynyon and no fayth that could haue lested or haue brought out frute/ but when they hadde herde Cryste, the spyryte wrought and made them sele. Whereupon they came vnto the woman and sayde: we byleue not nowe bycause of thy sayinge, but bycause we haue harde ourre selues and knowe that he is Chryste the sauyour of the worlde. For Chrystys preachynge was wyth power and spyryte that maketh a man sele and knowe and worke to/ and not as the scribes and pharyseis preached, and as curates make a man redy to cest his gorge to heare them rage and rage as madde men. And therfore sayth the scripture, cursed is he that trusteth in man and maketh fleshe his arme/ that is to say, his strength. And euen so cursed is he that hath no nother bylefe but bycause men so saye. Cursed were he that had no nother why to byleue then that I so saye. And euen so cursed ys he that byleueth onely bycause C
the pope so sayth/ and so forthe thorow out all the men in the worlde.'

Note.

Lo good cristen readers, here haue I geuen you hys whole tale to gether, to the ende of his whole chappter, whyche houerly loked on and redde ouer pleasauntly with hym that lyketh hyt ere euer he loke on yt for fauoure of the secte, can not but seme very gay. But who so consyder yt & aduyse yt well/ he shall fynde not one ppece of treuthe therin, farther then I haue all redy shewed you in the end of hys fyrste solucyon/ where I touched in fewe wordes scant spendynge foure lynys therin, that ỹ mynde of sayntAustayn was and is I wene of all good men beſydes, that

when

A when we byleue the chyrche eyther in knowynge whyche is the scrypture or in the trewe sense and ryghte vnderstandynge of the scrypture, god both preuenteth vs in geuyng vs the occasyon, and worketh wyth vs and we wyth hym into the perfytynge of our consent and byleefe/ as he doth towarde the perfayt accomplysshement of euery thynge wherby we walke towarde our saluacyon / towarde whyche we can no thynge do wythout hym, as hym selfe sayth, wythoute me nothynge can you do/so that the inwarde secrete cause wurkynge wyth vs is hym selfe. Iohan. 15.

B But ordynaryly god vseth outwarde meanys and instrumentes, such as euery man may sumwhat by the same gyue a reason and cause of hys owne faythe to an other man, and therby tell hym that for the same causes the man B to whome he telleth theym sholde of good reason folowe and byleue a lyke.

And in these meanes lyke as god vseth the bodyly senses whyche we call the fyue wyttes, as wayes and meanes towarde that vnderstandynge whyche men attayne by reason, though there be somtyme bytwene the reason and the bodyly senses some debate and variaunce: so dothe he vse bothe the seruyce of the bodyly senses and of the reason of the soule towarde the seruyce of the fayth / addynge therwyth bycause it is a thynge farre aboue the nature of them bothe, hys owne supernaturall ayde and helpe of hys supernall grace to preuent vs wyth occasyons and mocyons of byleefe, and walkynge on wyth vs excepte we leue of our selfe to the perfaytynge of byleefe in our hartes, and C helpynge vs to incline oure myndes into the credence of those outwarde causes and motyues, whyche wythout hys helpe in thynges ordeyned of god for the waye to heuynwarde, we sholde not haue done/ nor of goddes ordynary course we sholde not haue byleued wythout some such outwarde sensyble causes neyther, as is prechynge and myracles and some suche other.

And therfore as I before shewed you, sayntе Austayne all be it that wythout helpe of god he byleued not the catholyke chyrche, nor wythout helpe of god knewe and byleued the scrypture by the catholyke chyrche/ yet he alledged vnto those heretykes the Manichays, not that inwarde cause the secrete helpe of god that wroughte wyth hys wyll and hys reason, in geuynge credence to those outwarde causes

for whyche he sayth that he byleued the chyrche / for therin A
myghte the Manicheys sayne theym selfe hys matchys, & say that the were inspyred, and that they felte theyr inspyracyon in theyr hartes so feyngly, that therby they perceyued that Manicheus theyr archeretyke was the very apostle of Cryst, and that saynt Austayne eyther had no suche feynge or elles a false feynge and was begyled.

And therfore as I saye saynt Austayne layed them not that inwarde cause, but the outwarde causes of hys byleuynge the chyrche / whyche were so good and effectuall, that the heretykes neyther coulde nor neuer can be able to bynge the lyke for them selfe. And then layeth he the same chyrch by those outwarde reasons so proued trewe, for the outwarde open cause of the knowlege and byleefe of the B very scrypture / and then doth the scrypture beynge by that outwarde cause, that is to wytte by the chyrche well perceyued and knowen for the word of god, bere wytnesse also & is an other outward cause of the more sure and perfayte knowlege, that the knowen catholyke chyrche is the very trewe chyrch of Cryst here in erth, & that all other are vterly fayned & false, bothe by the manyfolde textes of the scryptute expressely declaryng it as sait Austayn sheweth, & also for that very reason sheweth that god gyuynge the gyfte of knowlege which is his trew scrypture to a chyrch, & vnto none but one or by that one, wolde neuer gyue that specyall goostely gyfte and prerogatyue vnto any false chyrche, and than byd the trew chyrche go leme the trouth of the false.

Now good chrysten readers thys waye went saynt Austayne wyth suche outwarde causes, as myghte of reason lede the reader wyth hym. But now cometh Tyndale and seynge that he can not auoyde the reason of saynt Austayn neyther wyth samples of saynte Johñ and the pharyseys whyche he broughte in dysguyled of dyuers fallhypons to make one answere seme twayne, nor wyth false glosynge of saynt Austaynes wordes wherin ye se Tyndale proued playne false: he cometh now and confesseth that same outwarde cause of fayth vnto the scrypture / grauntyng that hym selfe and euery man elles knoweth it and byleueth it fyrst thorow the catholyke chyrch. But then flyeth he forth frome the fayth of the chyrche vnto hys feynge fayth, by which he now knoweth & byleueth ỹ scrypture as he sayth,

and

A and no lenger by the chyrche. And therin he playeth by hys
feynge fayth, as hys felowes do by theyr remembraunce.
For yf any heretyke be taken and examyned vpon his oth
of any maner thynge whych he wyll not confesse for hope
that it can not be proued, nor dare well deny it for fere that
it wylbe proued as whyther he sayd such a thynge or sawe
suche a man/ he rummeth strayt to hys remembraunce, and
sayth he sayd it not or saw hym not to hys remembraunce,
though it were in lesse then halfe an howre afore. For ther-
in he seeth hym selfe sauke. For though the whole towne
sawe them togyther and herde hym speke it/ yet whyche of
all them can proue whyther he remember it styll or haue
forgote it were it neuer so late.

And so playeth Tyndale now, beynge fayne to graunte
B all that he hath denyed/ he kyeth lyke rede Raynarde the
fore for hys saufegarde into his malepardus of his feyng
fayth/ in whyche though he haue not hynge to proue it, yet
the Raynarde trusteth to lye sauke, bycause he thynketh no
man can hynde hym out. For who can folow hym thyder to
make any tryall whatmaner fayth hym selfe feleth in hys
owne harte.

But yet good readers we shall so sette aboute hym, and
then sette in suche tenpers to hym, that we shall I truste
eyther course hym abyde or make hym euyll reste within.

For lette vs now resorte agayn vnto the gaye glorypous
processe of Tyndalys holy dyssyncepon. And where as in
the begynnynge therof he calleth the hystorycall fayth a
credence gyuen to a story tolde hym by men/ and that such
C fayth and credence hangeth vppon the trouth and honesty
of the teller, or of the comen fame and consent of many/ as
yf a man tell hym that the Turke hadde wonne a cyte,
and that therfore yf there come an other that semeth more
honeste, or that hath better persuasyons, than he thyn-
keth immedyately that the fyrste man lyeth and so he lo-
seth hys fayth agayne: If ye consyder well good chrysten
readers ye shall fynde that parte of hys dyssyncepon, that
is to wytte the tone halfe of all to gyther is suche a tale
as tyll he proue it better, shall neuer serue hym here.
For all be it that in worldly thynges thys tale be trew/
yet in maters of faythe, whyche faythe is the fyrste
gate whereby we entre oure iournaye the ryghte waye
towarde god/ we canne neuer come at it wythout the helpe

of god/nor how probable a tale so euer be tolde vs, neuer A
shall we byleue it wythout hys holy hande inwardly set on
vs, and ledyng vs therin to/ whych is euer redy in all such
thynges, both to preuent vs and to goo forth wyth the to-
wardnesse of our owne wyll not frowardly resystynge but
applyable vnto hys motyon.

And thys order to be trewe Cryste wytnesseth, where he
Iohan.16. sayth, No man can come to me but if my father draw hym.
2.Corinth.3. And saynt Poule, sayenge, we be not sufficyent of our selfe
to thynke any good thynge as of our selfe. And therfore
god as I sayde preuenteth vs in the begynnynge, & goeth
forth wyth vs all the waye/ wythout whom we coulde do
nothynge by fayth towarde god, nor by the outwarde oc-
casyon of fayth toward the inwarde consent therof, syth no
1.Corinth.12. man can as saynt Poule sayth, saye our lorde Jesus but B
in spyryte. And that god is euer redy, but yf we wyllyngly
Apoca.3. wythdraw/hym selfe sheweth where he sayth, I stonde at
the dore and knocke.

And that god helpeth vs forward not without our own cō
formable wyll, appereth playn by clere textes of scrypture
I wene mo then an hundred. As where he sayth, wo be thou
Matth.11. Capharnaum/for yf in Tyrus & Sidon had ben wrought
the myracles that haue bene wroughte in the, they wolde
longe a goo haue done penaunce in asshes and thyrtes of
here. And also where he sayd vnto Hierusalē in this wyse:
Luce.13. Hierusalem Hierusalem how often wold I haue gathered
thy children togyther as the henne gathereth togyther her
chykens/& thou woldest not. And where he byddeth saynte
Thomas of Inde, wyll not thou be vnbyleuynge but byle C
Iohan.26 uynge. And where he blameth hys dyscyples for not byle-
Marci.16. uynge those that had seen hym ryssen from deth agayne.

And therfore is it in my mynde false that Tyndale sayth,
that the hystoryall fayth, that is to saye the fayth acquy-
syte and gotten by gyuynge credence to the reporte and tel
lynge, dothe in the thynges of the chrystien fayth depende
vppon the trouth and honesty of menne, or comen fame a-
lone. For all be it that such thynges be the outwarde occa-
syons, by meane wherof a man cometh therto: yet is there
euer more in euery such fayth the inwarde cause mouynge
our wyll towarde the consent therof, the specyall ayde and
helpe of the great goodnesse of god, wythout whyche oute
wyll had neuer walked towarde it.

And

A And lykewyse as not the mannys tale at oure eare with oute god wo;kynge wythin, b;yngeth vs into the bylefe, (Fo; as sayne Austayn sayth, In vayne sowneth at ẏ eare. the wo;d but yf god wo;ke in the herte) euē so not ẏ mānis tale alone kepeth ẏ faith in vs, but as an outward mocyon yt kepeth as it b;ought/ but p;yncypally kepeth vs therin he that p;yncypally b;ought vs therto, that is the inward wo;kynge of goddes owne holy spy;yte. And thus ye se that this ypece of Tindales tale is but a bare b;okē patche

Nowe the tother parte, wherein he sayeth that yf there come a mo;e honeste man, o; one that hath better persuasyons to the cōtrary/ that then he that had the faith vppon the fy;ste mannys tellynge, loseth yt agayne vpon the seconde mans tellynge the cōtrary: I say ẏ this patche B is double nought. Fo; syth as I sayd by;o;e he came to the sayth by two mocyons/ the p;yncypall god wo;kynge wythin, and the secondary the occasyons outwardely geuyn also by god: ryght as the good wyll wo;kynge wyth god assented vnto yt, so shall neuer any mannys tale, no; the tale of a thousande agaynste one, ouermayster that inwarde mocyon of god, as long as the wyll of the man will contynue styll with god in cleuynge to the sayth, as yt dyd in folowynge hym in the commynge to yt. And therefo;e some man that hath vppon ryghte small occasyon turned to the sayth, and therfo;e wyth the mych mo;e meryte, as Cryste sayde, Blessed be they that haue bylened and haue not seen: could neuer wyth any maner occasyon be pulled from yt agayne, bycause of they; good wyll stykkyng styll C to the inwarde cause of they; sayth.

Fo; yf a man may as in dede he may, so obstynately set his wyll vnto the wo;se syde, that no persuasyon of good reason can remoue hym to the better: how mych it is mo;e trew, that when a man hath coupled his wyll wyth god, by inclynynge & cleuynge vnto grace, there can none euyll persuasyon of counterfeted reason be able to plukke hym from yt/ tyll the frowardnesse of his wyll do wyllyngly fall therfro, as the towardnes of his wyll dyd wyllyngly cleue therto/ and as yt agayne maye when yt is fallen from yt, wyth helpe of grace wyllyngly returne therto.

Now yf Tyndale call this a feyned sayth: yet were his dyssimcyon thencliene vanysshed and gone. Fo; then were euery hysto;yeall sayth in maters in the sayth a feyned sayth

also. And therby were then all his solucyon confounded. A

But this peyce is also nought for a nother thynge. For in this patche he supposeth that for ꝑ sayth of Cryste there coulde not be gyuen so good an outwarde cause, but that some better myght be made agaynst yt, or at the leste seme suche as myght appere the better. But I say that excepte obstynacy & forwardnes be in the mynde of hym to whom yt shall so seme/yt is elys a thynge impossyble, that euer there shall be layed so great outewarde thynges agaynste the sayth of Cryst, as shall be layed for yt. But the reasons all redy made, and the thynges all redy shewed for ꝑ sayth are suche, as euery reasonable man standynge but indyfferent and voyd of obstinate forwardnesse, yf the matter were but the trouth of a story and not the meane of mānis saluacyon, might well deserue all that may be made agaynst yt B to be farre the weker parte. And now beynge this mater the meane of mannys saluacyon, towarde the byfyel wher of god worked/Tyndales tale is myche the fiebler. For els lys geue we them a great excuse that lest not to byleue the trouthe.

But oure lorde sayth vnto the prechers of hys sayth, whome he sent to preache to all the worlde, that he wolde geue theym a mouth and wysedome therin, that no man shold be able to resyste the reasons wyth whych they shold conferme yt. In whych wordes our lord ment not, ꝑ euery man wolde for all those reasons of prophecyes myracles martyrs and many other thynges byfydes, consente and agree to byleue but/that all be yt of abstynacy they wolde not yet to theym that were indyfferent, yt sholde well ap- C that they coulde neuer be able sufficyently to answere thē, but that they myghte euer by playne outwarde prooues be substancyally confounded/and the trew byleuer able alway to declare to the false and faythlesse an outward cause sufficyent of his sayth and hope, whyche the tother myghte frowardly saye he wolde not/but reasonably could he neuer say why he shold not beleue and geue credence vnto. And thus ys lo the fyrste parte of Tyndales dyffynycyon destroyed.

Now is the seconde parte, his feleyng sayth, whych is he sayth that byleue and sayth, not that a man hath goten and conceyued in hys harte by herynge of other men, but by ꝑ playne experyēce of his owne feleynge. And wyth this feleyng

A felyng sayth byleueth he ꝑ batayle that hath not herd other men talke therof ꝛ told yt hym/ but hath hym self both ben ꝓsent therat, and also ben wounded therin. Nor no man byleueth wyth the felyng sayth that the fyre is hote, tyll he haue at the leste wyse burned his fynger in yt. For all ꝑs but hystorycall sayth byfore.

Nowe good cristen rebers, by this tale Tyndale telleth vs that all the credence whyche he gaue vnto the chyrche, in takynge the bokes of the foure euangelystes for the very gospelles of Cryste, was all to gether but lyke Tyndales mothers blowynge vppon her fynger/ and therby makynge that ꝓty babeher sonne byleue that the fyre was hote and habde burned her / and that he wolde haue byleued her no lesse, yf she habde tolde hym the same by a cuppe
B of colde water. And that in lyke wyse as he byleued the chyrche that the gospelles were holy scrypture, so shold he haue byleued theym yf they habde tolde hym that a tale of Robben hode habde ben holy scrypture. For syth all was but an hystorycall sayth, all muste neded haue ben one.

Consyder by the way good reder the dyfference betwene saynt Iustayne and the good man Tyndale, in theyr credence geuen vnto the chyrche. Sayncte Iustayne byleued the chyrche in teachynge hym whych was the trewe scryptuse, bycause he perceyued well the same chyrch to be so declared by miracles ꝛ many other menes to be ꝑ trew church, that therby he byleued that the doctryne therof couldе not be false, and that therfore yt could not teache a tale of Robyn hode to be the gospell of Cryste.

C Now Tyndale as ꝑ sclaudeth the credes of the whole catholyke chyrch the moder of euery mannys cristendome, lyke his owne madet blowynge vpon her fynger, and therby makynge the babye byleue what she lyste. And therfore in this poynt wherin sayncte Iustayne and the good man Tyndale tell you two so dyuerse tales/ consyder well with your self the wysedom, the lernynge, the maners, ꝛ the vertue, of those two men/ and then of them both take whome ye fynde beste, and by my aduyse euen hym byleue beste.

But nowe doth Tyndale he sayth byleue the trouth, that not a tale of Robben hode but the bokes of the foure euangelystes be the trew gospelles of Cryste, bycause oure lorde hath hem self so taught it hym, and so shewed yt hym now, that all that he hath herbefore byfore by the teachyng of

the

the catholyque chyrche, moueth hym nothynge at all/ for A
now he hath an inwarde profe and experyence therof, and
fully and sensybly feleth yt, as he feleth the fyre hote by the
burnynge of his fynger.

And as he feleth yt thus in hym selfe/ so he perceyueth
yt is with all ỹ other electes the mẽbers of his trew chyrch
and that therfore of all them there is none that knowe the
scrypture by the catholyke chyrche, but by theyr owne sure
secrete feleynge, suche as they fele when they burne theyre
fyngers.

This is the tale ye wote well that Tyndale telleth vs.
But now is yt perde good reason that Tyndale tell vs also,
by what meane he proueth yt/ or elles at the lesse wyse
that he tell vs some cause resonable wherfore we sholde in
so straunge a mater byleue hys bare worde. For surely B
though that in any such thynge as he wyll saye that he fe-
leth hym selfe in his owne breste, and theruppon take hys
othe vppon hys honesty that he feleth yt in dede/ reason re
quyreth for lacke of other tryall, that we byleue his owne
worde/ consyderynge that we may be ledde to byleue hym
by the long experiẽce of the contynuall ipeng that we haue
euer therfore foũden in him, yet that the lyke feleyng is also
in all his felowes hartes how feleth he? And therfore howe
can he desyre that we sholde therin byleue hym wythoute
profe: namely syth we se that hys owne hyghe spyrytuall
mayster, mayster Martyne Luther hym selfe, for all hys
hygh fleshely vertues, layeth not in that mater such feling
for his owne fayth, but well lyketh and mych alloweth the
hystoryall fayth of sayncte Austayne/ and playnely confes- C
seth hym selfe that the chyrche that sayncte Austayne spake
of, that is to wyt the knowen catholyke chyrch, hath that
gyft gyuen of god, that yt shall perfytely discerne the wor
des of god from the wordes of men/ and therfore shall ne-
uer take and teache a tale of Robben hode for the trew scri
pture of god.

Now therfore as I say, Tyndale muste proue vs this
feleynge fayth/ at the lest wyse for the fayth of his felowes/
or elles shall he make vs fele that for a shyfte to scrape a-
way wyth, he hath sought fore and found out for the arty
cles of his hereseyes, not any trew feleynge fayth, but a false
fumblynge fantasye.

yet wolde Tyndale seme to proue his feleynge fayth by
scripture

A scrypture/and therfore he sayth, Of the selynge sayth yt is wryten Joh̄. vi. They shall be all taughte of god. That is, god shall wryte yt in theyr hertes wyth hys holy spyryte. And Paule also testifyeth Roman. viii. the spyryte bereth recorde vnto oure spyryte, that we be the sonnes of god. And thys sayth is none opynyon, but a sure selynge/ and therfore euer frutefull. Neyther hangeth yt of the honesty of the preacher but of the power of god and of the spyryte. And therfore yf all the preachers of the worlde wolde go about to persuade the contrary, yt wold not preuayl/ no more then though they wolde make me beleue that the fyre were cold/after that I had put my fynger therin.

Now good chrysten reades here haue ye hyrde the wordes of god, wyth whych Tyndale wold make vs wene that he prouyeth vs hys selynge sayth of all hys herelyes/ & after haue ye herde the wordes of hym selfe declarynge the B effecte of the same, in hym self so depe and so surely wryten in hys herte, that all the prechours in the worlde can not now scrape it out no more, then make hym beleue that the fyre were colde in whyche he had burned hys fynger.

Fyrste ye maye sone se that the scryptures proue of hys purpose not one peyce. For well ye wote your question is not, whyther god wyth hys inwarde worckynge wryte in mannys harte the sayth whyche I haue at length all redy shewed you that he doth, and haue also shewed you what is ment therby, that is to wytte hys worckynge wyth the to wardenesse of mannys wyll, in ledynge hym in to the consent of beleefe/ whyche ledynge is the techynge wherof Crist speketh in the wordes which Tindale here alledgeth the wordes of our sauiour, reherlyng the sayeng of the prophete Esay, They shalbe all taught of god/ whych wordes C by the prophete were spoken of our sauyour & the new law Esaie. 54.
that he sholde bryng, and of the great difference bytwene Moyses that taught the olde, & Cryst that shold come and teche the secunde. For in the fyrst, though it were receyued of god, was yet delyuered them & taught them by Moyses that was but a man/ & they lerned but of theyr neyghbour, that is to wyt of man of whych euery one is neyghbour to other by kynde. But in the new law the worlde receyued & lerned of Cryste, whyche was not our neyghbour onely, ỹ is to wyt very man. But also the maker of euery mannes neighbour, & him self also very eternal god, & ỹ same techer though he taught before & was ỹ same god ỹ before taught by Moyses the synagoge of the chyldren of Israell, and

gaue theym by Moyses a lawe wrytten in bokes eyther of A
stone or in dede skynnes. yet when he wolde after come to
gather hys christen chyrch, and teche in hys owne person/
he wolde hys owne mouth gyue hys chyrche a lawe wyth-
out booke, and shede out hys grace so meruelouse and so
plentuouse vppon the people that thorough the myracles
& the doctrine, dede stony hartes sholde wate tender, softe,
& quycke, and wyth wyllyng and applyable myndes, shold
by the spyryte of god haue the lawe, that is the trewe by-
lyefe, good hope, and well wurkynge cheryte, graciously
wryten in them. And thus sholde it haue bene; and by the
same spyryte sholde it euer haue cõtynued in the catholyke
chyrche, all though neuer worde of the new testament had
ben wryten. And yet in the same maner remayneth wryten B
in the same chyrche by the same spyryte, a ryghte rule lefte
by god, techynge the chyrche to enterprete and vnderstand
the wrytynge that hys holy apostles haue wryten after, &
hys holy prophetes haue also wryten before. And thys wry-
tynge from tyme to tyme in the hartes of hys chyrch is the
writyng that Cryst so often promised vnto his chyrch/that
is to wyt that he wolde sende the holy goost to teche it all
thynge, and to lede it into all trouth, & be wyth it hym selfe
all dayes also euyn vnto the worldes ende.

Now what chyrch this is there nedeth no man to dowt,
when we dowte not whych chyrche it is that hath by god
that gyfte to knowe by bylyef which is the trew scrypture/
whyche is as me semeth one greate artycle of the fayth.

That chyrche that hath the gyfte of that artycle, vpon C
whyche by the doctryne of all these heretykes them selfe, the
credence of all the other artycles depende / and none other
chyrche hath it but by it/that chyrche I saye may soone be
perceyued, and ought to be byleued to be the very chyrche.

Now what thys techyng is, that is ment by our sauyour
in the wordes that Tyndale alledgeth, ye se. And therfore
as I sayed, now consyder that the purpose of Tyndale is
not to teche vs that god techeth hys electes the fayth, but
to teche and proue vs by the textes that he bryngeth forth,
that god techeth not onely the trewe fayth but also the fe-
lynge fayth, of suche a maner felynge as hym selfe hath de
clared, by beynge wounded in the batayle, and burnynge
hys fynger in the fyre/so ỹ he can neuer after at any tyme
byleue the cõtrary, no nor neuer after do any dedely synne.

And

A And now ye se perde clereip, that in those wordes of Cryste reher synge the prophecy, They shall be all taught of god: here is neuer one worde of any suche maner seip nge / and therfore doth that texte nothynge proue for hys purpose of hys seipnge sayth.

Beipdes thys, ye wote well that Tyndale putteth thys seipnge sayth to be the sayth of all electes / and than hym selfe denyeth not but that there were electes in euery tyme from Adam vnto Cryste. And thys prophecy that he nowe bringeth in for hys purpose, was as hym selfe knoweth, spoken of the chirch of Cryste that shold be after hys own comynge. And how can he than for shame saye, that it was spoken of the seipnge sayth of all electes, when they were oneip spoken to declare the maner of excellence betwene B the new lawe and the olde. But suche is Tyndals tugipng to make euery thynge of euery thynge.

Let vs now go than to the wordes of saynt Poule in the viii, chapter of his pistle to the Romayns, where he sayth the spirite bereth wytnesse to our spirite, that we be the sonnes of god.

These wordes good christen reder whyche Tyndale here allegeth for hym, not oneip make nothynge for hym / but ouer that yf we consyder them well wyth some wordes before and after, they make so clere agaynste hym, that a man couide not wysshe for a place more effectuall to turue ouer vtterly & destroye clereip Tyndals hole gostelp purpose. For so good reder saynt Poule after that he hadde in the. vii. chapter of that pistle, touched the great goodnes C of god, that had by the deth of our sauyour Cryste delyuered in the baptysme all the worlde that wolde be good christen people, from all the gylte & dampnacyon dewe for all maner synne / & lefte vs in such case that all the reliques & leuynges of origynall synne, albeit they be mocyons & inclynacions of ỹ flesh towarde synne, & therby called synne, for the lacke of that perfection whych the body shold haue, had yf Adam had not by synne fallen for hym self & all his posterite from the state of origynall iustice / & shall haue when ỹ body shall arise agayn, & be glorifyed: yet be they not imputed vnto vs / but perdoned & remayne as mater of our merite, in case ỹ we resyst those inclynacyõs of ỹ flesh, & folowe the mocyons of the scripture. After thys I saye touched in the. vii. chapter, then pursueth he styll vpõ the

same in the eyghte chappter/ declarynge the excellence of grace that god hath powred on vpon his people in ꝑ newe law, farre aboue the grace whyche he gaue yet abundauntely in the olde/but in the newe farre passynge, in that he vouchsauked hym selfe to come in to the worlde in his owne persone, in the very nature of man and symylytude of a synner, and sufferynge here hys paynefull passyon, therby to dampne & destroye the synne that the deuyll caused Adam to commytte agaynst god/to dāpne it I saye and destroye it, by the synne that the deuyll caused the Iewes to commyt in puttynge our sauyour vniustely to deth. A

And all be it that in the olde lawe, suche as were good men receyued theyr grace by the fayth and hope of oure sauyour that after sholde come, and were by vertue therof made able to resyste the temptacyons of originall synne and inclynacyons of the flesshe towarde actuall synnes, & ther by were after Cristes passyon saued: yet was that ayde & helpe of grace by Cristes owne comynge, when by the passyon of hys flesshe he dampned the synne in the flesshe, so farre encreased aboue that it was in ꝑ chyldren of Israell before, whose fleshely sacrifyces were to feble of them self to iustifye, that suche as are baptysed and receyue the spyryte of god, may yf they wyll farre more easyly folowe the spyryte and resyste the fleshely mocyons, and abyde and perseuer the quycke lyuely membres of Cristes mystycall body, then myghte of oldetyme before Cristes comynge, the chyldren of the synagoge. B

And syth our lorde hath now done so myche for vs, as in suche haboundaunce by hys owne comyng, to gyue out hys grace vnto vs, that we maye wyth helpe therof beynge so plentuouse, wyth mych lesse dyfficultye myche more resyste the flesshe, and myche more folow the spyryte, & kepe the spyryte wyth vs, and for the spyryte inhabytynge within vs mervte myche more glory, fyrste in soule and after in body/ whyche the father of oure sauyour that reysed hys, shall for the same spyryte inhabytynge in vs, reyse and resuscytat to lyfe: therfore are we doctours sayeth sayncte Poule, & it is our bounden dewtye to folowe not the flesshe whom we may now by the plentuouse grace of god so well and easyly resyste, and whose affectyons yf we folowe we shall dye/but the spyryte of god, and by that spyryt to mortyfye the dedes and workes of the flesshe/whyche yf we do C

we shall

A we shall lyue. For who so sayth sayncte Poule be led by the spyryt of god, they be the sonnes of god. And then to shew vs that we sholde in mortyfyenge the workes of the flesshe, and folowynge the spyryte, not onely do yt but also do yt gladly, not for fere but for loue/ syth Chrysten people receyue the spyryte of filiall loue, and are in suche wyse ascrybed for the sonnes of god, that oure saupour hath hymselfe taught vs to call god our father/so that in respecte of our state, the Jewes were but in fere and boundage: therfore sayth sayncte Poule farther vnto the crystened, ỹ were amonge the Romaynes: ye haue not receyued agayne the the spyryte of bondage in drede, but the spyryte by whiche ye ben adopted & chosen into the sonnes of god, by whiche spyryte also we crye Abba father. Upon whyche wordes Rom. 8.

B euen by and by folowen the wordes that Tyndale here alledgeth for hys purpose, For the same spyryte bereth wytnesse vnto our spyryt, ỹ we be the sonnes of god. And then yf we be the sõnes, then be we heyres/ heyres of god, coheyres of Cryste/ how be it that yt is to be vnderstanden yf we suffre wyth hym that we maye be glorifyed wyth hym. Matth. 6.

Lo good crysten readers, here haue I somwhat recyted vnto you the mater by whyche your selfe maye perceyue to what purpose sayncte Paule spake these wordes that Tyndale here alledgeth/ that is to saye, the same spyryte bereth recorde vnto our spyryt, that we be the sõnes of god. In all whyche wordes I wonder what one worde or what one syllable eyther, ye or so myche as one letter, Tyndale fyndeth makynge toward a prufe of his feynge sayth. ye perceyue here that the meanynge of sayncte Poule is this, that

C bycause our lord as he by sayth and baptysme choseth and adopteth vs into the sonnes of god, and therfore by his holy spirite geueth vs instruccyon to call god our father/ and by the same spyryte yf we lyste to folowe, leadeth vs forth also in good spyrytuall workes, whych are as sayncte Poule sayth to the Galaties, charyte, gladnes, peace, patyence, Gala. 5.
longe suffrynge, goodnes, gentleues, fayth, mekenes, temperaũce/ & by the same spyryte yf we will worke with hym, causeth vs to kyll and mortyfye the workes of the flesshe, whyche ben as sayncte Poule sayeth manyfolde and open/ that is to wyt aduiterp, whoredom, vnclenesse, wantonnes, idolatry, wytchecraft, enmytye, lawynge, emulacyon and stryfe, wrath, contencyons, sedycyons, heresyes, en-

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grace that god hath powred on vpon his people in ꝑ newe
law, farre aboue the grace whyche he gaue yet abundaun-
tely in the olde/but in the newe farre passynge, in that he
vouchsaufed hym selfe to come in to the worlde in his own
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ner, and sufferynge here hys paynefull passyon, therby to
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And all be it that in the olde lawe, suche as were good
men receyued theyr grace by the fayth and hope of oure
saueour that after sholde come, and were by vertue therof B
made able to resyste the relyques of orygynall synne and
inclynacyons of the flesshe towarde actuall synnes, & ther
by were after Crystes passyon saued: yet was that ayde &
helpe of grace by Crystes owne comynge, when by the pas-
syon of hys flesshe he dampned the synne in the flesshe, so
farre encreaced aboue that it was in ꝑ chyldren of Israell
before, whose fleshely sacrifyces were to feble of them self
to iustyfye, that suche as are baptysed and receyue the spy
ryte of god, may yf they wyll farre more easyly folowe the
spyryte and resyste the fleshely mocyons, and abyde and
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in suche haboundaunce by hys owne comyng, to gyue out C
hys grace vnto vs, that we maye wyth helpe therof beynge
so plentyouse, wyth mych lesse difficultye myche more re-
syste the flesshe, and myche more folow the spyryte, & kepe
the spyryte wyth vs, and for the spyryte inhabytynge with
in vs meryte myche more glory, fyrste in soule, and after in
body / whyche the father of oure saueour that reyseth hys,
shall for the same spyryte inhabytynge in vs, reyse and re-
suscytat to lyfe: therfore are we doctours sayeth sayncte
Poule, & it is our bounden dewtye to folowe, not the flesshe
whom we may now by the plentyouse grace of god so well
and easyly resyste, and whose affeccyons yf we folowe we
shall dye/but the spyryte of god, and by that spyryt to mor-
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longe sufferynge, goodnes, gentlenes, fayth, meknes, temperaũce/ a by the same spyryte yf we will worke with hym, causeth vs to kyll and mortyfye the workes of the flesshe, whyche ben as sayncte Poule sayeth manyfeste and open/ that is to wyt aduultery, whoorehuntyng, vnclenes, wantonnes, Idolatry, wytchecraft, enmytye, lawynge, emulacyon and stryfe, wrath, contencyons, sedycyons, heresyes, en-

uye, manslaughter, dronkenes, banketynges: therfore A
sayth sayntе Poule that thys spyryte bereth recorde vnto
our spyryte, that we be the sonnes of god / as though he
wolde saye thus. the spyryte of god in that yt hath taught
vs to call god our father, and in that yt ledeth vs into god
ly workes and into the mortyfycatyon of the fleshely wor-
kys, by whyche maner of glad folowynge the spyryte we
dwell in Cryste and haue the spyryte dwellynge in vs: by
these thynges as very good tokens of grace the spyryte of
god bereth recorde vnto our spyryte, that is to wyt geueth
our spyryte the comforte of good hope, as longe as we so
do, that we be the sonnes of god. But then on the tother
syde when so euer we war vntowarde and lyste no lenger
to folow the spyryte, but fall vnto the flesshe and walke in
the workes therof, and therby put the spyryte oute of hys
dwellynge: then ceace we to be the sonnes of god, were we B
neuer so dere derlynges to hym byfore / and shall neuer be
his sonnes agayne, tell we mende agayne, & leue the flesshe
agayne, and fall agayne to the spyryte.

This is gōod cryſten reders the mynde of sayntе Poule
as ye may clerely perceyue. And therfore may ye well and
clerely se, that these wordes make nothynge in this world
for the prefe of Tyndales purpose concernyng his feleyng
sayth / but beynge vnderstanden ryghte wyth the wordes
goynge before them, they clerely subuerte and destroy all
his feleynge sayth, whyche he feleth that beynge ones one
of the sonnes of god, he can neuer fall therfore, nor neuer
synne dedely after. For here as ye se sayntе Poule geuyng
good warnynge of deth and dampnacyon when they do / C
playnely shewеth that they may. And thus is there also by
sayntе Poule openly confounded and dampned, all that
whole pestylent boke, in whych wyllyam Tyndale wyth
his falle construccyon corrupteth the fyrste pystle of sayntе
Johñ / labourynge to make men wene that who so were
onys a good cryſten man, coulde neuer after be noughte,
though he neuer so mychе do noughte, bycause he can not
do yt sayth Tyndale of purpose but of frayltye / and þ who
so after his cryſtendome do purposely cōmytte any cryme,
neuer was good byfore nor neuer shal war good after, nor
neuer [illegible]ter forgeuen but vtterly dampned remedyelle.
whyche falle exposycyon yf yt were trew / then had sayntе
Poule here wrytte many wordes vntrew, and geuen many

monycyons

monycyons in vayne/ and had alſo done in a nother place
a thyng of lytle effect, in reſtoryng the Corinthyane agayn
vnto the chyrche, whyche had abominable myſſe vſed his
fathers wyfe. whoſe reſtytucyon whereof ſhold yt ſerue, yf
after his reſtytucyon to the chyrche after his great penaūs
done, he ſholde for all that when he dyed go ſtrayte vnto
the deuyll.

Now that ye ſe theſe two textes of ſcrypture whyche he
bryngeth for hym, do nothynge make for hym in dede/ and
the later of the twayne clerely make agaynſte hym, beynge
tranſlated after the olde latyn tranſlacyon, whyche he fo-
loweth in thoſe wordes/ and yet myche more agaynſt hym
yf yt were tranſlated after the greke, whyche in other
places he foloweth, and in this purpoſely ſtyrreth fro, to
frame the wordes the more towarde his purpoſe: lette vs
nowe conſyder the thyrde place of ſcrypture that he bryn-
geth to vs of the woman of Samarye, whome many men
of the cytye byleued, for that ſhe tolde theym that Chryſte
had tolde her all that ſhe hadde done/ and theruppon they
went out vnto Cryſte, and deſyred hym to come in.

But this fayth he ſayth that thoſe men hadde, was but
an opynyon and no fayth, that coulde haue laſted or haue
brought oute frute.

Now ere we go any farther, how proueth Tyndale this
peyce of his purpoſe, that this fayth in thoſe men was but
a bare opynyon/ and ſo fayne that yt coulde not haue laſ-
ted nor haue broughte oute frute. How proueth Tyndale
thys? what one word hath he towarde the proffe? any more
then only ſayth ſo? And why may not we then ſay agayne
the contrary? agaynſt hym that nothyng ſayth, why may
we not ſay that vppon the womans wordes, out ſauioure
hym ſelfe ſtandynge yet without the cytye in his manhed
was wythin the cytye both wyth her and theym in his god
hed, and wrought wyth theyr towarde wyllys in the men-
nys hartes, the byleef that they vppon the womans wor-
des conceyued/ whych was ſo ſtronge and ſo frutefull, that
forthwith they came ioyfully forth vnto hym, and inuyted
hym into the cytye. whych doynge of theyrs I wold wene
were frutefull and meritorious, when I ſe well in the goſ
pell that other which wold not receyue his diſcyples, were
thretened of his owne mouth that they ſholde at the daye
of iudgement ſtande in more harde caſe, then the ſynfull

Sodo

Sodomytes and cytezyns of Gommer both. A

ye sayth Tyndale but yet was it but hystoryeall fayth. For felynge sayth coulde yt not be, tyll they spake wyth Cryste hym selfe. For then the spyryt wrought sayth Tyndale, and made them sele. wheruppon they came vnto the woman and sayde, we byleue not now bycause of thy sayeng/ but bycause we haue herde our selfes and know that he is Cryste the sauyour of the worlde.

what proueth Tyndale now wyth all this e any more, then that theyr fayth was augmented and encreaced after theyr cõunicacyon had wyth our sauyour hym selfe? But what is this for his purpose, doth this proue ỹ theyr fayth was byfore but a bare opinion, and ỹ it neyther could haue contynued nor haue brought forth frute. Bycause yt was B
after encreased and made more frutefully, was yt byfore no fayth at all therfore but a bare frutelesse oppynyon. Must yt nedes folowe that theyr fayth was chaunged in hynde, bycause yt was augmented in degrees. The apostles thoughte as yt semeth otherwyse, when they prayed oure lorde not to chaunge theyr fayth but to encreace yt.

Also in the selfe same gospell of the Samarytanys, the playne texte sayth, Many of the Samarytanis byleued in hym for the wordes of the woman. But Tyndale sayth nay/and sayth yt was no byleef that they hadde but onely an oppynyon, where the gospell by playne wordes sayeth they byleued/ & him self sheweth nothyng why he shold say otherwyse, but onely that theyr byleef was after by the cõ munycacyon hadde wyth Cryste more stronge and more fastely cõfermed. And yet fyndeth he no word that none of C
them coulde fall from yt after.

And therfore these wordis of the gospell reproue ỹ tone part of his tale, that theyr byleef was no fayth but an oppynyon / & no wordes proue the tother parte of his tale wher in standeth all to gether, that is to saye that those men of Samarye hadde any suche felynge fayth as Tyndale descrybed vs and telleth vs this tale fore/ that is to say, such a felynge fayth that could neuer after fayle, lyke the fayth of hete in hym that hath burned his fynger. For where fyndeth he in that gospell or any other, that all those men perseuered euer after in the fayth/ and not onely were euer after faithfull byleuers, but also good vertuouse lyuers, and neuer dyd dedely synne but were all fynally saued.

This

¶ Thys muste Tyndale shewe vs yf he bryngе an ensam
ple of hys feluyngе fayth that he techeth vs. And yet muste
he proue vs ferther that they feluyngly and fayefull byle-
ued his false heresyes also. For elys hadde they not his fe-
lyngе fayth.

Now yf he thynke he proue vs thys sufficiently, by the
reason that those men were turned and waren faythfull at
the prechyng of our sauyour hym selfe in his owne person,
whyche preched fayth Tyndale not as the scrybes and phary-
seys dyd, but as ours do, that make a man redy to caste hys gorge to here them raue and rage
lyke mad men: but he preched with power and spyryte, that maketh men sele
and know and wyse to. ¶ If Tyndale I say loke by thys to proue
that they had such a feluyngе fayth that neuer couldе fayle,
bycause the prechyngе of Cryste was with power and spp-
¶ ryte: then goeth he farre wronge, & ouerturneth hys prin-
cypall purpose of all. For well he wotteth that Cryste pro-
mysed and sent the same spyryte to hys chyrch, to teche it & Iohan. 16
lede it into all trewth, and hym selfe also to dwell therin Matth. 28.
for euer. And that the knowen catholyke chyrche is it that
onely hath the same spyryte, appereth clerely by thys that
onely the knowen catholike chyrch hath in it declared and
contynued the power. For none other chyrche of Chryste is
there in whyche the myracles contynue.

And therfore yf there were any such feluyng fayth in any
chyrche/then must it be in thys chyrche / & then were thys
chyrche the chyrche of Tyndals electes, and then were ther
wythall hys whole purpose loste.

Now yf he wyll not in any wyse agree, that any papystes
¶ may be electes and haue the feluyngе fayth, nor any man at
theyr prechyngе bycause they do but raue & rage / but the
menne of Samary were electes & must nedes haue the fe-
lyng fayth for this onely cause, that is to wyt bycause our
lord preched to them hym selfe/so that elys they could not
at the prechyngе of any other: then let it lyke hym to remē
ber, that Cryste preched to many men his owne mouth of
whyche there were some that thorow theyr frowarde wyll
byleued neuer a whyt/as for ensample the scrybes and pha
ryseys. And some byleued at the fyrst full well, & afterward
yet fell away/as dyd almost all the mayny of his disciples Iohan. 6
when he tolde them of hys body and bloude, that sholde be
both mete & drynke/went they not from hym than as Tyn
dale hath done synnys for þ self same cause bycause he wyll
none other byleue, but that it is onely cake brede & wyne.

And hadde not Judas Iscarioth herd our lorde as often
preche and as longe, as dyd those men of Samary, ye and
byleued as well to somtyme/ and yet fell after to noughte
as Tyndale is fallen now.

Nay sayth Tyndale Judas neuer byleued. How pro-
ueth Tyndale that agayne. For of all lyklyhed he dyd,
Matth.10. Psalmo.54. syth Cryste toke hym and made hym hys apostle and sente
hym forth to preche/ and forther as some good cómentours
expowne these verses, sayth of hym, hym selfe: If myne
enemye had cursed me I myght haue sustayned & borne it.
And also yf he that hated me had spoken hyghe wordes to
me, I wolde peraduenture haue hydde me from hym. But
thou man of one mynde wyth me my guyde and myne ac-
quayntaũce, that dydest eate with me swete meate, we wal-
ked togyther in the howse of god with one agreable mynd.
Here sayth our sauyour of hym, not onely that he was his
acquayntaunce & familyare, and that they pleasantely dyd
eate to gyther/ but also that they were of one mynde onys,
& walked in the howse of god wyth good consent togyther,
had Cryste ben of one mynde & cõsent with Judas at any
tyme yf Judas had at no tyme bene of the ryght byleefe/
well wyll Tyndale say, but yet hadde he but an hystorycall
fayth & not the feluyng fayth. Now where is then become ỹ
proofe of Tyndals tale, ỹ the men of Samary muste nedes
haue the feluyng fayth, bycause they spake with Cryste, and
coulde not haue so for all the womans wordes, tyll they
spake wyth Cryst/ yf Cryst spake wyth Judas mych more
then wyth them/ & yet had Judas but eyther hystorycall
fayth or els no fayth at all, or finally his feluynge fayth fay-
led & fell awaye/ wherupon it foloweth that there fayleth &
falleth away Tyndals hole tale wythall. For how proueth
he now that theyr byleefe was a feluynge fayth, that neuer
coulde fayle nor fall.

And thus ye se good readers how wysely Tyndale pro-
ueth hys dystynccyõ of hystorycall fayth and feluyng fayth,
by the sample of the Samarytanys/ by whych he proueth
as ye se, neyther one thynge nor other.

And fynally yf we graunte hym that all was there trew
that he sayth/ that is to wytte that the men had the feluynge
fayth bycause they spake wyth Cryst mouth to mouth, and
that excepte hys personall preachyng, theyr fayth had bene
but an opynyon fayntfeble and fruteleſſe: then were Tyn-

dale

I Dale yet bzought vnto the wurste poynte of all. Foz then must it nedes folow theron, that neyther Luther, noz Tyndale, noz Hupsliyn, noz Swinglius, can bynd vs to byleue that they haue the selynge sayth, tyll they bryage vs sayth good pzofe that they haue spoken, not wyth other ꝑ pzeche them Crystes wozdes, but as the menne of Damary dyd, eiyn face to face wyth Cryste owne person present.

Now se ye well good cryssten reders, that of all hys cō clusyon of hy soz pcall sayth and selyng sayth, wheruppon fynally depenideth all hys purpose: to bynd away wythall and slyste hym selfe alyde, he pzouyth vs neuer a pzeee.

And yet as though there muste nedes be such a selynge sayth as he deuyseth/he pzoceedeth soz̄th and sayth.

Tyndale.

B *The scrypture sayth, cursed is he that trusteth in man and maketh flesshe his arme/ that is to say, his strength. And euen so cursed is he that hath none nother byleyse sayst but because men so saye. Cursed were he that had no nother why to byleue then that I so saye. And euen so cursed ys he that byleueth onely because the pope so sayth/ and so forthe thorowout all the men in the worlde.*

Woze.

ye se good reders that these wozdes wayte, to pzoue that of neceslyte there muste be suche a selynge sayth as he assygneth. Foz elys maketh Tyndale as though no man couide haue any other cause of hys sayth, but the trust that he putteth in the man that telleth hym so/ and that sayth he is a thynge accursed in the scrypture. I spake afoze Tyndale alledged sayne Austayne in beleuynge the gospell soz the chyrche/ g now so he calleth hym accursed soz puttynge of men in so myche wurde. But I suppose the scrypture speaketh of these pzoude wozldy folke, that were them selfe sauste enough by wozldy strength, and able to conquere & wynne vp the wozld with multytude of men / of whom the scrypture sayth that they put trust of vyctozye, some in hoze & some in charyotes. These kynde of people do make flesh they? arme/ g not euery mā ꝑ byleueth an other in tellynge of a tale. Foz they byleue not wyth they? arme perde/ but as they walke wyth they? hādes because they can them not of. But Tyndale that dyspayreth to byleue the chyrche, he is by goddes owne mouth accursed out of the chyrche. Foz who so (sayth our sauyour) wyll not here the chyrche take him foz a publycan and a very paynym. Matthe. 18.

But now good christen readers I haue declared you A
before, that saynt Iustayne in byleuynge the scripture by-
cause of the authorite of the churche, and all we that do the
lyke/do not therby put our truste in man but in god, that
by hys inwarde spirite and outwarde myracles, enclyneth
vs to byleue hys churche therin/and yet by the same scrip-
ture also confermeth the same bylyefe by hys great promy-
ses therin conteyned and made vnto the same churche/and
of whyche we se dayly some performed in the same, and the
remanaũt therby the more sastely confermed and byleued
of the same. And therfore in byleuynge the churche, we put
not I saye our trust in the men whom we byleue / but we
put our truste in god, for whome and by whom we byleue
the men.

And yet foloweth it nothyng the rather, that there shold B
be any suche feynge fayth as Tyndale onely talketh of /
no ppece prouyeth of. For there maye be and in dede is, a
ferme and faste bylyefe wythout any other feynge then by
leuynge onely, for as farre as concerneth onely fayth. And
the fayth of a ryght good man and a very electe, maye be
full faste at one tyme, and at an other full feble, ye and fall
awaye/ and yet by grace and good wyll, come to the man
agayne.

And therfore is all thys chappter of hys feynge fayth, C
bryngynge no proffe for hys purpose, vtterly spent aboute
nought. And vnto as ydell purpose he spendeth an other
peuysshe chappter after / in whyche bycause he wolde yet
fayne haue it seme necessary, that there sholde be suche a
feyng fayth, he telleth vs a longe tale that the fayth which
dependeth vppon an other mannes mouth is weke. And
surely sayynge that in that chappter he brawleth bygly,
and scoldeth strongely, & rayleth vyally, & lyeth puissauntly/
yll ys all hys mater besyde meruelouse feble and weke.

Thys chappter he spendeth all vppon rybawdouse ray
lynge, so shamefull and abomynable that I wene for very
shame and offendynge of honeste mennes eares, it were bet
ter burne it then reherse it. How be it lest some men myght
happe to saye that I mysse reporte hym, and wolde make
menne wene that he were so beastely as to wryte such fylthy
raylynge lyes, as honeste eares myghte not well endure to
here: I shall of necessyte though I be loth therto, be fayne
to reherse you for a sample some parte of hys beastely knau-

uetye.

A uery. Lo thus he begynneth his chapptre.

Tyndale.

If I haue none other selynge then bycause a man so sayth, then is my sayth saythlesse. For yf I haue none other selyng that lechery is synne, then that the pope so preacheth, whome I se before my face set vppe in Rome a stewes of xxx. or xxx. thousande houres, takynge of euery one tribute yerely/ and his bysshoppes wyth all other dyscyples folowynge thensample wyghtyly/ and the pope therwyth not content, but set vppe a stewes of boyes also agaynste nature.

Here.

Eye no ferther here is to mych all redy. what honest eare can endure suche a beastly processe, so full of abominable fylthy lyes/ wherof the effecte and conclusyon is, that syth the pope and all the whole clergye be suche in euery kynde
B of abominacyon, as this abominable beste abominably belyeth them/ the fayth were faythlesse and fruteiesse by whyche a man by theyr preachynge byleued that any vyce were synne.

But fyrste he forgeteth yet agayne the poynt, & to seke occasyon of raylynge, he tourneth the question from the whole catholyke chyrche to the clergy alone, and somtyme to the pope alone.

Bysydes this, all be yt great synne yt is for any vycyous person to take vppon hym thoffyce of a preacher, and to presume to tell other folke theyr faultes byfore he mende his awne, for as mych as mych of his audience may take occasyon of his euyll lyuyng to haue the trouth in cõtempte:
C yet maye they that rather lyke to take good then harme, fynd therin a great occasyon the more strongly to confirme them in the trewth. For yf a lechour dyspraysle lechery and comende chastyte/ or the proude preache agaynste pryde & praysle humylytie/ or the couetous wyche rebuke auarice and laude lyberalyte/ the glotton vyscomende glotony and exhorte all men to abstynence, and so forthe in suche other lyke: though these wordes some vnsyttynge in suche menys mouthes, yet maye he that lyketh well to consyder therin the great strength of trouth and of vertue, whyche erpresseth his owne prayse outs of the mouth of his enmy, and hym that taketh shame thereby, and holdeth a forthe lyght and bryghte burnynge in his owne hande to lette the people the better beholde his faultes, and the more to wonder on hym selfe in honour of the trouth.

wold god yet that Luther the lechour wold ones grow ¶
to ꝑ same faute, and blame hym selfe, and such other as be
freres and wedde nũnes. ¶ I wolde wene yt myght do good
both to some other and hym selfe to. For therby shold men
se the thynge to be very nought, when euen he that doth it
can not but dyspraise yt/ and hym selfe shold at the worst
way haue but one faute for twayne. For now is he bothe
a lechour and an heretyke to / and then sholde be but the
tone / and yet myght therby grow to farther grace, and af
ter be neyther nother. How be yt in the clergy as there be
bad/ of so be there also god be thanked good, and men such
excellent vertue, that these heretykes hertes euen frete for
enuye to se theym. And syth they can in no wyse saye nays
there to / they blaspheme all holy lyuynge. And therfore he
that lyste to lerne of good men when Tyndale hath all be- ¶
lyed theym/ yet in the catholyke chyrch he may fynd them. ¶

Fynally to proue you that Tindale doth in this rayling
but proue hym selfe a fole: ye wote well that our mater is
not of the lyuynge but of the doctryne. And then can not
hym selfe say nay, but that in the poyntes wherin hym self
and the catholyque chyrche varye, we agree/ and he vary-
eth from all the old holy doctours synnys thapostles tyme
to his own/ in whose holy lyuyng he neyther doth nor can
fynde defaute. And yf he saye that hym selfe agreeth wyth
theym, and not we: let hym yet agayne fynde of theym all
some one, that euer helde yt lawfull for a frere to wedde a
nunne.

And then as for the doctryne of the catholike chyrch (for ¶
of the doctryne is our mater) the trouth of that is so great
and of such vygour and strength, that those whych are in ¶
the ryght fayth therof and abydynge therin, do preache
and say the trouth, and call the synne synne, be the prea-
cher neuer so synfull hym selfe/ all though his knowen syn
ioyned vnto his preachynge, shulde neuer so sore turne to
his owne shame. For neuer was there wyth vs so great a
lechour, that euer wolde preache that lechery was no syn.
But this is the prechyng of frere Luther, frere Hyperius,
frere Lambert, and Swynglius, and of this blessed apost-
les of these apostatas wyllyam Tyndale. whych as they be
of all abominable wreches the most shamefull/ so are of all
abompnable beestes ꝑ most shameles, auowyng the breche
of theyr vowys and theyr lechery wyth nunnys, mete for

men

A men of honestye, and for good and lawefull matrymonye. whyche thynge from Crystes deth vnto theyr owne dayes, neuer was there heretyke so farre fallen in fylth, no nor Turke I trow, nor Saracen, nor Jew, nor Paynem neyther, that euer sayd such a thyng, or durste for very shame, so that all the worlde therby may well perceyue and se, that of all shamefull shamelesse sectys that the deuyll can dyuyse, these be the botome of the drasse tubbe and the moste poysoned dregges.

But now doth Tyndale after this to proue that the credence geuen vnto the catholyque chyrche, muste nedes be weke & feble/ bryngē in the Turkes & the Jewes agaynst vs in this maner wyse.

Tyndale.

B The Turkes beynge in nomber fyue tymes mo then we, knowlege one god, and byleue many thynges of god, moued onely by the authoryte of theyr elders / and presume that god wyll not let so great a multytude erre so longe tyme. And yet they haue erred and ben faythlesse this. viii. hundred yeres. And the Jewes byleue thys daye as myche as the carnall sorte of theym euer byleued, moued also by the authoryte of theyr elders onely/ and thynke that yt is impossible for thē to erre, beyng Abrahams seed, and the chyldren of thē to whom the promysses of all that we byleue were made. And yet they haue erred and ben faythlesse thys. xv. hundred yeres. And we of lyke blyndnesse byleue only by the authoryte of our elders, and so of lyke pryde thynke that we can not erre, beynge such a multytude. And yet we se how god in the olde testament dyd let the great multytude erre, reseruynge alwaye a lytle flocke to call the other backe agayne, and to testyfye vnto them the ryght waye.

Note.

C Lo good chrystē readers, in these wordes Tindale geueth a specyall goodly doctryne, ꝙ yf we byleue the doctryne of the catholyke chyrch of Cryste: then haue we no more suertye of our fayth then the Turkes haue of theyrs or ꝙ Jewes of theyrs / consyderynge that the Turkes excede vs so farre in nomber and the Jewes matche vs in tyme.

I merueyle myche that Tyndale addeth not vnto them the Paynems also, as his mayster Luther dyd in the same argument. For the Paynems passed bothe the catholyque Chrysten chyrche, and the false Jewes, and Turkes, and Saracyns, and the false heretyques to, as well in tyme as nombre.

But yet I merueyle myche more that he hath so lytle wyt as to wene, that the bryngynge in any of them all were

any

any thynge at all to purpose. For well ye wote good A
cryſten reders, that as I haue touched all redy we haue in
geuynge credence vnto the catholyke chyrche two maner
of mocions/one kynde of outwarde cauſes ſuch as myght
yf the mater were wordely, moue mānys reaſon to the full
agrement and conſent therof. And that the tother mocyon
is in them that byfore they baptyſme haue vſe of reaſon,
the goodneſſe of god fyrſte preuentynge them, wyth the oc
caſyons of ſome outwarde mocyon / and then walkynge
and worckynge wyth they confyrmable wyllys into the cō
ſent of that godly treuth, and therwyth geuynge theym by
baptyſme that grace to is rewardable wyth glorye, but yf
ſome other ſynne be the let vpon they part. And in ſuch as
are baptiſed yong, ꝑ inwarde mocyon is the ſame goodnes
of god preuentynge theym, with the habytuall fayth infoū B
ded in the ſacrament of baptyſme. Vppon the ſeed wherof
wyth the good helpe of goddes grace, there ſpryngeth af-
ter in the good and well applyable wyll of man, the frute of
credence and bylefe whyche they geue vnto cryſtes catho
lyke chyrche, accordyng to his owne commaundement vp
pon the preachyng of the ſame chyrch/ in the reaſons why
che the ſame chyrche by goddes good ordynaunces geueth
as outwarde meanes of credence and enducynge to the by
lefe, both of yt ſelfe and of the ſcrypture & of euery part of
fayth, as I byfore ſpake of and ſhall hereafter ſpeke more.

Now as for thys inwarde cauſe / we can not bynde the
hethen by. For though we tell yt theym / they wyll not by-
leue vs, or peraduenture tell vs the ſame tale of them ſelfe,
and ſaye that god moueth theym.

But vn the tother ſyde vnto all good cryſten men thys C
thynge muſte nedes make yt open, that Tyndale in bryn-
gynge forth for his part the Jewes & the Turkes, to make
vs byleue that we maye be as well decepued in byleuynge
the catholyke chyrche ſyth Cryſtes days hyther to, that the
bokes of the new teſtamēt be the trew ſcrypture of god, as
the Jewes in they Talmud or the Turkes in they Alcha
ron are decepued in the beleuynge of they elders, is a ve-
ry frantyke blyndeneſſe.

For ſyth amonge all cryſten men this is a playne bylef,
that the chyrche of Criſte is gouerned by the ſpyryte of god
in ꝑ trewth, & that all thoſe other chyrches are gouerned
be the deuyll in they falſed: now is to good chryſten peo-
ple Tyn-

A ple Tyndals argument none other then euen thys. The chyrches that are gouerned in falsshed by the deuyll that ledeth them into falsshed, maye be decepued and erre/ ergo the chyrche that is gouerned in treweth by the spyrryte of god that ledeth it into all trouth, maye be decepued and erre in lyke wyse, syth they be not so many as the false Turkes be, nor haue not cõtynued so longe as the false Jewes haue. Iohan.16

Is not thys a substancyall reason trowe you, fyrste for the inwarde causes of our fayth and theyrs/ whiche causes arre bytwene vs and them more farre vnlyke, thenne are theyr fayth and ours.

And then as for the outwarde causes of our fayth, Tyndale maketh as though we had none other but lengthe of
B tyme or nomber of pepie, wherin some false sectes passe vs. But surely yf we were now to talke wyth eyther Turke or Jewe, as we be to talke wyth these heretykes / we wolde haue outwarde causes inough to laye, wherfore the catholyke chyrche ought of reason to be byleued before any of theyrs, and agaynste them all to/ and yet mo good causes haue we for that poynt to lay agaynst these heretykes then agaynste all the tother.

But Tyndale wyll happely saye to me therin, as Luther answered the kynges grace, that the Turke wolde laughe at all our reasons. But thys is a wyse answere surely, that we sholde be ashamed of euery reason that the Turke wolde laugh at/ and laye forth none but suche as
C we be sure the Jewes and turkes wolde allowe. Then must ouz sauyour Cryste haue holde hys peace / for the Jewes alowed not hys. But lyke wyse as though all wolde not, yet many dyd/ and euyn so sholde they now I dowte it not. And lyke wyse as though the remanaũt wolde not, yet had they causes inough shewed them why they sholde: so sholde these now haue to.

But syth Tyndale wyll in no wyse agre, that for the catholyke chyrche we coulde lay any causes vnto the Jewes or Turkes, wherfore they sholde of reason gyue any credence to it, and vppon the credence of it to take the newe testament for scrypture, as sayne Austayne sayth that hym selfe dyd: then yf we wolde any sende thyther to preche the trewe scrypture amonge them, and make them fyrste per-

ceyue and byleue which bokes be the very scrypturys, sythe A
they wolde byleue of sykelyhed no one man of the catho-
lyke chyrche in that poynt better thenne all the whole/ and
that poynt muste nedes by Tyndales doctryne be knowen
fyrste, as the thynge wythout whyche nothynge can be pro-
ued: there is no remedy but sende some of Tyndals elec-
tes. For the trewe reasons and effectuall, haue onely ye
wote well they.

But fyrste how shall we knowe them, yes well inough
perde. For yf they be freres, we knowe them by weddynge
of nonnes. well sende Luther then. How be it that may not
be/for he sholde be but laughed at there, bycause he allow-
eth the reason of saynt Austayne that he knoweth the scryp
ture by the catholyke chyrche, bycause the chyrche hath he B
sayth the knowledge and dyscernyng therof from all other
wrytynge specyally gyuen by god.

well wyll we be well then, lette vs sende so good a man
as no man can dowte of, but that he is an electe / and who
sholde that be but holy wyllyam Tyndale hym selfe. what
reasons wyll he laye to them. He wyll saye by sykelyhed, O
all you Jewes and all you Turkes to, and all ye Saracen-
ys hedes, harken here vnto me, and geue credence vnto
me, and byleue me, that these bokes be the very scripture of
god/but byleue it neuer the rather though all the knowen
catholyke chyrche saye so, for they be all as badde as ye be,
and ech of you as credyble as any of them/and then be you
Jewes of more antyquyte then they, and ye Turkes and
ye Saracenys fyue tymes so many as they / and therfore C
why sholde you byleue the catholyke chyrch for any thyng
that they can saye vnto you. But I shall tell you whome
shall byleue. I saye ye shall byleue me, and I shall tell you
a good cause why. For I haue a felynge sayth. For what
so euer I tell you, god hathe hym selfe so wrytten it in
myne herte, that I fele it to be trewe. And therfore thys
is a playne euydent open cause wherfore ye sholde by-
leue me.

Lo when Tyndale wold telle them thys tale they could
not ye wote well laugh thenat, for it couldenot be but the
felynge sayth of hys false harte they muste nedes fele at
theyr owne fyngers ende.

Hath he not wysely handeled thys obiection of the
Jewes

A Jewes & the Turkes / and towarde the auoydynge of the catholyke chyrche, & prouyng of hys seiyng sayth brought them to a goodly purpose.

But then cometh he forth in the ende of hys chappter, and shewed vs that god euer in the olde testament dyd let the great multytude erre reserunge, all waye a lytle flocke to call them backe agayne, and shewe them the ryght way. And so he meneth that god hath now sent hym & hys mayster and those other holy heretykes, to teche the catholyke chyrche the ryght waye.

But as I haue sayd before, god hath promysed to sende hys holy spyryte into thys chyrche, to teche it all trouth, & to remayne therwyth hym selfe also perpetually to gyde hys chyrche from suche fallynge of hys catholyke chyrche
B from the ryght sayth, that he sholde nede to sende any such coll prophetes as these heretykes are, to teche hys chyrche the sayth / as it appereth well by the olde holy sayntes of euery age syth thapostles dayes, wyth whose doctryne as it is by theyr bookes proued, the doctryne of the catholyke chyrche agaynst all these heretykes agreeth.

Also whan he sent hys prophetes of olde, he was wonte alway to sende honest men on hys erand, that proued themselfe by myracles / and not suche rascayle rybaudes as call them selfe apostles, and proue it but by iestynge and raylynge.

Goddes messengers were wonte also to teche euery man clennesse and honesty, & not as these beastly felowes do teche folke to bryke theyr wyues, and freres to flye forth and wedde nonnes.

C Wote ouer yf the trewe flocke be alwaye a lytle flocke / then be not these heretykes now the trewe flocke. For they be now growen not onely to a greate mayntye of menne, but also a great shrewde sorte of flockes, flockyng in many countrees of chrystendome full faste, and in many places myche harme haue done, and myche more they go aboute.

And therfore syth in some places the heretykes be now the greater multytude, and the catholykes the lytle flocke: there are then yet (syth the treuth standeth by Tyndales tale in the lytlenesse of the flocke) the catholykes becomen the saythfull folke, and the heretykes the false, wythoute any chaunge of byrdes on eyther other syde.

Fynally those few folke that god was wont to reserue or sende to teche the worlde the ryghte waye, byd agre in theyr doctryne. For ellys had the worlde ye wote well not wyste whyche of them to folowe. But now these heretykes be almost as many sectes as men, A neuer one agreeth wyth other / so that yf the worlde were to lerne the ryghte waye of them, that mater were myche lyke, as yf a man wal kynge in a wyldernesse that fayne wolde fynde the ryghte waye towarde the towne that he entended, sholde mete with a mayny of lewde mockynge knaues / whyche when the poore man hadde prayed them to tell hym the waye, wolde gete them into a roundell turnynge theym backe to backe, and then speke all at onys, and eche of them tell hym, thys waye/eche of theym poyntynge forthe wyth hys hande the waye that hys face standeth. B

Fynally that lytell flocke that god reserued to call the great multitude backe, and to shewe the worlde the ryghte waye/they were euer yet a knowen company. For yf men myghte not haue knowen theym, they neuer coulde haue herde them nor byleued them as folke of the trewe flocke, yf no man coulde haue knowen whyche were the trewe flocke.

And then muste it theruppon folow, that yet the trewe chyrche muste be a knowen chyrche and not an vnknowen sorte of electes onely/ wyth such an vnknowen kynde of selynge fayth, as no man can fele in hys felowe/nor no man can fele in hym selfe, but he whom all trewe faythfull folke may well and easyly fele for a false fumblynge heretyke, C whyche by that false fumblynge fayth feleth that the blessed sacrament of the aultar the sacred body of our sauyour hym selfe, sholde haue none honour done to it nor be taken for no thynge ellys but eyther for bare brede or flatche.

But now when he hath so well quytte hym wyth ỳ false turkes and the Iewes, agaynste the trewe catholyke chyrche of Cryste/he commeth forth wyth an other chappter/ and therin for the fynall conclusyon of all hys mater concernynge the knowlege of the very chyrche, and for the fynall solucyon of the seconde argument made for the catholyke chyrche, and for the fynall confyrmacyan of hys false feynge fayth, he knytteth vppe all hys dysputacyons with these wyse wordes that folow.

Tyndale

¶ How they worke thyrche hath a double interpretacyon.

Thys is therfore a sure conclusyon as Paule sayth Rom. 9, that not all they that are of Israell are Israel yee for ther bycause they be Abrahams seed are they all Abrahams chyldren but they onely that folowe the fayth of Abraham. Even so now none of them that bylieue with theyr mouthes mixed with the authoryte of theyr elders onely/ that is, none of theym that bylieue with mayster Mores fayth, the popes fayth, and the deuyls fayth, whyche may stonde (as mayster More confesseth) withall maner abominacyons haue the ryght fayth of Cryste or are of his chyrche. But they onely that repente and fele that the lawe is good, and haue the lawe of god wryten in theyre hartes, and the fayth of our sauyour Jesu euen with the spyryte of god. There is a carnall Israell and a spyrytuall. There is Isaac and Ismaell, Jacob and Esau. And Ismael persecuted Isaac, and Esau Jacob, and the fleshly the spyrytuall. wherof Paule complayned in his tyme perfecute lyke his carnall bretherne/ as we do in our tyme, and as the electe euer dyd and shall do tyll the worldes ende. what a multytude came out of Egipte vnder Moyses of whych the scripture testifyeth that they bylieued vnto by the myracles of Moyses/ as Symon magus bylieued by the tresom of Philippes myracles Actes viii. Neuertheles the scripture testifyeth that .vi. hundred thousande of those bylieuers perysshed thorow vnbelefe and lefte theyr carkesses in the wyldernesse, and neuer entred into the lande that was promysed them. And euen so shall the chyldren of mayster Mores fayth lefe fayth made by the perfuasyon of men, lepe shorte of the vewe whyche our sauyour Jesus is eyen vnto. And therfore let them embrace this present worlde as they do, whose chyldren they are though they hate so to be called. And hereby ye se that it is a playn and an euydet conclusion as bright as the sonne shyneng, that the trouth of goddes word depẽdeth not of the trouth of the congregacyon. And therfore whẽ thou art asked, why thou bylieuest that thou shalt be saued thorow Christ, and of suche lyke grouncyples of oure fayth/ answere; thou wotest and felest that yt is trew. And when he asketh how thou knowest that yt is trew/ answere, bycause yt is wryten in thyne herte. And yf he aske who wrote yt/ answere, the spyryte of god. And yf he aske how thou camest first by yt/ tell hym, whether by redynge of bokes or hearyng yt preached, as by an outward instrument/ but that inwardly thou were taught by the spyryt of god. And yf he aske whether thou bylieuest yt not bycause yt is wryten in bokes, or bycause the preestes so preache/ answere no not now/ but only bycause it is write in thyne herte, and bycause the spyryte of god so preacheth and so testifyeth vnto thy soule. And so ye though at the begynnyng ye were moued by redynge or preachyng as the Samaritans were by the wordes of the women/ yet now thou bylieuest yt not therfore any longer, but only bycause thou hast

herde yt of the spyryte of god and red yt wryttē in thyne herte.

And concernynge outwarde teachynge/we allege for vs scripture elder then any chyrche that was this .xciiii. hundred yeres, and olde autentyke storyes whych they had brought aslepe where with we confound theyr lyes. Remember ye not how in our owne tyme, of all that taughte grammer in Englande not one vnderstode the latyne tonge? how came we then by the latyne tonge ageyn? not by them, though we lerned certayne rules and pryncyples of them, by whyche we were moued and hadde an occasyon to seke further, but out of the olde authors. Euen so we seke vppe olde antyquytes, out of whych we lerne, and not of our chirch, though we receyued many pryncyples of our chyrche at the begynnynge, but more fastned amonge them newth.

Woze.

Now good chrysten readers, here haue I geuen you all his whole processe to gether vppon an hepe, wherwyth he endeth all his dysputacyons concernynge the knowelege of the very chyrche. For now after all that ended/ he falleth from dysputacyons to preachyng, from his mater of the tytle of his boke, that is to wyt whyche is the chyrche, vnto the two great conclusyons that god hath he sayth wrytten in the hartes of all his electes. The tone is he sayth the fayth of Cryste, by whych they knowe how god is to be honoured, and therby they fele & perceyue well inough wythin theyr owne hartes, & the sacramentes be as Tyndale sayeth but bare sygnes and memoryales, and none effectuall instrumentes of grace, nor the sacramente of the auter nothynge but bryde or ratche. And the second conclusyon is the loue of theyr neyghbours as them selfe, by whyche they can sufficyently iudge sayeth he betwene good and euyll, ryght and wronge, goodly and vngoodly, in all conuersacyon, dedes, lawes, bergaynyt, couenauntes, ordynaunces, and decrees of men/ and knoweth the offyce of euery degree, and the dewe honour of euery person/ so that by this ye may well perceyue that who so euer haue any lesse knowlege then this, he is by Tyndales owne doctryne none electe.

But now syth god hath hym self wrytē these conclusyons so fully in theyr hertes/ Tyndale needeth not yt semeth to make them so longe a sermon. But as though he fered yet for all his wordes, that god had not so fayre written yt, but that some of theym coulde not rede yt/ he goth forthe wyth his collacyon of a great length, and techeth them after his fashyon what is very worshyppynge, and then a longe processe of images, pylgrymage, sacramentes, and ceremo-

nyes

Jnnes. Jn all whyche longe sermon he sayth at length no-
thynge, but eyther such as is so comenly knowen allredy, þ
a man may here his wife tell as mych to her mayed, or ellis
so foolyshe that a very nodypoll wyddest myghte a shamed
to saye yt/ or fynally so false and blasphemouse, as scante-
ly the deuyll durste teache yt / sauynge that in the ende he
gathereth a lytle his fyne wyttes well about hym, and ex-
poundeth there thwordes of þ poore Kentyshman whych I
reherse in my dyalogs concernyng Sandwyche hauen de-
stroyed thorow Tenterden steple. And there to knyt vppe
all his whole sermon wyth / he concluded agaynst me that
of very trouth the byelding of Tenterden steple and other
steples and chyrches in the realme, haue ben in dede the ve
ry destruccyon both of Sandwyche hauen, and Douer ha
B uen, and all the other hauens of Englande, and of all the
good bylyde that by good polycy myght in any wyse haue
comen an growen to the realme.

And thus wyth this goodly quyppe agaynste me for
his cum patre qui iakkyng no more but an exhortacyon in
the ende that men sholde therfore pull downe Tenterden
steple, and so sholde Sandwyche hauen amende, and pull
down all the chyrches in þ realme & so sholde nede no more
policy to make a merry world: the good godly man maketh
and ende of his holy sermon, & gaipeth a litle and gaipeth,
and geteth hym downe of the pulpet.

But for as myche good readers, as all this long sermon
of his goth farre from oure present purpose, whyche is as
C yt wote well onely to wyt whych is the very chyrch/ whych
one thynge founden oute answereth and anoydeth playn
as hym selfe well perceyueth, all hys whole hepe of here-
syes/ and for as myche also as the poynts of his sermon
do specyally pertayne to sondrye dyuerse chappters of my
dyaloge: I shall hereafter in answeryng of his partycu-
lare obiectyons, touche in theyr proper places, the deuy-
lysh doctryne of this his holy collacyon. And for this tyme
wyll I touche only those wordes that I haue rehersed you
and examyne a lytle farther his feignge sayth, and vppon
his owne wordes wyll I make it open. And on the wordes
of his felowes and his mayster to, that none can be the ve
ry chyrch but onely the catholyke knowen/ and therwyth
wyll I fynyshe all this present worke.

Let vs therfore now consyder what great thynge thys
man

man hath taught vs in this chappter. To make vs clerely A
perceyue ỹ only electis ỹ can not synne though they synne,
be the very chyrche/ and that the catholike knowen chyrch
is not the chyrche: he telleth vs here for the synall specyall
proffe that this worde chyrch ath a double interpretacyon/
and that there is a carnall Israel and a spyrytuall Israell/
and that euen so is yt in the chyrche.

what a great hygh secrete mistery this man teacheth vs
here? any other then the selfe same that I have tolde hym
all redy mo tymes then his hande hath syngers that in the
chyrche there be both good and badde? And yet is yt for all
that the very chyrche as the arche of Noe was the tyght fy
gure therof that hadde therin both clene and vnclene, and
Genesis. 9. of the menne also not all electes and good/ for of Noe hys B
owne sonnes one ye wote well was so bad, that his owne
father accursed hym.

And as the parable of our saviour sygnyfyeth his net,
Matth. 13. that is his chyrche, catcheth & kepeth both good fysshe and
bad, tyll yt come oute of the wauys of this worlde vnto the
banke of the tother/ where the nette shall be taken vp and
the fysh sorted, and the good saued and the bad cast away.
Matth. 13. And the felde of god shall bere both wede and corne, tyll
the herueste come that both be reped/ and ỹ corne cõueyed in
to the baron, and the wede caste into the fyre.

ye and many very electe is at some tyme full noughte,
and many somtyme full good, that yet wyll ware after
nought, and go to the deuyll at laste. And therfore I can
wysshe no better for my purpose, then the very thynge that C
Tyndale here layeth agaynst yt. For syth that in the catho
lyke chyrche be both good & bad, and oute of the catholyke
chyrche be none good but all bad/ as none were saued left
out of Noe hys shyppe: this one thynke alone lo euen in
the begynnynge brought in by Tyndale hym selfe, is suffy
cyẽt for all the mater for my part agaynst him, as a thynge
clerely prouynge that onely the catholyke chyrche is the be
ry trew, and all his other counterfete and false.

Now where yt pleaseth hym to iesse and say, *Euen so nowe none of them that byleue with theyr mouthes moued with the authoryte of theyr elders onely/ that is, none of theym that byleue with mayster Mores sayth, the popes sayth, and the deuyls sayth, whyche maye stonde (as mayster More confesseth) with all maner abominacyons, have the tyghte sayth of Christe or of his chyrche:* euery man here well seeth howe lowde he bylyeth

me,

me, and what holy he layeth forth in thys lytle space.

For fyrste I neuer sayed that any man byleueth wyth hys mouth/whyche though it be the member wyth whych a man is bounden to confesse hys fayth, yet is it not the member wyth whyche a man byleueth, no more then me his hele. And therfore in thys poynte Tyndale belyeth me onys.

More ouer I sayde neuer that men byleue moued with the authoryte of theyr elders onely/but I say that saunge for the credence gyuen to the authoryte of the knowen catholyke chyrche, Tyndale hym selfe had not knowen nor yet were lyue at thys daye, whych bokes be the trewe scryptute of god. But I say therwyth that lyke as god hath ordered the bodyly wyttes as mayes towarde the vnderstandynge of reason/so towarde thynges aboue reason he hath ordayned the bodyly wyttes and reason bothe, for wayes towarde the perfuasyon. But yet syth the ende is heuenly and so hygh aboue the nature of man, that the nature corrupte, coulde not wythout helpe of god attayne and reche therto: god helpeth forth them therfore that are wyllynge wyth hys supernaturall grace, towarde the inclynacion of reason into the assent and obedyence of fayth/and that the whole catholyke chyrche be it neuer so syke & sore in other tymes helpe, is yet leede into the trouth of holyeke by the spyryte of god. And thys is it that I haue euer sayed/ and therfore here Tyndale belyeth me twyse.

Now where he sayth that the fayth whyche may stande as I confesse wyth all maner of abompnacyons, is not the ryght fayth of Cryste nor of hys chyrche, but is as he sayth the popes fayth, and my fayth, and the deuyls to/ and that the ryght fayth is onely in them that repente and fele that the lawe is good, and haue the lawe of god wryten in theyr harttes, and the fayth of oure sauyour Iesus cum with the spyryte of god: I saye that the very thynge that I saye of fayth alone, that it maye stande wyth all abompnable dedes, Tyndalys owne felynge fayth feleth and affirmeth the same. For Tyndale sayeth that hys electes hauynge hys felynge fayth, may and do by the frute of tyme remaynynge in them and brekynge oute at theyr fruyle membres, fall in to ryghte horryble dedes / and that yet theyre fayth standeth hylle therewyth and neuer fayleth at any tyme, and that beause therof all those horryble

dedes be they neuer so greate abomynacyons, be yet no dedely synne. A

That Tyndale thus playnely sayth, ye haue your selfe sene in my fourth boke before. And then that it playnely so loweth vppon hys tale, that wyth hys owne selynge sayth all maner abomynacyõ maye stande, and howres, & dayes, and monethes, and yeres, abyde and dwell togyther, ye se playnely your selfe. And therfore ye se also as playnely, ỹ sayth I neuer sayd as Tyndale reherseth me, that men may byleue wyth theyr mouth, nor neuer cõmended sayth alone for sufficyẽt as Tyndale here bereth me in hande, makyng sayth alone to be myne/and in that I sayd that sayth may be not alone onely wythout other vertues, but stande also with all abomynable dedes and vyce: I sayd but the same & yet not all the same for sayth alone, that Tyndale sayth hym selfe for hys owne selynge sayth/not alone but accompanyed as he wolde haue it seme, with hope & cherite both. These thynges beyng thus, when he lyketh hym self well, and weneth he reasseth as properly as a camell dauncseth, in callynge it my sayth, and the popes sayth, and the deuyls sayth/euery man I wene that well marketh ỹ matter, wyll be lykely to call hys proper scoffe but a very colde concept of my gosse, that he founde and toke vp at sottys hosse. B

I say to Tyndale yet agayne, that as ferforth as pertey neth onely to the nature of sayth, that is to wyt to the bare byleue alone/that sayth that maye stande wyth all maner of abomynacyon is a very ryght sayth and a trewe. But I saye that though it be as it is, bothe ryght and trewe/yet is it not sufficyent to byng a man to heuyn, yf it not onely maye but also do, stande wyth any kynde of abomynable synne, bycause it is than lewd Luthers sayth and Tyndals sayth, ỹ is to saye sayth not alone, but sayth coupled with abomynable synne. C

But now that sayth alone, that is to saye byleue alone is very ryght sayth and byleue/is a poynt whyche I haue all redy proued hym mych more ofte I dare well saye then hymselfe hath sayde masse thys moneth/and therfore I wyll not now labour mych about it. And to say the trouth the thynge is so playne & open of it selfe, that sauynge for thimportune babblynge of these heretykes, no man sholde euer haue neded to go aboute the prose at all.

For what sholde I go about to proue the thyng that saynt Poule

¶ Poule proueth for me, whych sayth of hym selfe þ though he had all fayth/yet þt he lacke charyte therwith he were no thynge. what nede I now to go any further therin, syth saynt Jamys reasoneth, disputeth, & dyspyteth the matter, cõcludyng that fayth maye be wythout good workes/ but then addyinyng that when it so is, than it is dede/not dede in the nature of fayth, but dede as vnto the state of saluacyon/as the men of whome oure sauyour spake, where he sayth, Let the dede men bery theyr dede men, and folowe thou me/he ment not I suppose that men naturally ded in dede sholde bere the dede corps to berynge. 1.Corinth.13 Iacobi.2. Luce.9.

ye sayth Tyndale but yet thys is not the ryght fayth of Cryste. I saye yes/ for as farre as belongeth to the onely fayth, that is to saye to the onely byleue of these poyntes & ¶ B artycles that Cryste wyll haue vs bounden to byleue. yet sayth Tyndale thys fayth is not suffycyent for saluacyon, but yf it haue with it bothe hope and charyte. what nedeth Tyndale to tell vs that tale/who dyd euer say nay to that? But yet he sayth, hope, and charyte, thre dyuers & dystincte vertues. For as saynt Poule sayth, fayth, hope, & charyte/ the greter of these is charyte. 1.Corinth.13.

yet sayth Tyndale those thre be thre systers that neuer be alũder/so that who so euer hath any one hath all. That is playne vntrew. For yf that herelye were trew/ then who so euer had fayth had all thre/and who so euer had all thre had all that euer he neded. But now bycause of that false herelye, lest he that byleueth ryght in all the artycles, sholde wene that therfore he lacked not charyte, & so were sauf inough & neded no more: this was þ very cause for which both sayne Poule and sayne Jamys, labored so mythe to tell vs that Tindale lyeth, and that a man may haue fayth and lacke yet bothe hope and charyte. ¶ C 1.Corinth.13. Iacobi.2.

ye sayth Tyndale but that is but an hystoryeall fayth, that a man getteth by hym selfe of his onely naturall power & is not the worke of god in his soule/and therfore þ faith is but sayne & feble, and soone gone agayne/ & is therfore no ryght fayth nor no chrysten fayth. For the ryghte fayth is wrought & wrytten alway by god hym selfe in the mãnes harte, and therfore it is neuer without hope and charyte wrought & wrytten with in the harte together with þ fayth/ and is therfore a seruyng fayth that neuer can fayle, & ther fore neuer can ceace both to hope well and worke well.

Thys is of trouth the whole somme and effect of Tyndales holy tale, wherin he dyd somwhat yᵗ he wolde onys proue vs halfe. But fyrst I denye ꝑ euery hystoyrcall bylyefe ꝙ credere, is so fayne ꝙ so feble, that it is so soone gone as Tindale sayth it is. For we se proffe inough that wyth many men it standeth styll all theyr lyfe be the thynge trewe or false/ as the false floy of Machomet many Turkes take for so trewe, that they wyll not withstandyng many sufficyent cauſes, wherfore of reason they sholde reken it for false, they wyll I saye yet of obstynacy stand styll therin and abyde bond slaues in chrystien contrees vppon the borders of Turkaye, ye and dyde theron to rather then bylieue the contrary. A

I saye forther that it is not trewe, that man in the bylyefe of the artycles of the chrystē sayth, geteth that bylyefe by hym selfe of his own naturall power, wythout the helpe of god wurkynge wyth hym/ and yet I speke here of bare bylyefe, cherpte not yet ioyned wyth it. B

For syth euery man that seketh for the bylyefe, and endeuoreth hym self therto, purposeth therby to seke the way to saluacyon: the corrupte nature of man can neuer begyn to entre into that iournaye, nor walke forth one fote therin, but yᵗ he be bothe fyrste preuented by grace, and haue it walke wyth hym styll. For our sauyour sayth, wythout me can ye nothynge do. Iohan. 15

But lyke wyse as a man maye by goddes helpe that calleth vppon euery man, entre in towarde the bylyefe, ꝙ yet leue agayne ere he gete it/ and bylieue some one poynt and yet leue of at an other: so maye he go forth wyth god into all the poyntes of bylyefe, and yet leue of and lacke hope. He maye also go forth in bylyefe and hope to, ye and ouer greate hope to/ and yet for the purpose of some fleshely delyte whyche he is not in mynde to leue, he maye leue of and lacke cherpte. C

For though the deuyll maye beſyde suche thynges as he verely knoweth, bylieue some suche artycles as we do wyth out any preuencyon of grace, for as mych as in hym beyng perpetually dampned, the bylyefe can be no furtheraunce towarde saluacion, and therfore can in hym be no mater of the wurke of grace: yet in man to whome the sayethe is by goddes ordynaunce prouyded for ya waye towarde saluacyon

A cion though the way be to long lasse betwe fayth & ther
for he may lese if he lyueth he come at any of ꝑ lawes end,
that is to wytte hope and charyte: yet neuer can he fynde ꝑ
entreynge into the fyrste lane, that is wytte into fayth, nor
neuer can he sette forth any fote forwarde in yt, but yf god
worke wyth his wyll.

For our sauour sayth, no man can come to me but if my
father drawe hym. And who so be fallen into a depe pytte,
and thens drawen out/ is not drawen from the brynke but
from the botome. And so lyke wise god that draweth, draw
eth euen from the begynnynge and casteth downe the cord
of his grace to take holde vpon, wherruppon who so taketh
hold and holdeth styll/ is by god drawen vnto god, and hel
peth hym selfe to be drawen. For as saynt Poule sayth, we
B helpe forth wyth god.

I say also that after that god hath wrought wyth mans
wyll, and called hym by preuencyon of grace at the ye
res of discrecyon, eyther from Iudaisme or fro gentylyte/
and fyndynge no lette in the man, hath by baptysme fully
infounded the fayth, and wyth hope and charyte put hym
in state of grace, whych is all the wrytyng in the harte that
euer I herde of: this man haunge nowe not fayth alone
but hope and charyte to, and standynge in suche state of
grace, that yf he then so deceased, his soule sholde forthe
with flye in to blysse byfore his body were colde: yet when
he doth after that infusyon of fayth and grace, any thefte
or auowtry, he leseth charyte alway, & by custome of synne
somtyme hope to/ and leueth but bare fayth, that is to say
C bylefe alone/ and somtyme by false doctrine of heretykes
leseth some of that to. And yet is fayth alone good to be
kepte, ye and the very peyces and fragmentes of the fayth
also/ for they be meanes by whyche a man maye the more
easely come to the remenaunt that he hath losse or lakketh.
And they helpe wyth goddes forther helpe, to kepe a man
from some synne though they kepe hym not from all.

For some man that falleth to thefte, somtyme remem-
bereth yet his baptyme/ and beynge by the deuyll entyced
to kyll the man, maketh a crosse vppon his brest, & prayeth
Crist kepe hym from it/ & in aduowtry lyke wyse. And god
in that good mynde preuenteth the man by grace, & worketh
wyth hys wyll in keppynge hym therefro, as he gaue hym
good thoughtes and offred hym his grace yf he wold haue

taken holde therof, to kepe hym fro the tother to. And I A
doute not but yf god left hym in the tone as he lefte god in
the tother/ the deuyll that wyth his flesshe brought his wyll
to theste and aduowtry, wolde bringe hym to manslaugh
ter also, and make hym kyll and murther the tone man for
his money, the tother man for his wyfe.

And thus ye se that of Tyndales tyall tale, there is not
one worde yet proued trew, sayenge where he sayeth that
all which come of Abrahams seed, are not Abrahams chyl
Johan 8. dren all/ but they only that folowe the fayth of Abraham.
For I wyll graunt hym this, and a great deale more to.
For I say farther, that all be not Abrahams chyldren that
haue Abrahams fayth, but if they haue hischarite to, and
therby worke his workes. For our sauyour sayth, yf ye be B
the chyldren of Abraham, worke ye the workes of Abra-
ham. But ye be sayth he the chyldren of the deuyll, and af
ter his desyres wyll ye do.

Well wyll Tyndale yet say, syth yt is so that M. Moze
graunteth hym selfe, ꝑ though fayth alone be a very fayth
and right and trew, for so farre as it stretcheth, yet bycause
yt stretcheth not farre inough to saluacyon, in that yt be-
enge but alone lakketh both hope and charyte: wherfore
doth mayster Moze speke so mych therof, beyng as hym
selfe confesseth but insufficyent/ and not rather let yt passe
and exhorte euery man to my feleyng fayth, that is both suf
fycyent and also can neuer fayle.

As for the fyrste poynte, the blame be theyrs that haue
geuyn the occasyō. For men haue be fayn to speke so mych C
of fayth alone, for the selfe same cause for whyche sayncte
1 Corin. 13. Poule dyd speke therof, and sayncte Jamys both/ that is to
Jaco. 2. wyt bycause these heretikes now folowed the falle secte of
some suche as were then in the apostles tyme, teachynge
that fayth alone was inough for saluacyon/ as Tyndales
mayster Martyne Luther doth manyfestly and playne in
his Babilonica, where he sayeth expressely that a chrysten
man can neuer be dampned yf he will byleue, nor no synne
can damne hym but only incredulyte, that is to say lakke
of byleefe. For as for all other synnys what so euer they
be, fayth saith he if it eyther abyde fyll or come agayn, sup
peth theym all vppe in a moment / and that god hath no
nede of mannys good workes, but that he hath nede of
oure fayth alone.

This

A This maketh folke to speke of fayth alone, and shewe by ꝑ authorite of sayne Poule and sayne Iames and many other places of holy scripture, that Tyndales mayster holy Luther lyeth.

But yet wyll Tyndale saye, syth I do nowe speke of fayth that is feynge and worketh well, and by reason of the feynge can not but worke well: what sholde mayster Moze eyle nowe to speke any moze of the tother fayth alone, that for lacke of feynge worketh not, consyderynge also that I dyspyse the fayth that feleth and worketh well, adde repentaunce also of all that men do amysse, what saue therfore fyndeth he nowe? or what wolde the man haue moze?

Fyrste there ys yet cause to speke of fayth alone, bycause Tyndale is not an heretyke alone, but ꝑ there be many mo beſyde hym whyche yet saye styll as Luther dyd byfoze.

B Also there is cause, bycause of Tyndale specyally, which wolde glose Luthers olde heresye wyth these new wordes whych wyll in no wyse stande, wyth whych he wolde make the worlde to wene that in fayth alone he ment fayth, hope, and charyte, and that yt coulde not be that he any other ment, bycause there can be none other fayth but onely that alone ꝑ hath both hope and charyte therwith: and by thys bald glose that thre vertues be all one vertue, and that one vertue were thre, agaynst both reason and scripture, wolde he mokke vnlerned people, and make them byleue that Luther ment well, and that all other men were so madde that they coulde not vnderstande hym. And therfore to make open this wyly foly of Tyndale, is also a cause why that I

C speke so myche of fayth alone, byfydes the necessyte of answerynge hym concernynge his worshyppefull enasyon of his owne feynge fayth, on whych he hopeth that he maye be bold, bycause no man can come into his brest to se what maner of feynge hym selfe feleth there.

But yet hath god of his great goodnes begyled hym, & made hym so madde in the brayne, that he hath vttred hym selfe such thynges with his own pēne, as (our sauyour sayenge hym self ꝑ the mouth speketh of the abūdaunce or fulnesse of the herte) muste nedes make euery man to fele euen at his fyngers ende, that Tyndale in the botome of hys harte wyth his fulsome feynge fayth, feleth a foule fylthy hepe of false fumblynge heresyes.

For

For yet is his fayth worse then fayth alone, whyche he A
calleth the deuyls fayth and myne. For as sayncte Iames
sayth, The deuyls do both by leue & tremble also for drede/
but thou (sayeth he to Tyndale and euery such as Tyn-
dale is, that for his feyned fayth sayth ꝑ he is so great with
god, ꝑ he may do many horryble deades wythout any dedly
synne) art worse then ꝑ deuyll beause thou deste not drede.
Beside this, syth Tyndale teacheth suche a feynge
fayth as no fayth as he sayth can saue a soule but yt/ and
then teacheth therwyth all that toward the getyng therof,
no man can any more do then the chylde can to the byget
tynge of his owne father, that is to say all moste selle then
ryght nought: what doth he by this teachynge but teache
euery man to syt styll & go nothynge aboute yt? And when B
he sayth good workes be nothynge of our wyll, but neces-
sarily sprynge out of the feyned fayth, and yet be but lyke
leues rather then frut/ for he sayth they shall neuer haue re
warde in heuen, but that yt were damnable to thynke that
euer they shold, though he wold by other wordes byd men
to do them, yet doth he by this tale so strongly teache the
contrarye, that who so beleueth hym shall leue them all
vndone.
And when he teacheth repentaunce wythout shryft or pe-
naūce & sayth ꝑ shryft is the inuencyon of the deuyll/could
he euer haue comen into the feyng of that false fayth, but
yf the deuyls owne hand had fumbled about his herte?
I passe ouer his false fayth in all the other sacramētes,
his calling of Cristes blessed body bare cakebrede or flesche, C
with his doctryne of lecherye betwene freres and nunnes,
and many madde frenzyes mo that he techeth beside/ this
one thynge is inough and may serue for all to gether, that
he teacheth his feynge fayth onely to serue for saluacyon,
and wythout whych he sheweth euery man must nedes go
to the deuyll. For other fayth he putteth none, but such as
he sayth is frutelesse/and then teachynge therwythall that
towarde the getynge of that fayth (whyche except he gete
he must nedes to the deuyll) no man can any thynge at all
do by good endeuour: he doth teacheth that it were in vayn
for any man to labour for yt, or so myche as pray therfore,
or in hys herte owys to wythe yt, syth he coulde wyth no
suche thynge helpe any thynge towarde yt, or for such de-
syre be any thynge the nerer, but syt euen styll and let god
worke

¶ wythe alone. And yf he fele any good mynde, neuer labour to kepe it. For he that sent it can kepe it yf he lyste. And yf he wyll not what can the man do. And yf he wyll / the man then shall not nede nor nothyng can yf he wold in turnyng towarde god / no more then the hachette can in a mannys handes, which though it may with the mans hand wurke vppon the tree, yet canne yt not of the owne nature any thynge helpe it selfe, to moue and turne backe towarde the man.

Thys is Tyndalys teachynge / and thys ys hys owne ensample, wherby he sheweth vs that we canne nothynge do in turnynge towarde god, but god doth all alone.

And thys dothe Tyndale tell vs and well and boldely dare / no thynge aferde of god that cryeth the contrary by the mouth of Salomon, where he sayth: Turne agayne thou. Vnamyte turne agayne. And where he sayth also, Turne to me and I wyll turne to you / wolde the prophete wene you haue sayd so to hys hachet? Now where he sayth also, Turne you to me & ye shall be saued: Lyke as if man coulde turne wythout god, Cryste wolde not saye wythout me ye can do nothynge / so yt on the tother syde man coulde nothynge at all do in the turnynge towarde hym, no more then can the hachette in turnynge towarde the man, god wolde not so often and so ernestely call and cry vppon vs, nor stande and knocke at the dore of oure harte, yt our selfe coulde nothynge do to the openynge therof, and therby to lette hym in. Cant. 6. Zechar. 1. Esaie. 45 Apoca. 3.

¶ Now Tyndale not onely techeth vs this vngracyouse lesson, by whyche he wolde make men so to lose for grace, that for the lacke of theyr owne endeuoure they maye be wurthy to lese it / but also syth he both techeth vs that without that fayth euery man is dampned / and then techeth vs also, that to the getteyng therof no man can nothyng do: he techeth I say by these two thinges togither, euery wrecched wylfull beste to lay the weyght of his wrechednes & the malyce of hys own wrecched wyll, vnto the prouydence & predestynacyon of god.

And syth that thys ys so hygh an hereSye, so sore blasphemynge the hyghe maiestye of god: I saye that Tyndalys feignge sayethe ys yet farre wurse, not onely then bare sayethe alone, but also thenne no sayethe at all / as it

Ee.i. were

were lesse cuyll neuer to haue herde of god nor neuer haue A
thought of hym neyther then to byleue that there is god,
and then so bestely to blaspheme hym.

And where as Tyndale calleth fayth alone, the fayth of the pope and of the deuyll & me/ what fayth the pope hath or my selfe eyther, god shalbe iudge and not Tyndale. But surely as for hys owne feynge fayth, hym selfe here clerely declareth that it is double as deuelyshe as the deuyls own fayth in dede.

Fyrste for the poynt that saynt Jamys speketh of, by-cause of hys malepert presumpcyon, affyrmynge that for the feynge fayth he maye do myche horryble dedes wyth-out any dedely synne, & therfore is as saynt Jamys sayeth oute of the drede of god / and therin worse then the deuyll B
whyche bothe beleueth and trymbleth also for drede.

And secundely is hys feynge fayth wurse then the de-uyls is, in that the deuyll byleueth that the very body of Cryste is in the blessed sacrament of the auiter, and fereth, and trymbleth, and gyueth reuerence therto, ye and vnto the image of Crystes crosse also/ as hath in euery age bene proued in sundry places of chrystendome, and dayly appe-reth yet/ where as Tyndale calleth blessynge and crossyng but waggyng of folkes fyngers in the ayre, and fereth not (lyke one that wolde at length wagge hempe in the wynd) to mocke at all such myracles, and say the deuyll fleeth fro folkes blessynges as men fle from chyldren fayntyng them selfe afeerd of them when they lyste to sporte and playe with them nor fereth to mocke the sacrament the blessed body C
of god, & full lyke a stretche hempe, call it but cake brede or starche.

And fynally yet is hys faythlesse feyng fayth farre wurse then is the deuyls, in that the deuyll I dare saye byleueth and so sayeth to mennes charge, that suche as do not byle-ue myghte yf they wolde/ and such as do not turne to god, myghte yf they lyste/ and sayeth vnto the dampned soules the cause of theyr owne dampnacyon, where Tyndale te-chyng vs ꝑ they could do no thyng to the contrary, layeth of theyr dãpnacyõ all ꝑ blame in god. which blasphemouse herelye is such an heighnouse kynde of abominable outra-gyouse blasphemy, ꝑ I verily suppose in my mynde, thys poynt ꝑ Tindals fauth feleth in his hert, ꝑ very wurst dãp-

ned

A ned deuyll in the depest doungeon in hell wolde abhorre.

And thus hath Tyndale in testynge vppon my sayth, to thysgood poynt wysely brought hys owne.

And now where he goth forth holyly and preacheth vs, that there is a carnall Israell and a spyrytuall, there is Isaac and Ismaell, Iacob Esau. And that Ismael persecuted Isaac, and Esau Iacob, and the fleshely the spirytuall, and that sayne Paule complayned that he was persecuted of his carnall bretherne. what wyse conclusyon wyll Tyndale make of thys? Mary no lytell thynge nor lyke no small sole I warraunt you. For lo thus he concludeth, and thus do we in our tyme and as the electe euer dyd and shall do tyll the worldes ende. By thys he techeth vs lo that euer more the electes be they that be persecuted, and they be the very Isaackes, the very Iacobs, & the very spyrytuallys, and the very apostles, and the very
B Paulys/and on the tother syde therfore all they that persecute any man, what can men call them by ryght but Ismaelys, & Esaues, & reprobates, and very carnall fleshlyes.

And by Tyndals holy tale, when Dauyd was persecuted of Saule, then was Dauyd an electe. But when he persecuted eyther the Philystyens or the rebellys that rose with Absolō, mary tye for shame for that was a foule faut, for then was he a reprobate. 1. Reg. 19. 23. 2 Regum. 18

And Moyses when he was persecuted and fled/thenne was he an electe. But when he pursued with the well byleuynge people the false idolaters of hys owne cōpany, then was he a reprobate and as many as went wyth hym.

Saynt Poule also when he was persecuted of hys carnall brothern, then was he a good man and a very electe..
C But when he persecuted Hymeneus & Alexander, & gaue theyr bodyes to the deuyll to teche them leue theyr blasphemye/then Tyndale maketh hym an Ismaell and an Esau and but a carnall reprobate. 1. Timoth. 1.

And our sauyour hym selfe also whyle the Iewes persecuted hym then agreeth Tyndale by thys reason ỹ he was all that whyle good & holy & spyrituall. But when he made a whyppe onys and persecuted them, & bette them away all that boughte and solde within the temple, the temple beynge but a temple of stone to (by whych maner of temples Tyndale setteth not a straw) what maner man Tyndale here maketh oure sauyour that he shall tell you hym selfe for me, and in thys wyse reason of hys he teacheth vs pese well all redy. Iohan. 2

And euyn in lyke wyse now, when trewe men, catholykes, and good men do persecute theuys, heretykes, & murderers/then are all trewe men, all catholikes, and all good men, playn Ismaelys, Esaus, and carnall/and the theuys, heretykes, and murderers, without any chaũge of purpose to the better, be by and by bycause they be persewed, not for iustyce but by iustyce, turned frome euyll to good, and sodaynly be bycome the Isaakes and the Jacobs and the very spyrytuallys. A

But now what when the theuys, heretykes, and murderers persecute the trewe men, the catholykes and innocentes, as in Swycherlande and Barony they do / what wyll Tyndale calle theym than? wyll he call theym by theyr ryghte names and tell what they be worthy? I fere me the turnynge of Tyndals felows to the lette syde, wyll alter and chaũge the case, and make hym somwhat to mollyfye and mytygate hys iudgement/and playe as the lady dyd, of whome when one asked what that man were worthy whyche haunge a fayre ponge woman to hys wyfe, toke her mayde beside, she gaue sentence shortely and sayd he were wurthy by the mary masse to be hanged by ꝑ necke vppon the nerte bough. But when she was then demaunded ferther, what were that woman worthy, whyche haunge a goodly ponge gentleman to her husbande, toke yet hys seruaunt byside/now in good fayth sayed she and in my mynd, she were yet to blame to, ye and worthy by our blessed lady to be well sayd vnto/and I promyse you fayth fully euyn so sholde she in dede, had I the rule of her, but yf she were the better felow. B C

Thus wolde (I wene) Tyndale be lothe to gyue any sore sentẽce vpon heretykes, what so euer they be qesydes.

And also I remember me nowe that he can not in dede wyth hys conscyence. For syth they be hys owne electes, and hys euangelycall bretherne, and felowys of his feyng fayth/he hath perde tolde vs all redy that do they neuer so great horryble dedes, they do yet no dedely synne, and ther fore worthy ye wote well but lytle pretty penaunce, bycause they consent not to theyr synnes but commytte theym all of fraylte.

He sholde be also in thys mater in a merueilouse perplexite yf he were made ꝑ iuge. For how shold he bere hym self vpryght amonge all hys felowes, when he seeth well hym

self

A selfe that of them all, as all persew the catholikes, so euery secte persweth other. For the Hussyns and Wyngliaus persew the Lutheranys, as Luther hym selfe complayneth/ and the Lutheranys them agayn/ & all they punyshe and kyll the anabaptystes/ so that by Tyndales reason there be none very Isaaks, and Israels, and spyrytuals, but the anabaptystes onely, bycause they lacke yet power to persecute. But Tyndale wolde here fayne some shyfte to excuse all the rable, rather then to call the persecucyon that heretykes make any maner synne at all.

we wyll therfore neuer aske Tyndale the questyon nor make hym no iudge in this mater, leste we make (yf we follow hym) the world swarme full of all mischefe/ for ther to fayne wold he bryng yt. But let vs aske saynt Austayn the questyon, whyche agaynste the Donatystes such heretykes then in Affryke as these be now in Almayne, playnly sheweth and declareth, that good men do very well, and deserue thanke of god in persecutynge and punyshynge theym that be naughte. And he cõmendeth Mara for persecutynge and correctynge her mayde/ and sayth not that yf she wolde be an electe and spyrytuall, she muste haue let her mayde haue persewed and beten her. And yet sheweth sayncte Austayne farther and by good reason proueth, that these heretykes and all suche other as nought be, be the very persecutoues euer more them selfe/ euen then also when yt semeth that good men persew them.

But we shall let this processe passe, whych patche hath Tyndale here brought in, but for the sauegarde of heretykes, and impunyte of all myscheuouse people, a Jobbe
C as yt semeth of some other mannys makynge, and planted in at pleasure somwhat out of place, for any gay depen dyng that yt hath eyther vpon the wordes that go byfore, or the wordes folowynge after vppon yt/ saynge that in the wordes nertensewyng, he putteth vs in mynde of Moses, whyche beynge a very speyall electe and an holy prophete, and as the scrypture sayth/ a moste myld & pytuous man, dyd yet persewe, punyshe, and kyll heretyques, idolaters, & scysmatyques, in great nombet among the Jewes/ whych thynge destroyeth all that pleasaunt patche which Tyndale hath there put in, to proue all such as persew and punyshe such heretykes and scysmatyques, to be Ismaeles Esus, and very carnall reprobates. Num. 12.

C iii. But

But forthwyth after that patche Tyndale goth forthe in great haste, and geueth agayne agaynste my fayth a meruelous sore assaute. A

Tyndale.

What a multytude came oute of Egypte vnder Moyses, of whyche the scripture testifyeth that they byleued moued by the myracles of Moses/as Symon magus byleued by the reason of Philippes miracles Actes.viii. Neuertheles the scripture testifyeth that .vi. hundred thousande of those byleuers perysshed thorow vnbelyefe and lefte theyr carcases in the wyldernesse, and neuer came into the lande that was promysed them. And euen so shall the chyldren of mayster Mures faythles fayth made by the persuosyssyon of man, lepe shorte of the reste whyche our sauyour Jesus is ryssen vnto. And therfore let them embrace this present worlde as they do, whose chyldren they are though they haue take called so.

Moze. B

The effecte of Tyndales tale is here as yt semeth, to teache vs what a great parell yt were to be by the persuasyon of men or myracles, persuaded to byleue in Cryst/for as myche as of suche as by Moses and hys myracles were induced to byleue in god, vi.C, thousand left theyr carkeses in the wyldernes, and neuer came to the land of behest, wherupon his conclusyon is and his entent as yt semeth, that in lykewyse who so euer be by men or myracles induced to byleue in Cryste, shall leue theyr soules in hell, and neuer come to heuen. For that is our lande of byheste.

Now yf this thyng be so perilouse to be pſuaded by men or myracles/I meruayle somwhat wherfore our sauyour hym self vsed those meanes to persuade theym/and so sore layed yt vnto the charge of the, that wyth the worke of his myracles wolde not be persuaded to byleue his wordes/& also dyd rebuke his apostles for that they dyd not byleue them that had seen hym ryssen. C

Iacob.10.

But to the intent that no man shall nede to be a ferd for Tyndales tale, to take the frute of the myracles that god worketh dayly in his catholyque chyrche, to cause yt therby to be perceyued for his very chyrche, and theruppon to be ferme credence geuen therunto, both in lernynge which is the very scrypture of god, and also the trew frutefull sentence of the same, wyth all such other thynges as god hath doth and shall wyth his own spyryt teache vnto his chirch hyspde vnto the worldes ende. we shall a lytle exampne here Tyndales hygh solempne wordes.

Fyrste

A Fyrste wyll we byd hym proue, that all those. vi. C. thousande vsed in desert for vnbelefe/ and be bolde to tell hym that he belyeth the scripture, for the scripture sayth not so. For the scripture sheweth that many of them vsed for inordynate desyre of mete/ not in great necessite or for sere of famen, but for the insacyable appetyte of the fulfyllynge, the delycate wantones of theyr taste/ whyche not contente wyth the pleasaunt meate of manna, longed sore and murmured that they myght not stampe in fleshe as the souldardes vse now to do on good frydaye.

And therfore had they theyr bone graunted them, and theyr bane geuen them therwyth. For they were choked therwyth/ and so wyll some of these at length.

Some of them were also swalowed vppe quycke wyth
B the grounde openynge vnder theym/ not properly for vnbelefe, but nathelesse for that vyce whyche gooth nerr yt, that is to say for a scysme in gatherynge to gether wyth Abyron, Dathan, and Chore/ a byrde swarme of rebellyouse companye (as these scysmatycall heretyques do now) that swarued from the obedyence of Moses and Aaron whome god hadde appoynted for theyr gouernours / wherefor god by great myracle toke open vengaunce. Num. 16.

And some other there were that there left theyr carcases in wyll dernesse, for dyuerse other causes besyde vnbyleefe, as by the processe of the byble appereth.

But now yf they all that lefte theyr carcases in desert, had there perysshed for vnbyleefe / what hadde thys made
C to the purpose agaynst vs. for we say not but that he which at one time byleueth very well, may for all that at a nother tyme fall from the fayth agayne / as we se proued by Tyndale, and Luther, and Huysshyn, and many such other mo. But this I say for all that yet, that euen amonge that people whyle they were in deserte, the nomber of open vnbyleuers professynge theyr vnbelefe, neuer were so many at one tyme, but that the trew byleuers were yet the stronger parte/ as yt well appered when the faythfull folke cõmaunded there to by Moses, arose and went wyth hym, & persecuted and bette, and subdued the faythlesse, and kylled of them great nomber. Exodi. 32.

And so shall it euer be by goddes grace in crystendome, þ neuer shall there ryse so many myssle byleuers, but that the trew byleuers shall be styll the strenger. And though the faythlesse be some tyme suffred to prosper in theyr malycy-

ouse

ouse rage by some euyll softenesse of suche as sholde resyste them, as dyd they naughty people whyle Aaron durst not wythstand them: yet shall god alway sone after send down some good Moses from the mount, that shall wyth the courage of godly zele rere vppe the faythfull, and shewe the prowde faythlesse heretikes, how farre they be to feble and to few. And when yt shall come to therremite, Cryste shall come downe from his hygh mounte hym selfe, and gather hys flocke to gether / and wyth the myghtye blaste of hys own blessed mouth shall ouerthrow and destroy the strong captayne of all these heretykes Antichryste hym selfe, and shall rule those ragyouse rebellyous scysmatykes wyth an iron rod, and all to frushe & to breke those erthely wrecched heretyques lyke a sorte of erthen pottes / and shall holde his dome day, and bryngc therto and from yt vnto heuen, no smale nomber yet of those that shall then be lefte. Of whom sayne Poule sayth, Then we that lyue and remayn, shall be taken vpe with them also in ỹ cloudes to mete our lorde in the ayer, and so shall we for euer be wyth our lord.

Psal. 2.

1. Thes. 4.

And euen so were there of those byleuers in lyke wyse, that byleued by the meane of men and myracles, many a thousande that came in conclusyon to the lande of byhest. For this can make no mater touchynge Tyndales reason, whyther they were the selfe same persones that came oute of Egypte wyth Moses or other, so that they were such as to byleue, were induced by men & by myracles. And suche byleuers were all the byleuers ỹ afterwarde came thyther. And therfore Tyndales tale of theym that left theyr carcases in the wyldernes, shall not nede to fere vs from the byleyfe attayned & goten by the meane of mennys preachyng and goddes myracles / wyth whyche outward meanes god in all those that byleue worketh euer more.

For Tyndale hath here no farther to say in that I can se, to make his tale serue any thyng for his purpose, except he tell vs that as many as came to the lande of behest, were electes and had the sauynge sayth byside / and that all those that dyed in wyldernesse, were reprobates, and therfore hadde but the sayth of mennys teachynge and of myracles alone.

But nowe is Tyndale tell vs this / we wyll praye hym proue yt. For tyll he do more then say yt / we wyll not lette to say agayn, that with as many as byleued, god wrought hym selfe wyth theyr wylles, and that ellys they hadde not

byleued

A byleued neyther men nor myracles.

And we ſhall not let to tell Tyndale further, that of thoſe byleuers whyche were enduced by the meane of men or myracles, there dyed in wyldernelle ſuch as we may well truſt to haue bene electes and to be now in heuen/and therfore that they eyther had the ſelynge fayth yf none other myght ſuffyſe vntyp ſerue/or elys ſuche other fayth as they had goten by the meane of men or myracles, was for they; ſalua-cyon ſuffycyent nough. And ſurely yf it ſo were/then yet agayne we ſhall not nede to ferr. For yf we maye gete heuen we care for none other lande of byheſte, nor for none other doth Tyndale put the ſample, but by they; compynge to the lande of byheſte or they; ſelynge therof, to ſygnyfye

B whyche manet fayth ſholde attayne to heuen, and whyche ſholde fayle therof and neuer attayne therto.

And in dede as it ſemeth, Tindale meneth that all thoſe whych lefte they; carcaſes in the wyldernes, perylſhed and loſt heuyn for lacke of ſuche a ſelyng fayth/and therfore he concludeth, *euyn ſo ſhall the chyldren of mayſter Moſes faythleſſe fayth made by the perſuaſyon of men, lefe ſhorte of the reſte whyche our ſauyour Jeſus is ryſen vnto.* But now hath Tindale forgot, that the prophete Moyſes hym ſelfe that ſpake with god & was taughte by hym, & not perſuaded by myracles eyther told hym by other mennes mouthes, or wrought in his ſyghte by the meane of other menne, but wrought by god by the meane & inſtrument of hys owne handes/lefte yet for all that hys carcays & hys bonys in the wyldernelle/and that hydde ſo ſurely, that neuer man ſholde after fynde them to cary them thenſe.

C Now ſyth not onely ſuch as attayned fayth by perſuaſyō of men, but ſuch alſo as Tyndale dowteth nothyng to be ſure of ſalnacyō, left they; carcayſes in the deſert, & neuer came in the land of byheſt: his enſāple of them ꝑ there left they; carcayſe no thynge maketh more agaynſte the chyldren of mayſter M. fayth as faythles as he calleth it, then agaynſt the chyldren of Tyndals own ſelynge fayth. And therfore euery man may ſeie ꝑ Tyndale hath brought in this poynt lyke a very fole. For euery mā may well perceyue, ꝑ the fayth which Tyndale reprouyth i me & calleth it faithles, bycauſe men are enduced therin to by myracles & perſuaſyōs of men/ Tyndale hym ſelf knoweth to be ꝑ fayth of holy fayntꝭ Auſtayne/as his wordes agaynſt the Manicheys whych Tindale hath hym ſelfe rehercēd, teſtyfye well and bere wytnes though Tyndals own gloſe were trewe. For yf he byleued

the chirch bycause they were thā good men/yet was he then A
enduced in to the bylefe by the persuasyon of men. And
yet is not he lefte shorte of that reste that Cryst is sayen to,
but is therin/and not in the reste onely but in the bieste to/
and so be many chyldren of the same fayth and many mo
shall. But as for Tyndals fayth byleueth it selfe, that hym
selfe and hys mayster and all theyr chyldren shall fye fyll
and slepe, and therfore lepe shorte of bieste and lyfe to tyll
domes daye/and then dare I be bolde to warraunt theym
for as longe agayne after.

But yet syth Tyndale telleth vs here that thys fayth of
ours is nought, and by hys wyse reason the fayth of sayne
Austayne to, bycause bothe he and we were induced to the
bylefe by myracles and persuasyon of men: Let vs beseech
Tindale beyng so speryall a prechour sent by god, to gyue B
vs his good goostly counsayle what we maye do to come
to heuen. what wyll he answere vs, what counsayle wyll
he gyue vs? He wyll of lykelyhed bycause he lyketh vs
to Simon Magus that byleued for the myracles whiche
he sawe Philipp worke, byd vs therfore do as sayne Peter
bode hym do/to whome he sayed do penaunce for thys thy
wyckednes, and praye to god yf he peraduenture wyll for-
gyue the thys cupll inynde of thy harte.

we myghte here saye that the faute whyche sayne Peter
found wyth Simon Magus, was not the fawt that Tyn-
dale fyndeth wyth vs, that is to wyt the byleuynge for my-
racles and by persuasion of men/but for that he wold with
money haue bought the gyfte of the holy goste. How be it
syth Tyndale I se well taketh thys fawte of ours for as C
greate a cryme as that of hys/yt can not become vs to de-
fende it, but confesse it for suche and be sorye for it/and shew
hym that we be full heuy and repente it very sore, that euer
we byleued eyther the scrypture the better for the chyrche,
or the chyrche the better for the myracles that are dayly
wrought in it, or any ppece of the fayth for any myracle
that Philippe wrought or Jacob eyther, or any apostle
of them, or yet our sauyour eyther. But now that we be so
sorye for it what wyll he byd vs more? Fastynge, prayeng,
or pylgrymage, or other wurkes of penaunce, we shall not
nede to fete. For Tyndale bleth none/but sayeth it is
synne to do any. well we shall be at hys counsayls content
for hys pleasure to forbere all those synnys of payne and
penaunce to/but yet howe shall we do for fayth? For

wythout

¶ wythoute the very felynge fayth, no repentaunce can fame vs be we neuer so well ware in keppynge vs both fro shyfts and thyfte and fatysfaccyon. what counsayle wyll he gyue vs therfore, how we maye labour for thys fayth?

He hath gyuen vs playne answere all redy, that there is wyth vs no remedy. For syth we haue so hyghly offended god, not of weyknes, fraylte, and infyrmyte, as hys electes do when they falle into they? horryble dedes, by ꝓ frute of they? synne remaynynge in they? flesshe and bredynge out at they? fraile members/ but cuyn wyllyngely, and of purpose, and of pure malyce, whan we endeuour our selfe to bylene the artycles of Crystes fayth by myracles and per ſuasyon of menne, whyche fayth is as he sayth the deuyls fayth/therfore as for the reſt that god is eyſen to, he telleth ¶ vs playnely we shall neuer come therto/ and therfore bydeth vs neuer loke thereafter nor neuer care therfore, but lette it alone and thynke no more theron, but playe a make vs mery whyle we maye/ and whyle we can neuer haue good in the worlde to come, embrace therfore he bydeth vs and holde faste thys preſent worlde and the pleasurs therof whyle we maye, and be not so folyſshe as to leſe bothe.

Is not here good chrysten readers a good leſſon and a goodly goſpell of this euangelycall doctour? I wysse saynt Peter answered not Symon Magus so fore ye wote well. But what, syth there is no remedy wyth vs, but that Tyndale wyll nedys dampne vs all in to Dymmynges dale/ yet lette vs beſeche hym of hys comfortable counſayle for ¶ some other good felowes, as haue bene by grace hytherto kepte and preſerued frome ſuche vngodly cõmynge into the fayth, and haue so well reſyſted all credence of myracles and all mennes perſuaſyons, that for any thynge that god coulde do by mene of men or myracles, they ſtande yet clere aborde and bylene nothynge at all.

If some ſuch good felowe wolde now beſeche Tyndale to teache hym the meanes how he myghte gete hys felyng fayth/ what counsayle wold Tindale now gyue vnto hym: wyll he byd hym repente hys vnbylefe: yf he so byd hym, the man wyll wene he mocketh hym. For how canne he repente the not byleuynge of any artycle, but yf he fyrſte bylene that hys dutye is to bylene it/ and harde it is to cõceyue or imagyne that a man maye bylene that ſuche a

poynte or suche a poynte euery man oughte to byleue, but A
yf he fyrste byleue that poynt hym selfe.

And Tyndale hath also shewed vs e hat concernyng the byleuyng the electe can no thynge do at all, tyll god make hym fyrste bothe to se and fele and so forth/ and therfore when he telleth hym thys tale of byleef, and then byddeth hym go and repente hys vnbyleefe before he tell hym how he maye fyrste come to the very sauynge byleefe / the poore man maye well thynke that Tindale doth but mocke hym.

what counsayle then wyll Tyndale gyue hym further? wyll he tell hym that it is the vniuersall fre gyfte of god, and therfore aduyse hym to praye god to gyue it hym? If Tyndale tell hym thus/then the man callynge to mynde Tyndals formare tale that he hath wryten and taught, that the wyll of man can no thynge worke wyth god towarde god, B
though it maye worke wyth god towarde outwarde thynges/and now thys prayour yf it lye not in hys wyll, wherfore doth Tyndale aduyse hym to it. And yf it lye in hys wyll/yet syth by Tyndals tale it can no thynge do toward god, and the turnynge of god to hym and hym to god (for yf it coulde, then could hys wyll do somwhat toward god, whyche Tyndale doth expresselye denye) the poore man wyll wene that Tyndale doth yet but mocke.

More ouer syth Tyndale expresselye mocketh all endeuoure of mannys wyll in submyttynge of hys reason into the seruyse of the fayth of Christ, and calleth it a betleblynd reason/ the man wyll soone se that Tyndale is hym selfe betleblynde, yf he se not that it is then but a betleblynde counsayle to byd hym go praye therfore. For well ye wote C
the selfe same mynde and entent of prayenge that god may make hym byleue is some endeuoure of hys owne wyll towarde the byleefe.

And yet whenne Tyndale hath more ouer tolde vs yet more playnely, that the man can by hys wyll no more do towarde the getynge of the fayth, then can the chylde in the begetynge of hys owne father/and euery man well wayeth that the chylde can not praye god to cause hys graundefather to bygete hys father: thys man muste nedes perceyue that in byddynge hym to pray for the fayth, Tyndale doth playnely mocke hym.

Fynally good faythfull reder, I can not in good fayth perceyue what counsayle Tyndale can gyue any man towarde

I waide salamyon, standyng his frantyke heresyes agaynst free wyll / whyche as yt is in euery good and meryto=rious worke p̄uented by the goodnesse of god, so doth yt in such as haue age and reason, worke and waike on wyth god / not in other thynges onely but with endeuour also toward fayth, by credence geuynge bothe to myracles and good persuasyons of men / whych thynges god hath here ordayned for the meanes to wynne yt; contempnyng for the state of this p̄sent lyfe, and suffycyent for the iuste cause of damnacyon, of all such as for lacke of theyr owne deuour and for frowardnes of theyr owne fre wyll, do not vppon so fut sycyent causes byleue / syth that yf there lakked not endeuour vppon theyr owne parte, the goodnes of god wolde haue applyed theym wyth his helpe to the perfeccyon and
B full infusyon of that grace in fayth, hope, and charite, that but yf the wyll afterward fynally fall therfro, shold bryng to the glorye from whyche they sholde neuer fall / and towarde whych glorye, Tyndale standyng his heresy, can as ye se bable he neuer so sayntly, geue any man any counsayle forwarde, but euen to syt styll, and do nought, and let god alone. For as ye se playnely to this ende at last cometh all his holy heresy, when yt is well examyned. And therfore wolde not yet mayster More by glad to chaunge his fayth for Tyndales, as faythfulle as false Tyndale calleth yt.

But now concludeth Tyndale all his cōclusyon thus

Tyndale.

C *And hereby maye ye se that it is a playn and an euydēt cōclusion as bright as the sonne shynyng, that the trouth of goddes worde dependeth not of the trouth of the congregacyon.*

More.

who euer sayde that yt dyd? who was euer so madde to thynke that the trouth of goddes worde, depended vppon the mouthes of any mortall men or any creature eyther in erthe or heuen? but wythouts any outwarde dependens, hath his holy=ghoste substaunce and fastenes of and in yt self. But the thynge that ys in questyon betwene vs, ys not wherby. Tyndale knoweth and I also that goddes worde is trew. But wherby he knoweth and I to, whyche is the worde of god, and bycause Tyndale, and I be not agreed theruppon, but I saye wryten and vnwryten and he but wryten onely? I come neuer vnto hym therin, & aske hym how he knoweth whyche is the worde of god wryten, that

is to wyt, whych is the very scrypture. And then say I that A
the certaynte of thys thynge euery man that ordynarily
hath yt, concerneth to yt by the catholyque chyrche.

And that I say trouth in this poynt, I thynke that euery cryſten man that knoweth which be the scryptures will for his owne part here me weincke/as holy saynt Auſtayn hath all redy downe for his parte, in the wordes of his before remembred wryten agaynſt the Manycheis, where he sayth, I wold not byleue the gospell, but yf the authorite of the chyrche moued me therto. whyche sayenge of saynte Auſtayne ye se your ſelfe that Tyndale hath so falſely and yet for all that so sayntly gloſed for an anſwere, that they remayne ſtyll vnanſwered.

And therfore as for Tyndales cõcluſyon, we wyll with B
good wyll graunte hym that yt is as clere as the ſonne ſhynge, that the trewth of goddes wordes dependeth not vpon the trewth of the congregacyon. But ſyth ye se good readers as clere as the ſonne ſhyneynge, that no man sayde the contrarye, nor the queſtyon betwene vs was not whether goddes worde were trewe, bycauſe the chyrche sayth that goddes worde is trewe (For ſo sayth not the chyrche of Cryſte alone, but Turkes, and Iewes, and Paynyms to, and all the creatures of heuyn, and erth, and hell to, ſauynge theſe hereſyques onely, whyche wolde wyth theyr falſe gloſes make his wordes falſe euen ſuch as the knowlege for his). But ſyth you ſe well as I ſay that oure queſtyon is not what thyng maketh goddes worde to be trew, nor by what meane men knowe goddes worde to be trewe/ C
but by what meane men know whyche is the trew word of god, and whether we know not whyche is the trew gospell by the meane & teachynge of the knowen catholyke chyrch or not by yt, but by ſome other chyrch or congregacyon vnknowen: ye may ſe your ſelfe as clere as the ſon ſhyneyng, that Tyndale bryngeth in his bryght clere concluſion, not for to ſhew you any light of trouth, but for to lede vs from the ſyght of the mater and make vs loke vppon a wronge marke, or lede vs into the darke where we ſholde ſe nothynge at all.

But nowe ſyth Tyndale hath all this whyle proued in ſuch wyſe as ye haue herd, that we be not able to geue any good reaſon of our byleefe, ſo farforth as we geue credēce to ỹ catholike chyrch, no more then ỹ Iewes or Sarasens:

he remem

A he remembreth hym selfe at laste, and lesse hym self and his disciples myght peraduenture seme to fall in the same faut, he teacheth them now that are his electes and haue his sa-lynge fayth, suche playne euydent answeres for the proue of theyr selynge fayth, that no man can alke any farther. For lo lyr thus he sayth.

Tyndale.

And therfore whē thou art asked, why thou beleuest that thou shalt be saued thorow Crist, and of suche lyke principles of oure fayth answere, thou wo-test and seleste yt to be trew.

Moze.

ye wote well good readers that the prncypall purpose wheruppon we go, is the argument whych Tyndale wold seme to sople, that is to saye the argument by whyche we proue the knowen catholyque chyrch to be the very chyrch of Chryste/ bycause by that chyrche & none other we know whyche is the trew scrypture of Cryste. wheruppon we cō clude that the same chyrche therfore and none other is the very trew chyrche, by whyche we know the trew doctryne.

To this Tyndale hath as ye haue herde scudded in and out lyke an hare that had .rr. brace of greyhoundes after her, and were a ferd at euery lote to be snached vppe. For perceyuynge well that yf he graunte yt to be trew, that he knoweth whyche is the scripture by the catholyke chyrche, he muste nedes then graunte also that the same chyrche ys the very chyrche: he shyfteth in and oute now ye now nay/ & where as he can not in cōclusyon auoyde yt, yet he final-ly seketh out a shyfte to slynke away slyly and seme not to C graunt yt, shewyng vs that he knoweth not whych is the very scrypture by the catholyque chyrche, but by hys se lynge fayth.

Now is yt therfore good reason that Tyndale carye vs not away wyth other question from this poynte, & deuyse a question hym selfe, as why he beleueth that he shalbe sa-ued thorow Cryst. For both is that questyō not so dyrect ly to the matter, and also there maye peraduenture vppon that question arryse a nother question, that is whether the saluacyon of any determynate person yet lyuyng, be in the same person any artycle of beleefe or not/ & some men will holde peraduenture that yt is not properly any poynte of the beleefe but of hope.

But therfore letryng that question passe for this present/

I shall

I shall purpose vnto Tyndales disciple the question that goth next to the purpose, and he shall answere as Tindale teacheth hym. For I am loth to talke with mayster Tyndale hym self. I aske his disciple therfore this / sir M. Tyndales disciple, sith ye saye that whyche is the very scripture ye knowe not by the knowen catholyque chyrche as saynt Iustayne sayde that he dyd, & Luther also your own maysters mayster sayth that he dothe: I praye you tell vs therfore how do you know that ỳ bokes of the .iiii. euangelistes be the very scripture of gode

A

To this question ye here how Tyndale standeth at his bakke, and prompteth hym in his eare in this wyse, Say thou beleuest it because thou feleste yt to be trew. Very well and properly answered. Then will I aske him one questiõ or twayn more. wherfore beleue you that no good worke shalbe rewarded in heuen, and that freres may lawfully wedde nũnes, and that the blessed sacrament of the auter is nothyng but cake breede or starche. To all these and twenty suche questyons no Tyndale teacheth hym thus, Answere thou wotest and feleste yt to be treue. And when he asketh how thow knowest that yt is trew / answere, because yt is wryten in thyne herte. And yf he aske who wrote yt / answere, the spyryte of god. And yf he aske how thou camest fyrst by yt / tell hym, whether by redynge of bokes or hearyng yt preached, as by an outward instrument / but that inwardly thou waste taught by the spyryt of god. And yf he aske whether thou beleuest yt not because yt is wryten in bokes, or because the prestes so preache / answere no not now, but only because it is write in thyne herte, and because the spyryte of god so preacheth and so testifyeth vnto thy soule. And saye though at the begynnyng thou wost moued by redynge or preachyng as the Samarytanis were by the wordes of the woman / yet now thou beleuest yt not therfore any lenger, but only because thou haste herd yt of the spyryte of god and red yt wryten in thyne herte.

B

C

Lo good readers here ye se that Tyndale hath instructed his disciple to make answere sufficyent to euery thynge that may be asked hym / the whole effecte wherof standeth all to gether in two thynges. The fyrste, that all these poynts of his fayth he beleueth, because he feleth them wrytten in hys harte by the spyryte of god. The seconde that though he came fyrste vnto them by writyng or preachyng and fyrste beleued them for that wrytyng that he redde or preachynge that he herd, as the Samarytanys dyd for the womans wordes: yet now he beleueth hym not therfore, but onely because he redeth yt wrytten by the spyryte of god in his

A in hys harte.

Now for as mych as this outwarde meane of prechyng & redyng, is the fyrst meane by whych he cam therto, which meane he regardeth not now, nor hath no léger any respect in hys bylefe therunto/ & therfore syth he is nowe comen to that hygh poynte of feluynge fayth, by whyche he redeth wryten by the spyryte of god in hys harte, that the bookes of the .iiii. euangelystes be very trewe scrypture of god, he byleueth it not now the better of a poynt bycause the catholyke chyrche sayth so: I wyll therfore aske thys good scoler of Tyndale, whyther he fele wryten in hys harte by the spyryte of god, that he hath a better fayth and a more perfayte than saynt Austayne had, after that god had by myracle turned hym to the fayth and wryte agaynst the Manicheys, from whose false secte god had called hym.

B

Peraduẽture this questyō wyll somwhat seme straūge to this dyscyple of Tyndale, bycause it is none of those to whyche hys mayster hath taught hym to make answere. But yet I thynke in conclusyō ỹ hys mayster wyll not aduyse hym to saye, that he feleth hym selfe to haue a more perfayt bylefe then saynt Austayne, in any suche thynge as saynt Austayne and he byleued bothe, leste euery man shold fele the mayster of such a scoler to proue a proud fole.

Now on the tother syde, yf he cõfesse that he fele not his owne fayth for any more perfayt then saynt Austayns was but byleue in hys owne mynde that saynt Austayne in any trewe poynt of bylefe commune vnto them bothe, had as full a fayth and as perfayte as he: then wyll I aske hym wherfore he doth not now byleue the scrypture styll for the authoryte of the chyrche, as well as saynt Austayne dyd styll when he wrote of hym selfe agaynste the Manicheys, and sayd I wolde not byleue the gospell but yf the authoryte of the chyrche moued me therto. He byleued it for the authoryte of the chyrche alwaye styll / and yet dare I saye and Tyndale I suppose dare not saye the contrary, but that the spyryte of god hadde as well wryten that conclusyon in hys harte, as in the holy harte of any dyscyple of Tyndale, whome Tyndale here teacheth, to answere vs the contrary.

C

And thus as concernynge the knowlege of the very scrypture whyche is our pryncypall mater: Tyndals answere in the very chyefe poynte of all, but yf he proue hys

scolers sayth better then saynt Austayns/hys answere that A
he techeth here hys dyscyple is not worth a rysshe.

But now let vs in those other artycles aske thys good scoler of Tyndale, syth it is so that he feleth and fyndeth in his herte wrytē by the spyryte of god, that freres & monkes that haue by vowe forsaken flesshe, may lawfully fall from fysshe to womans flesshe, and vnder the name of weddyng make stewed strūpettes of nonnes / and feleth also by lyke felyng sayth, that good workes are nought worth nor shall be rewarded in heuen/ and feleth also by the same false felyng sayth, that in the blessed sacrament of the awter there is neyther the precyouse body nor bloude of Chryste, but onely cake bryde and wyne or starche in stede of bryde: I shall aske hym I saye therfore the questyon to whyche hys B
mayster hath boūden hym to make answere, that is to wyt how he came fyrst by thys sayth that is to saye the hystoryecall sayth of them, byfore that the spyryte of god wyth wyrtynge theym in hys harte, caused hym there bothe to rede them and fele them.

For answere of thys questyon, Tyndale sayth to his scoler, Tell hym whyther it were by redyng in bokes or heryng it preched. Very well. Now syth his mayster byddeth hym tell vs, I wolde praye hym to tell vs, whyther by prechyng or redynge in bokes. To thys he wyll I wene answere me ẏ he lerned those thynges by prechynge. Then I aske hym by whose prechyng he came to it. To this muste he be fayne to saye, that by the prechynge of hys owne mayster wyllyam Tyndale, Luther, Lambert, Huyskyn, or Swinglius, or some suche C
other apostaticall prechers. But now to thys shall I tell hym agayne, that syth he had not the felyng sayth wryten by ẏ spyryte in his harte after his maysters owne tale, tyll he fyrst byleued the same thinges with an hystoricall sayth by the herynge of those holy prechers/ he muste to thentent that he maye lede vs in to the same sayth as they dyd, hym, tell vs what reason he had to byleue them/ seynge that they be neyther men of more lernynge, nor of more wytte, nor of so mych vertue, as were saynt Austayn, saynt Hierom, sait Basyle, saynt Cyprian, saynt Chrysostom, saynt Gregory, saynt Ambrose, wyth many such other lyke/ whose holy ly-
uynge, trew sayth, & doctryne, god hath approued & testyfyed to the worlde by manyfolde wonderfull myracles/ all which holy doctours haue taught men to beleue ẏ cōtrary.

To this

A To this questyon Tyndale techeth hys scoler to make answere and saye, that he byleued them because they laye so good authoryte for them. what authoryte laye they for them shall I saye. Now to thys questyon Tyndale hym selfe maketh an answere and sayth, Concernynge our warde teachynge/ we allege for vs scrypture elder then any chyrche that was this xiiii. hundred yeres, and olde autentyke storyes whych they had brought a slepe where with we confound theyr lyes.

Remember ye not how in our owne tyme, of all that taughte grammer in Englande not one vnderstode the latyne tonge? how came we then by the laten tonge agayn? not by them, though we lerned certayne rules and pryncyples of them, by whyche we were moued and hadde an occasyon to seke further, but out of the olde authors. Euen so we seke vppe olde antyquytes out of whych we lerne, and not of our chirch, though we receyued many
B pryncyples of our chyrche at the begynnynge, but more fallshed amonge then trueth.

Lo good readers thys dysciple of Tyndale in these artycles of his feleyng sayth, that good chrysten mennes good workes shall haue no rewarde in heuyn, & that freres may wedde nonnes, and in hys blasphemy agaynste the blessed body and bloude of Cryste in the sacrament of the aultare/ he byleued hys mayster/ and his mayster his mayster Martin Luther, and the other lewde maysters of these newe sectes, not wythout a cause, ye se well. For he sayth that they alledge for theyr heresyes the scrypture & olde auncyent stopes/ & therwyth as men haue brought vp nowe the trewe olde grammer agayne, euyn so do they now bryng vp the olde trewe fayth agayne/ wherof thoughe they toke some pryncypples of the catholyke chyrche at the begynnyng, yet
C they toke therof more fallshed amonge then truthe.

Now which those thynges are that he calleth the fallshed that he sayth they toke of the chyrche/ ye knowe good chrysten readers well inough, those are the poyntes for whyche he so sore iesteth and rayleth agaynst the catholyke chyrch, the techynge that good workes shalbe rewarded in heuyn, and that folke shold kepe the holydayes, & fastyng dayes, & pray for all chrysten soules, & honour the precyouse body & bloude of Cryste in the blessed sacrament, and obserue theyr holy vowes made to god, and forbede that freres sholde wedde nonnes, and many suche other thynges.

These thynges he sayeth that the chyrche hadde taughte hym fals, tyll that nowe Tyndale, and Luther, and

Lambert, and Huplkyn, and Suyngius, haue restored A
agayne the ryghte fayth in all these poyntes, that hath ben
thys .viii. hundred yere loste as Tyndale sayth. These thyn
ges haue they now restored and brought vp agayne by an
tyquytees and old storyes, lyke as mayster Lyly late may-
ster of Poulys scole brought vp in London the ryght or-
der in techynge of grammer & lernynge of the latyn tong.

Thys is good reders the thyng that thys good scoler of
Tyndale by the counsayle of hys mayster answereth.

But nowe good readers we must tell hym agayne that
hys ensample of grammer and the laten tonge, is nothyng
lyke the mater of fayth that he resembleth it vnto. For the
laten tonge was no thynge that euer our lorde promysed
to preserue for euer/and therfore it myghte by chauceys & B
occasyons of batayle and warre, perysshe and be loste/ and
the countrees compelled to leue it and receyue some other
language in the stede therof. But as for ỹ fayth can neuer
fayle, no more then canne the catholyke chyrche / agaynste
whyche our sauyour hath hym selfe promysed that all the
heretykes that rebelle agaynste it, nor all the tyrauntes vp
pon erth that insourge and oppugne it, whyche two sortes
be the gates of hell, shall neuer obtayne and preuayle / nor
in lyke wyse all the deuyls of hell that are wythin hell or
walkynge in thys world and bysy aboute the gates of hell,
shall neuer be able to destroye the fayth which our sauyour
hath in lyke wyse promysed agaynste the deuyll that went
about to sykte it out of hys chyrche, sholde be preserued and
kepte by the meane of hys owne specyall prayour.

And therfore syth grammer in the laten tong is a thyng C
that may fayle/& the trewe fayth is a thynge by the spyrite
Iohan. 16 of god accordynge to Crystes promyse perpetually taught
vnto hys chyrche, and therfore canne neuer fayle no not
though all the bokes in the worlde sholde fayle: therfore
hys symplytude of grāmer lykened vnto fayth, is no more
lyke then an apple to an oyster.

Now as touchynge any such olde autentyke storyes as
he speketh of, whyche he sayth the chyrche had brought a
slepe, wherwyth he sayeth that Luther, and Tyndale, and
Huplkyn, and Suyngius, confounde our lyes: I wolde
very fayne here some one story, by whyche he proueth that
fastynge, and prayenge, and almoyse dedes, done in fayth,
hope, and cheryte, be noughte worth, nor neuer shall haue
rewarde

A rewarde in heuen.

By what olde storȝ prouyth he that folke shold not prȝay for theyr frendes soules.

By what old storȝ wyll he shew vs, that cryſten women be prȝeſtes and were wonte to synge maſſe.

By what olde storȝe can he make yt good, that in the bleſſed ſacrament is neyther fleſhe nor bloode, but onely bare brede and wyne?

And by what olde storȝies new founden out, can he now make vs knowe, that freres or monkes prȝofeſſed, were of olde wonte to wedde nunnes, and well alowed and myche commended therin.

we be very ſure that in all theſe poyntes except the laſt, we ſhall fynde vnto theſe folke many olde autentyque sto-
B rȝes prȝouynge theyr hereſyes falſe. Howe be yt as for the laſte in dede, I fynde not as farre as I can remembȝe any olde storȝes agaynſte yt. For I ſuppoſe verily that vntyll frere Luther now beganne of late/there neuer was wȝeche ſo beſtely, that euer durſte for very ſhame attẽpte any ſuch inceſtuouſe maryage byforȝe / but yf yt were onely Julianus apoſtata, whyche fell forthwyth fro the fayth, and became a falſe paynym, and perſecuted the cryſten folke/and Cryſte quyt hym there after, and ſhortely ſente ſhamfull deth, and the wonder of all the worlde vppon hym whyle the worlde ſtandeth.

Nowe come we then to the ſcrypture. For therin they make as though they reygned, *we alledge* ſayth Tyndale, *for*
C *vs the ſcrypture elder then any chyrche that was theſe .xiiii. yeres.*

Fyrſte when Tyndale here ſayth we/ I wolde wytte of hym whyche we, we Lutheranys, or we Huyſkyns, or we anabaptyſtes, or we Swynglianys, or of whyche table of all the remanaunt of thoſe hundȝed ſectes, of whych neuer one agreeth wyth other, nor neuer a man wyth his felow/ but eche of them layeth the ſcrypture as well agaynſte all the remanaunte of the ſectes, as agaynſte the catholyque chyrche.

Beſydes this, where Tyndale ſaith that they alledge for theym the ſcrypture / we ſaye that ſome thynges there are that god wyll haue beleued, were of his worde was delyuered vnto his chyrche wythout wrytynge, & in his chyrch wythout wrytynge prȝeſerued by the ſelfe ſame ſpyrȝyte that endyghted the wrytynge. And this do we prȝoue by olde au-

tentyke bokes of olde holy doctours, and by the authoryte A
of the catholyque chyrche, and by the manyfolde myracles
that styll contynue in onely the same chyrche, for the com-
probacion of the doctryne of the same/and beſydes all this
yet by playne ſcrypture to/as I haue clerely proued vnto
Tyndale in the laſte chapyter of my thyrde boke. And for
his purpoſe in that poynt he hath not one text of ſcripture,
but ſuche as he may be a ſhamed ſo farre agaynſt the ryght
ſence of theym to brynge them forth in place.

And ouer this for his fynall confuſyon in that poynte,
ye haue your ſelfe herde in my fourth boke, that the perpe-
tuall vyrgynyte of oure ladye he hath hym ſelfe confeſſed,
that who ſo euer here yt taughte muſte byleue yt/ and yet
is yt not proued by holy ſcrypture. And therfore muſt he ne
dys geue ouer that falſe feble hereſye, whych he was wont B
to holde, that we be bounden to byleue nothynge but yf yt
be wryten, as Luther ſayth eupdētly wruten in ſcrypture.

How be yt in this that he ſayth he alledgeth ſcrypture/
he dothe but walke aboute in a maaſe. For well ye wote
good rederſ, and ſo doth hym ſelfe to, that betwene theſe
heretykes and the chyrche, the queſtyon is not for the more
parte in the wordes of the ſcrypture, but vppon the ryght
ſentence and vnderſtandynge of the ſcripture. Now do
we lay therin agaynſte theym the olde auncyent doctours,
whoſe expoſycyons they cōtemne. For both for the reward
of good workes, and for faſtynge, and for the bleſſed ſacra
ments, and for vowes of chaſtyte, yf they wolde ſtande vnto
the expoſycyons of the olde holy doctours vppon the ſcryp
ture/ they can neuer auoyde yt, but that the ſcryptures be C
clere for our parte agaynſte them/ or ellys as I haue often
ſayde, let Tyndale tell vs ſome one of ſo many ſayntes, as
ſynnes the apoſtles tyme haue wryten vppon the ſcrypture
byfore Luthers days, that expowned the ſcrypture in ſuch
wyſe, that yt were by his expoſycyon lawefull for a frere to
wedde a nunne.

Therfore in concluſyon as concernynge the ſcrypture,
fyrſte for ſuche poyntes as god hath taughte his chyrche
wythout ſcrypture, as the artycle of the perpetuall vyrgy-
nyte of our lady/ Tyndale can not teache his diſcyple that
they allegge the ſcrypture/for in ſcripture yt is not ſpoken
of. If he wyll ſaye that they be at lybertye and not bounde
to byleue yt/ hym ſelfe hath in that artycle confeſſed the cō

crary

A trary byfore, as ye haue ſeen in my fourth boke.

And alſo in all ſuch other lyke, yf he byleue not ỹ chyrch/ he might as well not haue byleued ſaint Poule. If he ſay ỹ he could not but byleue ſaint Poule, bycauſe god wrought myracles for hym / by the ſame reaſon muſte he byleue the catholyke chyrche, for as myche as god contynually in euery good cryſten countrey worketh myracles in yt for the catholyque chyrche, and wythdraweth his myracles from all chyrches of heretykes, and therby declareth that he dothe thoſe myracles not onely in yt but alſo for yt.

And alſo Tyndale knewe not that god by the mouth of ſaynte Poule ſayde ſo/ but bycauſe that the chyrch taught hym that god dyd ſo. If he ſaye yes, he felt yt by the wry-
B tynge of goddes owne fynger in his herte: he muſte conſyder that I ſpeke of the tyme before ỹ his hert was ſo holy, that god lyked to wryte wyth his owne fynger therin. For hym ſelfe ſayth that the hyſtorycall fayth goth fyrſte, & the felynge fayth cometh after. Therefore at the leſte wyſe in that tyme, why ſholde he not as well byleue the chyrche when yt ſayde. This thynge god by ſaynt Poule dyd tell, as when yt ſayde, This thynge god by ſaynt Poule dyd wryte.

And in lyke wyſe for the bokes of the wrytten wordes of ſcrypture, of whyche theſe heretykes receyue ſuche as lyke them, & refuſe ſuch as they lyſte/ ſyth ỹ in the begynnynge ſaynge for the catholyke chyrche, they neyther knew the tone nor the tother: why ſholde they not byleue the ſame
C chyrche as well in the tone as the tother.

And as concernynge the bokes of ſcrypture whych they they them ſelfe receyue, ſyth the debate betwene the chyrch and theſe heretyques ſtandeth not vppon the wordes but vppon the ſentence / yf Tyndale were a Turke borne (bycauſe he layeth ſo often the Turkes for his parte agaynſte vs) they wolde and well they myghte reken hym but for a proude fole, yf he wold now begynne to conſtre them theyr Alcharon in great and neceſſary poyntes of theyr fayth, agaynſte the conſente and agrement of all the olde expoſytours of theyr owne, and the byleyfe of all the people from the deth of Machomete vnto Tyndales byrth.

If Tyndale wold now refute myne obiection of ỹ Turkes and theyr Alcharon, wyth obiectynge in lyke wyſe agaynſt me the Jewes and the olde teſtament, whyche Criſt

and

and his apostles taught theym to construe contrary to theyr A
olde vnderstandynge fro Moses dayes to theyr owne, and
that the chyrch of Cryste doth euen the same styll/ and wyll
therfore say that so maye hym selfe and his mayster Mar-
tyne, and Huyskyn, and Swinglius, teache the chyrche of
Cryste in lykewyse to construe the scrypture of the new testa
ment in necessary poyntes of fayth, contrary to the consent
of all the olde expositours and the comen fayth of all cry-
sten nacyons, syth the tyme of Cristes deth and his blessed
apostles vnto our owne dayes, as Crisse and his apostles
and the catholyque chyrche teache the Jewes to construe
theyr own scrypture of the old testament, that they had had
and taught so longe before: I answere Tyndale therunto
lettynge passe other answeres for this tyme, that Cryst and B
his apostles and the catholyque chyrche euer synnes, haue
proued and yet proue the authoryte of theyr doctryne to be
aboue the Jewes in the construewynge of theyr owne scryp
tures delyuered by Moses and the prophetes, by that yt
hath pleaseth god for the testymonyacyon therof, to shewe by
Cryste and his apostles and his catholyke chyrche, contyn-
ually to this day many meruelouse myracles, and wyth-
drawe theym all from the Jewes. Nowe lette Tyndale,
and Luther, and Huyskyn, and Swynglius, do the lyke a-
gaynste the catholyque chyrche / & then let them come and
teache yt to construe the scrypture of Cryste contrarye to all
the olde. But tyll they haue the myracles among them and
the catholyque chyrche leseth theym / yf Tyndale and hys
fonde felowes wyll in the meane whyle go nowe aboute to C
teache the chyrche to construe the scrypture of Cryste, contra
ry to the contynuall fayth fro the apostles days vnto theyr
owne, we may myche better call thē proude presumptuous
folys, then myght the Turkes for teachynge them a con-
trary construccyon of theyr Alcharon.

Besydes this, his ensample of the Jewis wyll not helpe
hym for a nother cause. For the olde expositours of theyre
scryptures bothe of Moses and of the prophetes, were vp-
pon the parte of Cryste and his apostles, and consequent-
ly of the catholyque chyrche contynually agaynst the false
scrybes and pharyses, and the false doctoures synnes, in
suche necessary poyntes as they and we vary for/ as appe-
reth well by dyuers of theyr bokes, whych be dayly brought
forth and allegged by men at this day lerned in theyr own
tonge

A tonge, and also by that substancyall well lerned man Lyre in hys exposycyon of the seconde psalme.

Now yt Tyndale, & Luther, & Hussyn, & Swingly, can say ꝑ the old holy doctours expositours vpon the scrypture dyd euer expoune it, so that by theyr exposycyon it myghte appere that the scrypture of Cryste appereth it for lawfull and not abhorreth it as a thynge abomynable, that freres sholde wedde nonnes: I wyll agre wyth Tyndale to gyue ouer all the mater.

And thus ye se good reders, that as concernynge the scrypture which Tyndale here techeth his dyscyple to say, that they alledge elder then any chyrche thys .xiiii. C. yere, syth the debate and variaunce is not in the wordes wherin they and we bothe agre but in the sentẽce/wherin not onely
B the comen contynued fayth of all chrysten nacyõs, but also all the olde holy doctours & sayntes euer synnys the same scrypture wyth agreeth with the catholike chyrch agaynst hym: hys alledgyng of the scrypture is not worth a leke.

And therfore is he now dreuen in all that euer we dary for, to leue both scrypture and all/and when he aske wherfore he byleueth eyther thys or that, fayne muste he be to holde hym onely to hys feynge fayth/ and as Tyndale for a shote ancre techeth hym, say that he byleueth it onely bycause he feleth it wryten in hys harte, wythout any reasonable outwarde cause wherfore he fyrste byleued it wyth a storp fayth, wherof as ye haue herde he can for hys hereSyes proue vs none at all.

Then syth he is comen to that poynt, that wythout any
C good outwarde cause, he muste defende hys fayth by hys onely feynge/may not the Turkes and the Jewes bothe whome he layeth so sore agaynst vs, defende theyr faythes agaynste hym by the selfe same? And when he can no ferther saye but that he feleth his to be trew, & eche of theyrs false/ may not eche of them answere hym that they fele theyrs to be trewe and hys false? And thus were gone the counsayle of saynt Peter, that we sholde geue a reason of our hope to euery man that wyl aske vs wherfore we hope so. And ther fore leuynge saynt Peter hys way/lette euery man folowe Tyndale and byleue what he lyste, and saye he feleth it wryten in hys owne harte wyth goddes owne hande. 1 Petri. 3

Men saye that he whyche hath bene onys at Hierusalem may lye by authorryte, bycause he shall be sure seldome

to mete any man that hath be there, by whome hys tale A
myghte be controlled. But Tyndale hath here to lye with-
out controllement, wyth lesse labour sought out a shorter
waye, and as hym selfe thynketh a surer to. For he goeth
not onys out a doze therfoze / but saye what he lyste, and
tell vs that he feleth it trewe, and fyndeth it wryten wythin
hys own harte, by hym that can not wryte false, the spyryte
of god hym selfe. And there he weneth hym selfe surer then
yf he wente twyse to Hierusalem, and twyse as farre be-
yonde. For yet myghte he foz all that foztune to fynde some
man that hadde the same waye walked as farre as he, and
there founden Tyndalys tale false. But when he sayeth
that he feleth it wryten wythin hys owne harte / he weneth
hym selfe very sure. For he thynketh veryly ther canne no B
man loke in there to controlle hym and se whyther he lye
oz not.

But yet as wyly as that inuencyon was / Tyndale ys
therin begyled / and god hath gone beyonde hym, & made
hys wyly foly founden out moze playnely then of late ap-
pered and came to controllement the selfe same wyly foly
in Rychard webbe.

Thys webbe whyle I was chaunceloure to the kyn-
ges hyghnesse, was by dyuers heretykes detectyd vnto
me, that he had solde and vsed contynually to sell many of
these heretykes bookes, forboden by the kynges gracyouse
proclamacyon to be brought in to the realme / and ferther
I was by good and honeste men enfourmed, that in Bry-
stowe where he then dwelled, there were of those pestylent C
bookes some throwen in the strete & lefte at mennys doz-
es by nyght, that where they durste not offer theyr poysen to
sell, they wolde of theyr cheryte poysen men foz nought.

Now beynge thus enfozmed of hym, and haupnge very
sure knowlege that he was a greate medeler in suche vn-
gracyouse maters, and vttervng of suche poysoned bokes /
of whyche I hadde a doser delyuered into my handes by
Michael Lobley, whom I hadde attached foz lyke maters
and whyche hadde receyued the same doctr and bookes of
webbe and afterwarde abiured hys heresyes. I gaue out
a commyssyon to certayne good wurshypfull folke at Bry-
stowe to attache Rychard webbe. wheruppon after su-
ertyes there foũden to appere byfoze me, he went at large /
and commynge vppe to London the daye befoze he came

at me,

A at me, gate hym to sayntt Catheryns to Robert Necton, to whom he had vttered of hys bokes before / and tell in a secrete agrement wyth hym what eche of them sholde saye therin when they were examyned therof. And whan webbe thought he made the mater sause and sure there/then came he boldely to me.

But now was he shrewdely bygyled / for yet ere he came at me, Necton fearynge that webbe myghte happe to tell the treuth thoughte he wolde hym self be before hym, and sent me worde in greate haste of webbys beynge wyth hym, and of all the communycacyon that hadde ben betwene theym to. And so webbe vnware therof beynge examyned on the morow, fyrst of dyuers other thynges answered, on his othe many a false answere as I very well perceyued, sa-
B uynge the salue of hys remembraunce. For euer for the more parte, he referred and restraynyd all to hys remembraunce. And when he had all done, a saw that I found no sawte, nor nothynge obiected agaynst his answers / but so vsed my self as though I byleued them, then he beganne to loke pytuously, vpon me and sayd that he had euer herd, that who so were in hys examynacyon trew a playne vnto me, had ben alwaye wont to fynde me good and fauorable/ and sayd that for that cause he had hym self shewed me all that euer was in hys stomake, as playnely as he knewe it hym self vpon hys fayth to hys remembrance. wherupon I shewed hym that yf I founde hym trew/ he sholde fynde me fauourable/but I fered that his answerys were not all
C trew. Wyr quod he yf ye fynde any one false, neuer be good lord vnto me, nor neuer trust me after whyle ye lyue. Then for a fay I thought of hys so many lyes to allay hym with some one. And than I asked hym agayne of one syr Nycholas, to whom he had answered me before that he neuer sold any suche bookes but that the preste hadde he sayde offred hym suche bookes to sell but he wolde none bye / and that he hadde not seene the preste thys halfe yere / and the laste tyme he sawe hym was at Brystow. And whenne he styll abode therby vppon hys othe that thys was trewe, and elys wolde I sholde neuer byleue hym in any thynge, nor shew hym any fauour: the I asked hym whyther Brystow were in Holborne, & whyther syr wekes were halfe a yere. And when he perceyued by those questyons that I knewe of a certayn assemble of theyrs in Holborne within. vi. wekes

before/then he caste downe the hed and sayd he hadde forgote it. And whan I sayed vnto hym hys periury/he sayd he sware for no ferther then he remembred. But when he coulde not make me beleue that he hadde forgote it/ then downe he fell vppon hys marybonys, & pytuously prayed me to forgyue hym that one lye, in whych the deuyll he sayd ought hym a shame. For in good fayth syr there is not in all myn answers any one thynge vntrewe but that. well webbe quod I, in fayth yf that be trew, then wyll I wynke at thys one and lette it go for none. But nowe yf there be any mo lyes, call them agayne bytyme, and I wyll therme take your fyrste tale for vntolde. Naye syr quod he and ye fynde any one more/ then neuer beleue me whyle ye lyue, but take all for lyes that euer I tell you, and put me to open shame, and make me a sample to all the false periured knaues in the realme. well sayed I by lyklyhed the remnaunt be well tryed trewthes, ye wolde not elys webbe make so large an offer. No in fayth syr sayeth he, but yf I were sure that all were treue, I wolde not be so madde to saye as I do, and forsake your fauour so folyshly. well quod I when saw ye Robert Necton then. Nowe by my soule syr as I haue shewed your lordshyppe vppon myne othe, I sawe hym not thys halfe yere to my remembraunce. well quod I remember your selfe well/ye know perde where he dwelleth and he where you dwell/and therfore remember whyther ye were wyth hym at sayne Catheryns or he wyth you at Bystow, or that ye met by chaunce to gyther any where elys wythin these thre or foure monethes. Then he began to study a lyteil and clawe hys hed and rubbe hys forhed and sayed, Nay in fayth to my remembraūce we mette not to gyther thys halfe yere/and by my trouth I can not now call to mynde well where we met then neyther. well webbe quod I let that passe then, and tell me another thyng. was yesterdaye halfe yere a goe And were ye not yesterday with hym at sayne Catheryns/are ye not nowe shamefully forsworen. I wote well ye hadde not forgotten thys. Then downe wente the hed agayne into the bosome/ and yet he mombled bycause I sayed he was forsworen, as though I coulde not loke into hys brefte to se whyther he remembred it or no. He wolde haue semed not to remember suche a poynt syn yesterdaye. But he made me therwyth remember a lyke matter of a man of myne done seuen yere afore/ one

Daup

A Daup a douche man whych had ben maryed in England, and layenge that his wyfe was dede and beryed at wozceſter, two yere beloze, whyle he was in his countrey, and ge-uynge her myche prayſe and often tellynge vs how ſozy he was when he came home and founde her dede, and how he-uely he had made her bytter prayours at her graue/ wente about whyle he wayted vpon me at Bruges in the kynges beſynelle, to mary there an honeſte wedowes doughter. And ſo happed it that euen vppon the day when they ſhold haue ben made handfaſte & enſured to gether / was I ad-uertyſed fro London by my wyues letter, that Daups wyfe was a lyue, and had ben at my houſe to ſeke hym. wherup pon I called hym befoze me and other, and redde the letter to hym. Mary mayſter quod he that letter ſayth me thinke
B that my wyfe is a lyue. ye beſſe quod I that ſhe is. Mary quod he then I am well a payed, foz ſhe is a good woman. ye quod I but why art thou ſuch a noughty wzeched man, that thou woldeſte here wedde a nother? Wyddeſt not thou ſay ſhe was dede? yes mary quod he men of wozceſter told me ſo. why quod I thou falſe beſſe, dydeſt not thou tell me and all my houſe that thou were at her graue thy ſelfe. yes mary mayſter quod he ſo I was / but I could not loke in ye wote well.

And as Daup thoughte hym ſelfe ſaufely defended a-gaynſte falſed, by that he couide not loke into his wyues graue to ſe whether ſhe were in yt oz no/ ſo thought webbe hym ſelfe ſurely defended from any repzofe of periury, by-cauſe I couide not loke into his bzeſſe to ſe whether he re-
C membzed the counſayle ſo ſtudyouſely taken wyth Necton the daye byfoze oz no.

And in lyke maner hopeth Tyndale hym ſelf ſure wyth his felynge ſayth agaynſt all redargucyon of his falſe here ſyes, bycauſe he ſeeth that no man can loke into his owne bzeſſe but hym ſelfe, and fynde what he feleth wziten there.

But now as Daup my man was bewzayed by my wy-ues letter, and as webbe was bewzayed by Robert Necton ſo is Tyndale myche moze clerely bewzayed and his coun ſayle vttered by almyghtye god hym ſelfe. Foz where as Tyndale wolde haue vs wene, that he feleth yt wzyten in his owne herte wyth ꝑ very hande of god, that freres may lawfully wedde nunes, god hath hym ſelfe ſo playnely told the contrary to all the olde holy ſayntes this .xv. hundzed

pere

pere before, and by all the same space to all chrysten people A
beside, that now there is no good man in all crystendome,
but he feleth and fyndeth wryten by goddes hande in hys
owne herte, that Tyndale feleth not that fowle fylthy here
sye wryten in his herte by the hande of god. But yf he fele
yt wryten there in dede as he sayth he dothe/ then he feleth
yt scrybled and scraped in his herte by the croked clouen
clawes of the deuyll.

But yet yf the selyng of all good men wyll not answere
Tyndale/ but that he feleth alway styll wryten with god-
des owne hande in his owne holy herte, that the fayth of
the catholyque chyrche is but an hystoricall fayth in any
thynge that aught is, and that yt is full of heresyes beside,
and that therfore yt is the chyrch of heretyques, as he sayd
in the ende of his goodly solucyon to the fyrste argument/ B
and that therfore they ỹ go out from it, be as he there sayth
the very chyrche. And then syth all they be by hym the very
chyrche, all they muste by his definycyon of the very chirch
be nedes very electes, and haue by his owne definycyon al
so the very selynge fayth wryten in theyr hertes by goddes
owne hande: I demaunde and aske of Tyndale therfore
how yt happeneth that his holy electes & faythfull selynge
folke gone out fro the catholyque chyrche, fele not all one
fayth / but in great necessarye poyntes of fayth fele eche of
them so contrarye fayth to other, that eche of theym feleth
other, and eche of them calleth other false fumblynge here-
tykes/and though the false shrewes conspyre and agree to
gether agaynste the trew catholyke chyrche, yet for theyr
contrary sectes so vary betwene them selfe that Luthera- C
nys, Anabaptystes, Huyskyns, or Swynglianis wyth ma
ny sectes mo, wolde one byte of a nothers nose. And where
as they complayne that heretyques be punyshed here/ yet
one secte there punysheth and kylleth a noher among them
selfe.

And thus good reders ye may easely se, ỹ theyr selyng fay
thes so dissonaunt amonge them selfe, so contrarpouse and
repugnaunte, be not wryten in theyr hartes as Tyndale
sayth by the hande of god, whose spyryte is the inspyrer of
vnyte, concorde, and peace/ but is as I tolde you byfore,
brethed and blowen into the brotheis brestes, by the spyryt
of dyscorde, debate, and dyssencyon the deuyll.

And yet for the better perceyuynge of Tyndales doc-

tryne

A tryne concernynge fayth: conſyder ones agayne good re-
ders ꝓ he putteth two kyndes of fayth, an hyſtoricall fayth
and a felyng faith, ſo that euery perſon that hath any faith,
yt can not be by Tyndale but one of theſe two kyndes, ey-
ther hyſtorycall fayth or felynge fayth. Now hyſtoricall
fayth in the artycles of fayth, he putteth to be a byleuynge
of a neceſſary trewth, attayned and goten by an outwarde
meane, as by herynge the thynge preached or redynge yt
wryten/ and this fayth he calleth faynte and feble, vnable
eyther to laſte and endure or to worke well, and for conclu-
ſyon the deuylles fayth. The tother kynde of fayth, that is
to wyt the felyng fayth, he ſayth is that fayth that god wry
B tynge/ he hath yt ſo that yt can neuer be waſhed oute, but
muſt of neceſſite dwell and abyde with hym, and can neuer
fayle but he ſhall fele yt in his herte/ and that felynge ther-
of ſhall of neceſſyte make hym loue god euer, & euer worke
well & neuer do dedely ſynne, though he do neuer ſo many
deuylyſhe dedes thorow the frute of ſynne remaynynge in
his fleſhe and brekynge oute at his fraple members.

Now good reders let vs begyn at his ſtorye fayth/ and
ſyth he ſayth it cān neyther endure nor worke well: I wold
wyt of hym whether yf the man dye forth wyth as ſone as
he hath yt, wyth a good purpoſe to be baptyſed & to worke
well yf he lyued therto, in ſuche mynde as many martyres
dyed byfore theyr cryſtendome, ſhold he be ſaued wyth ſuch
hyſtorycall fayth wythout any other ferther felynge fayth
C or not. If he ſhall/ then may ꝓ hiſtorycall fayth be ſuffycyēt
for ſaluacion/ ye & though yt be ſo faynt ꝓ yt may fayle yet
may it perſeuere laſte longe & not fayle/ & a man maye wyth
yt worke in prayour, faſtynge, and almoſe dede, as well
at the leſte wyſe as Cornelius Centurio the paynym dyd
wythout yt. And then yf he were in ſuche place as he could
not be baptyſed for lakke of a mynyſter, & ſo dyed wyth re-
pentaunce of his ſynne and ſuche hyſtorycall fayth, & ſuch
worckynge wythout any farther felynge ſholde he not be ſa
ued? If Tyndale ſay yes, then ſayth he ſomwhat more for
hyſtorycall fayth then will ſtande with his wordes byfore.

Now yf he ſaye naye/ then ſyth the man can do no more
for his parte, but byleue well and do well/ and the felynge
fayth that Tyndale ſpeketh of muſt be by god infounded,

towarde

towarde the getynge wherof the man can hym selfe sayth A
Tyndale no more do then can the chylde in bygetynge of
his owne father: I trow Tyndale shall haue no man that
well cõsydereth the great good nature of god, geue his cre
dence in that poynte.

Now yf Tyndale saye that in all suche cases god dothe
vnto hym that byleueth onys wyth a stozy fayth, infounde
the selynge fayth thereto, except the man haue on his own
parte some other let and impedyment of synne: then say I
that therby confesseth he that the mannys endeuour incly=
nyng his vnderstannyng to the seruice of hystozicall fayth,
hath yet at the lest wise somwhat more done in him toward
the getynge of the selynge fayth: whyche onely fayth Tyn
dale calleth the ryght fayth, then the chyld can do to the ge B
tynge of his owne father. And so lyeth Tyndales tale in
the duste.

I say also that yt sholde seme farther by Tyndale, that
the hystozycall fayth ones goten/ god sholde not let of good
congruence any more to infounde the selynge fayth into
hym, not wythstandynge any other synnes into whyche the
man is goynge, caryed forth in his frayltye by the rage of
concupiscence reygnynge and rulyng his weke sykly mem
bers, then he letteth to kepe styll wythout any faylynge at
any tyme that selynge fayth in all them that onys haue yt,
not wythstandyng all the horryble and abomynable dedes
that euer they can do after. And so shold yt appere by this,
that who so gete ones the hystozycall fayth, hath alwaye
forthwith the selyng fayth also, though he were in the way
towarde the doynge, ye or though he were doynge in dede C
neuer so great horryble mischefe, so that he fall therto for
frayltye. And then shall we lakke no selynge fayth full wre=
ches, but ye shall synde inough.

I say also that yf to the hystozicall fayth goten by man,
wyth all other good circumstaunces that man by possybyl=
lyte may put vnto yt, god doth euer adde and infounde the
selynge fayth hym selfe, supplyenge by the congruence of
his owne goodnesse the inhecylyte and lakke of power
vppon the mannys parte towarde atteynynge of his owne
saluacyon, beynge the great hyghe gylte of god so farre a=
boue the proporcyon of mannys naturall state: then is I
saye loste and destroyed the effecte of all Tyndales deuy=
syon betwene hystozicall fayth and selynge fayth. For then
euery

A euery man that onys hath well the tone, is by ꝛ by sure of the tother/wythout whiche hys good worꝛes were toward the rewarde all wꝛought in vayne/whiche thyng the lyberall goodnes of god coulde not of cõgruence foꝛ any lacke vpon hys owne parte sufferre.

And thus foꝛ ꝓ tone halfe of his dyuysyon that is to wyt the hystoꝛycall fayth, ye se now good ꝛeders to what poynt Tyndale is bꝛought. And now cõsyder that I speke here of hystoꝛycall fayth, as of the fayth in necessary poyntes of the byleefe, attayned ꝛ goten by man/ by outward meanys onely not that I thynke myn owne seife ꝓ hystoꝛicall fayth so attayned without the inwarde wurkyng of god, but bycause Tyndale so putteth it, therfoꝛe I thus reasone it, to thentent ye sholde therby se what thynge the trouth wolde
B wurke vppon Tyndals vntrewe posycyon.

I haue also foꝛborne in all this whyle to speke any thyng of the sacrament of baptysme, bycause that Tyndale here in all hys mater of fayth bothe hystoꝛicall fayth and feleyng fayth, neuer maketh mencyon therof / as though the sacrament had no parte in thys playe. By whyche obstynate spiéce, men may as wel perceyue what he meneth, as though he spake it out. But yet to make hym somwhat sape ther in/ we shall in the seconde parte of hys dyuysyon, that is to wytte in the consyderynge of hys feleynge fayth, a lytell appose hym therin.

I aske hym therfoꝛe at such tyme as in the begynnynge there tourned togyther to the fayth two oꝛ thꝛe thousande
C at onys, as dyd at the pꝛechynge of saynt Peter as appereth in the seconde chappter of the Actes, and theruppon Actuũ. 2ũ
were chꝛystened/what toke they by theyꝛ baptysme? hadde they therby bysyde the hystoꝛycall fayth, goten by the pꝛechynge any new kynde of fayth, oꝛ new feleyng of theyꝛ foꝛmar fayth infounded by god in theyꝛ baptysme oꝛ not? yf not then as towchynge fayth and byleefe/ the hystoꝛycall faith goten by that outward meane, is as good and as full as the fayth by god infounded inwardly. Foꝛ I truste that Tyndale doth not thynke but that they hadde suche fayth as was able to serue them to saluacyon, all those that were truely turned, yf they had foꝛth wyth vpon theyꝛ baptysme deceaced.

Now yf Tyndale take the tother parte, & answere me ꝓ in the baptysme they had the feleynge fayth infounded/ then

folowyth it I saye that euery man of age & discrecyon whi A
che dewly cometh to baptysme, hath the feynge fayth to/
fyth that he hath by baptysme the ryghte fayth & the fayth
suffycyent for saluacyon, whyche is by Tyndale none but
the feynge fayth. And then be therby all they that come
dewly to baptysme by Tyndals tale electes euerychone.

And yet it semeth ferther by Tyndals tale & his mayster
Martins added vnto it, ỹ yf he come to baptysme vndewly
that is to wyt walkyng outwarde/yet in waye towarde ad-
uowtry, sacrylege, or murder, so he bringe with him bylyef,
his baptysme perfyteth all. For by Tyndals graunt̃yng
that god infoundeth suffycyent perfeccyon of fayth in the
baptysme, and afterwyng that after the perfayt fayth had,
the hauer therof may do such horryble dedes & for all that B
neuer fayle in his perfayt feynge fayth. I came not as I
sayd before (consyderyng that by Tyndals tale such hor-
ryble dedes & such perfayt feynge fayth maye both abyde to
gyther) perceyue or se why such dedes beyng yet in ỹ course
towarde the doyng, sholde before let ỹ perfeccyon of fayth
to be by god infounded/any more then they shold after let
the same to be kepte & preserued, specyally syth Tyndals
owne wurshyppfull mayster Marten Luther, sayth expres-
sely that no chrysten man can be dãpned but yf he wyll not
byleue. For nothynge he sayth can dampne hym but onely
vnbylefe. For all other synnys he sayth be supped vp and
swalowed all at onys in the bylefe. And therfor who so
come to baptysme with onely bare bylef/all his other syn-
nes as Luther calleth them, or hys horryble dedes as Tin
dale calleth them, which he is by the frayltye of hys fleshe C
about for all his baptysme to do when he cometh home frõ
the fonte, can nothyng lette any perfeccyon to be by god in-
founded in hys baptysme. And then syth ỹ perfeccyõ must
be by Tyndale eyther the feyng fayth, or els the feyng of
the fayth whyle there is by hym none other fayth suf-
fycyent: it folowyth that euery man whyche with hypo-
crall fayth cometh to baptysme, is sure of ỹ feling faith, how
many synnys so euer he be about of febleues & frayltye to
comptte after. How be it yf Tindale wyll for all this make
any flyckyng I can not tell what, in them ỹ of age & discre-
cyon come vnto baptysme, & say there may be some lette vp-
pon theyr parte, by reason that they may be about to synne
wyllyngly and eyther of purpose or malyce: lette vs con-

syder

I syder and wayt well thys mater, in them that come to bap-
tysme wythout any maner lette.

when the chyldren are baptysed, whyche kynde of fayth
haue they? The hystoryeall fayth or the feynge fayth? For
fayth haue they muste, or elles they canne neuer stande in
goddes fauoure and be saued/ wytnessynge sayncte Poule,
that wythout fayth it is impossyble to please god. And ther
fore of trouth faith they haue. For though they come to the
baptysme & be receyued to the font, in the fayth of theyr fa-
thers and of the hole chyrch that offereth them: yet with ꝑ
baptysme is there by god infoūded into them his grace, the
habyt of fayth hope & cherycte, wherwith they be made forth
with perfayte membres of hys mystycall body the catholyke
chyrch I erth, & therby made inheritable vnto ꝑ bielle of heue
B Now aske I therfore Tyndale, which kynde of fayth is
this? the hystoryeall fayth or the feyng fayth? Not the hy-
storicall I trow. For ꝑ chyldren haue not yet neyther redde
nor herd many storyes. wherfore it must nedes be by Tyn-
dals owne tale the feyng fayth. For no kyndes of faith put
teth he not but those twayne, nor none sufficyent for saua
cyon but onely that same one/ & sufficyent muste the fayth
be that the chylde receyueth in the baptysme/ for elles were
the chylde neuer the rather saued, in case he dyed as many
chyldren do in the chrysome cloth or in the cradle.

Peraduenture Tindale gessyng now wher about I go
wyll say that in the baptysme god infoūdeth into some the
feyng fayth, that is to say into hys onely electes & in theyr
hartes he wryteth/ & that into some other he infoūdeth it not
C and they be the reprobates/ & he wyll happely say that it is
agred by doctours of the chyrch that god gyueth in ꝑ bap-
tysme not lyke grace to euery chylde. But vnto thys I
answere, that though in the baptysme eyther at the more
goodnes & more inwāt prayour of ꝑ fathers or godfathers
of the chylde, or for some other cause seene vnto his hyghe
wysdom, he gyue some one greter grace then to some other
yet gyueth he them all one kynde of grace and one kynde of
fayth, though they dyffer in degrees/ as very a man is he
that hath lytle stature, as he that hath a great, & a Pygmey
as a Geaunt. And Tyndale sayth hym selfe in his answere
vnto my dyaloge, that our workes muste be as perfayt as
the workes of Cryst hym selfe/ but fayth he sayth is suffy-
cyent though it be neuer so lytell.

And beside thys as I sayed before, god giueth vnto euery A
chylde in the baptysme the habyte of that fayth that is sufficyent for saluacyon / but that is fayth Tyndale none but the feinyge fayth / ergo by Tyndale the feinyge fayth & is, wherof the habyt god infoundeth into euery chylde in the baptysme.

But yet syth I haue proued that yf the chylde haue any fayth, he hath by Tyndals tale the feinyng fayth: nolo wyll Tyndale peradventure saye that the habyte of fayth is no fayth, bycause it is not actuall fayth wherby the chylde hath not, for lacke of the vse of reason / for want wherof he can not thynke vppon nor actually consent vnto any poynte of fayth. B

But vnto thys I answere, that he maye by the same reason saye that the chylde hath no reasonable soule, bycause he can not thynke vpon any reasonynge / and that therfore he lacketh the specyficall and kyndely difference that dyuydeth the kynde of man from all the kyndes of vnreasonable bruthyshe beastes, and then is the chylde no more man then a calfe.

Also yf the habituall fayth be no fayth / then is the chyld for all the baptysme styll oute of the state of grace / or elys muste Tyndale say that sayne Poule sayed vntrew, in that he tolde the Hebrues that wythout fayth it is impossyble to please god. Hebre. 11.

Besydes thys yf habytuall fayth be no fayth at all for lacke of actuall thynkynge theruppon / than dyeth euery man out of the fayth that happeth to dye in hys slepe, had he neuer so good and greate actuall fayth when he went to C
bedde. For no man shall be saued for the fayth that he onys had, but for the fayth that he hath and in wyche he dyeth.

Therfore the trouth is, that the habytuall byleefe is in the chylde, very byleefe, though it be not actuall byleuyng and thynkynge vppon the fayth, as the habytuall reason is in the chylde very reason though it be not actuall reasonynge and makynge of syllogysmys / and therme it is as I saye no story fayth / & therfore by Tyndals tale none other then very feinyge fayth, syth he putteth no mo kyndes of fayth nor none other fayth for sufficyent, a goddes wurde is so perfyte that he infoundeth in the baptysme none sufficyent fayth.

How be it though thys be the trouth that the habytuall fayth

A fayth is very fayth, and infounded by god wyth the sacra
ment of baptysme into euery chyld, and so that euery chyld
hath thereby the seluing faith pt Tindale will vs trew: yet to
put out all argument, I shall shortly straine Tyndale to
graūt a further thynge, or elys to forsake his mayster.

For ye shall vnderstande, that thoughe the chyrche tea-
cheth that the habytuall fayth is in the chyldren susceyued/
yet cometh Tyndales mayster Martyn Luther, and in his
boke that he maketh agaynst the Anabaptistes, he teacheth
by a longe processe that the yonge chyldren haue infound-
ded the very actuall fayth in dede. And therfore Tyndale
that is his scoler, maye not denye but that cristened chyl-
dren haue very fayth/ & then syth not hystoryall for lacke
B of redynge of storyes, they muste nedes haue by Tyndales
tale the seluynge fayth.

Now ye will aske peraduenture what then? and wher-
fore I go aboute to proue vnto Tyndale that by his wor-
des the chyldren in theyr baptysme haue by god the seluyng
fayth infounded: Now shall I tell you that thynge in few
wordes lo.

I haue proued hym this poynt good reders, for because
that vppon this muste pt clerely folowe by Tyndales tale
magry Tyndales teth, that the pope, and the cardynales,
and the whole clergye, and all the cristen people beside, be
the very playn electes of god, and shalbe saued euerychone
as many as euer were cristened whyle they were children/
C and ꝑ they can neuer synne dedely in all theyr lyues theugh
they do neuer so many horryble dedes, bycause as Tyn-
dale sayth by the seluynge fayth euery one that hath pt, is so
borne of god and so hath his seed in hym, that he may well
do horryble dedes, but he can neuer do dedely synne after.
And then doth he mych a wylle to rayle and reste vpō them
ye wote well.

Now can Tyndale neuer gete out of this net whyle he
leueth, in whyche his folysshe false seluynge fayth hath wra-
ped hym/ but pt he refuse not onely the doctryne of the ca-
tholyke chyrche of Cryste, but of his owne mayster Mar-
tyne anteryste also.

And yet foloweth pt further vppon Tyndales tale also,
that syth all the catholyke chyrche haue by his tale the se-
luynge fayth, and therfore are all electes/ and then he sayth
that the electis hauyng the seluing fauth, be the very chyrch:

pt clerely

yt clerely folowyth I say by him, that ỹ pope, ỹ cardinales, A
and the clergy, and ỹ whole cryste̅ people, that is to say the
knowen catholyque chyrche, is the very chyrche of Cryste/
and that hym selfe and his felowes whyche he sayth are de
parted oute therof as fro the chyrch of heretyques, are not
departed out, nor neuer can by this tale of his departe oute
of yt in this worlde/but euer hange styll theron as scabbes
and botchys vppon the bodye.

And thus ye se good readers to what good purpose Tindale
hath by his feynge fayth sodaynly brought his chyrche so
clene to the contrary of that he hath folysshely fumbled a-
boute all this whyle afore.

And surely good chrysten reder, as for feynge fayth yt
he meane therby faste and sure hylpe̅ wythoute any mys- B
truste or doute of the contrary/ this feynge fayth is in the
folke of the catholyque chyrche and in none other. If he
meane by the fayth wryten in mẽnes hartes, the faith wher
of god worketh wyth mannys wyll into the consent, or the
fayth by god infounded into mannys herte: this wrytynge
of god in mannys harte is in the catholyque chyrch and no
where elles. If he meane by his feynge fayth, any forther
furtye of the poyntes that he byleueth, then onely on vn-
douted assent and adhesyon therunto: then is yt not fayth/
but a nother kynde of reuelacion and an infusyon of know
ledge beyond the kynde and nature of the fayth, & a thynge
no lesse happy or blessed, but lesse meryторyouse then fayth.
For god may where yt pleasse hym of his mere grace wyth
out any maner meryte, geue a creature ỹ lyke degre of glo C
rye/ and farre greater to, then other shall with theyr merite
and hys grace attayne. But yet suche kynde of reuelacyon
yf he geue yt any man / he geueth yt onely to suche as are
trew members of his catholyke chyrch, and not repugnaũt
vnto the catholyque fayth. If he meane by his feyng faith
any pleasure or comforte of hope, or any feruour and hete
of charyte: this feyng is the feynge of those other two ver
tues/ not the feynge of the bare bylyef to whyche the secte
of Luther geueth all the glory, and whyche may be hadde
and abyde ferme and faste in hys owne nature wythoute
eyther hope or charyte, as by the wordes of sayn̄te Poule
1. Corinth. 13. playne appereth. And this feynge both concernynge hope
and charyte, is in the catholyke chyrche and in none other
secte. But what so euer hope those heretyques haue, or fe-

lynge

A felynge of any effeccyon/ yt is but Tyndales falſe truſte in ſtede of cryſten hope, and Tyndales falſe tranſlated loue in ſtede of chriſten charyte. And ſuche hopers and ſuche louers, wene they them ſelfe neuer ſo well in fauour, and neuer ſo great wyth god, nor neuer ſo ſure of ſaluacyon, are yet no leſſe bygpied then are the beggers that dreme they fynde great hepps of gold, and war wonderouſe glaadde in theyr ſlepe wenynge them ſelfe awake.

And ſo fynally any maner felyng that aught is / ſ good members of the catholyke chyrche hath, and no ſecte of all theſe heretykes. But where as Tyndale ſayeth he feleth, that who ſo euer haue his felynge fayth may do many horryble dedes wythout any dedely ſynne/ and that who ſo euer ſynne onys wyllyngly, ſhall neuer be after forgeuen/

B & that god hath no reſpect to any good workes of men, but onely to fayth alone/ and that the fre wyll of man can do no more in turnynge towarde god, then the hachet in tournynge toward the hewar/ nor that the man can do no more to the getyng of fayth, then the chyld to the bygetynge of his owne father/ & where he feleth ſ ſhrifte is the inuencyon of the deuyll, and ſynne to do any good workes of penaunce, or to byleue that any good worke ſhall haue rewarde in heuen, or to do any honour vnto the bleſſed ſacrament of the auter, any other then onely to byleue that yt is a memorypall of Cryſtes paſſyon, and nothynge elys there in but only bare brede and wyne & ſtarche in ſtede of brede/ and where his felyng fayth alſo feleth, that folke ſhold not

C care for holy dayes nor faſtyng days, nor honour any ſayntes, nor pray for theyr fathers ſoules, nor be bounde to kepe theyr vowes, but that freres may when they wyll lawfully wedde nunes: all theſe felynges and many ſuch other lyke, the catholyque chyrche feleth nothynge/ nor no more doth no man but ſuch as Tyndale is, that wyll not fayle excepte he mende in tyme, for ſuche vnfaythfull felynge to fele the fyre of hell.

And now good cryſten readers, ye ſe to what ende Tyndales felynge fayth is come / wyth whyche byuyded from the hyſtoryall fayth, he fayth he knoweth now whyche ys the trew ſcripture of god, becauſe he feleth yt wryttē in his herte by goddes owne hand/ and that he byleueth yt no lenger now for the teachyng of the catholyke chyrch, of whom he lerned ſ cryſte wyth a ſtory fayth.

But

But yet ye se good reders that in all this processe of his A
felynge fayth, he answereth nothynge to sayne Austayne.
For except he sele better then sayne Austayne felte, eliys
whyle sayne Austayne confessed agaynste the Manacheys,
that he wolde not byleue the gospell but for the authorite
of the chyrche/and founde no faute in that saynge when he
was after bythoppe at the tyme of his retractacyõs, yt may
bycome Tyndale well in that poynte to byleue the catho-
lyque chyrche styll, as sayne Austayne dyd.

And on ỹ tother syde, yf he say that hym self seleth a bet-
ter fayth then sayne Austayne felte, in the selfe thynge that
sayne Austayne dyd then byleue as well as Tyndale doth
now: then dare I be bold to say that euery man and womã
ỹ any felyng hath, can not fayle to fele Tindale for a proude
fumblynge fole. B

And that he so is in dede/ ye shall yet the more fully sele
by this. For yf yt were all trew that he sayde/ yet hath hys
owne wordes double proued, that the knowen catholyque
chyrche is the very chyrche of Cryste. Fyrst in that I haue
vppon his owne wordes proued you, that yf he sayde trew,
yt muste therof nedes folowe that all crysten people beyng
baptysed in childhed, must haue the felyng fayth/and then
were they by his owne dyssynycyon the very chyrche.

Secundly now consyder well this good reders, that as
he sayth he byleueth not now no lenger whych is the trew
scrypture, bycause the chyrch so teacheth hym, but bycause
he seleth yt writen in his herte by ỹ spyryte of god: so sayth
he that in lyke wyse he byleueth not now no lenger any ar- C
tycle of the fayth bycause he fyndeth yt in the bokes, but by
cause he seleth yt wryten in hys owne harte by the spyryte
of god.

Now sayth Tindale not nay, but that as he came fyrst to
the knowledge of the artycles of the fayth by the preaching
or redynge of the bokes of the scrypture / so came he fyrste
to the knowledge whych was the scripture by the teachyng
of the knowen catholyque chyrche.

Now say I therfore, that graūtyng hym to say well and
trew in that he sayth be byleueth no leger now the artycles
of his fayth for the bokes of the scrypture, nor byleueth the
scrypture to be the trew scrypture for the teachynge of the
catholyke chyrche/ yet foloweth yt for all that, that in lyke
wyse as that by the preachynge or redynge wherof he fyrst

came

¶ came to the byleuynge of the fayth, is the very trewe scrypture/so is the knowen catholyke chyrche by whych he syrst came into the byleuynge of the scrypture, and by whose techynge he toke it and perceyued it for holy wrytynge and for the very scrypture, the same chyrche is in lykewyse I saye the very trewe chyrche, syth that ory gynally the scrypture is knowen as Tyndale hym selfe confesseth by none other chyrche / as the fayth is ory gynally lerned by none other scrypture.

And thus good chrysten readers to make an ende of this boke/here ye clerely se that I haue not onely reproued you clerely Tyndals false feynge fayth, and auoyded hys solucyon playnely, by whyche he wolde auoyde that argument that clerely proueth the catholyke knowen chyrche to be ¶ the very chyrche of Cryste, by that the trewe scrypture is knowen by the same chyrche and none other: but I haue also yet onys agayne clerely proued you the comon knowē catholyke chyrche to be the very chyrche of Cryste, by the very wordes of Tyndale hym selfe, wyth whyche he wolde proue the contrary. For thys argument by whyche the knowen catholyke chyrche is proued the very chyrch, whyche argumēt Tyndale hath all thys whyle bumbled about to soyle/abydeth in conclusyon so stronge and vncuytable, that in the labo rynge to soyle it Tyndale hath double confermed it.

And surely thys is no mcruayle. For where as all heretykes very well perceyue, that by the playne promyses of our ¶ sauyour hym selfe clerely cōtayned in the gospell, hys chyrche can neuer be brought into any dampnable errour / and Iohan. 16 that yf it myghte, there were no surety neyther of doctryne nor of the scrypture selfe, & on the tother syde yf they sholde graunte the doctryne of the catholyke chyrche to be trewe, then were all theyr heresyes drowned: for thys cause is beynge dryuen to confesse that the chyrche can not fall into dampnable errour, they be dryuen to seke aboute for some other chyrche, bycause the sure treuth of the chyrch dampneth & destroyeth theyr heresyes. And yet was there neuer any of them but that in goynge frome the knowen catholyke chyrche to seke out another, he walked so wyld about, that who so loked on and byheide hym, wolde saye the man were blynde/and eche walketh a dyuerse waye, & assygneth a dyuerse chyrche, neuer one lyke another.

And for enſample ye maye conſyder tweyne/ Tyndale A
for one, whoſe chyrche ye haue haade all redy.
The ſecunde ſhall be frere Barons, of whoſe chyrche I
wyll ſom what ſhewe you before I fynyſhe thys worke.

Thus endeth the. vii. boke.

The. viii. boke,

in whyche is confuted doctour Barons chyrche.

FRere Barons maketh the tytle of hys B
proceſſe concernynge the chyrch in thys
wyſe. *What is holy chyrche, and who be therof, and wherby men maye knowe her.*
After this tytle of hys proceſſe, he begyn
neth to playe Tyndalys parte / fyrſte in
flyttynge from the poynt, that is to wyt
from the whole catholyke chyrche vnto
the clergye alone, and after in lyke maner of raylynge. And
ſurely notwithſtandynge that a man myghte wene y Tyn
dale were in ſuche fonde ſcoffynge pereleſſe: yet doth frere
Barons as farre outrune hym in raylynge, as he draggeth
behynd hym in reaſonyng/ wherin with Tyndale Barons
can hold no fote, as down right as Tindale halteth therin. C
Frere Barons laſhrthe out agaynſte theym, pryde and
pompe, and all theyr lyues ſpent in whoredome/ as though
there were not a good preſte in all the catholyke chyrche,
tyll they leue the catholyke fayth and fall to herelyes / for
than can they not be but honeſt though they wold/ for than
maye freres wedde whores and call them wyues.
But yet he ieſteth on theym ferther, bycauſe they were
crownys and longe gownes, and that byſſhoppes were
whyte rochettes. And whe he hath lyuened them to bullys,
allys, and apys, and the rochettes to ſmockes: then he ſpe-
keth mych hys mery mockes, and ſaieth as he were from a
frere waren a fydeler, and wolde at a tauerne go gete hym
a peny for a fytte of myrth.
Yow be it as for crownys, and gownys, and rochettes,
and

¶ and hypocrysie ipurynge, all these thynges he but playeth & sporteth wyth. But the thynges whyche he layeth ernestly to theyr charge, is that they gyue credence vnto the olde holy doctours of Chrystes chyrche in the interpretacion of Chrystes worde/and that they medle to se any good rule/ and that they vowe chastyte/and for that they teche not the people that fayth alone is suffycyent, but that folke be bouñden to do good workes and penaúce for theyr euyll yf they wyll be saued, and bycause they lette not heretykes alone but persecute them/a bycause they be not persecuted them selfe. ¶ For these causes, so he sayth they be as farre vnlyke vnto the chyrche, as god is to the deuyll.

¶ But he forgeteth in the meane whyle, how many good vertuous pryestes and relygyous people be put out of theyr places and spoyled of theyr ipurynge, and beten and sent out a beggynge, whyle heretykes and apostatas wyth theyr wedded harlottes in stede of theyr vowed chastyte, kepe theyr open awowde whoredome, and maynteyne theyr incestuose lechery, wyth the ipurynge that holy folke haue deuocate vnto god, for sustenaunce of suche as sholde serue god in spyrytuall clennesse & vowed chastyte. He knoweth wel inough ¶ I warraut you that the clergy can neuer lacke persecucyon, where heretykes maye grow / nor loone after the tyrauntye neyther, as it hath hytherto proued in euery Lyche countrey yet.

¶ How be it as for hys tauntes, hys mockes, hys mowyng, hys iestynge, and hys raylynge/ I shall passe ouer & cúber you not myche therwyth, syth ỳ suche as delyte therin and loue to fede them selfe therupon, be not of so great honesty that I greately longe to content them / and those that are good and vertuouse can take no great pleasure I suppose, to here a ryba wdpuse raylynge of a lewde sedycyouse heretyke. Wyson all the clergye of chrystendome that wyll be no heretykes, and call them bullys, apys, and asses, and abompnable harlottes and deuyls / namely syth no good man dowteth, but though there be many amonge the clergye full badde, as hard it were to haue it otherwyse amõg so mayne a multytude, whyle Chrystes owne onely rwelue were not wythout a traytour/ yet are there agayne therin many ryght vertuouse folke, and suche as the whole world byside, fareth the better for theyr holy ipurynge and theyr deuoute prayour.

And one thynge am I sure also, that among those with A
whom this man is moost angry, and for whome the more
angry with all the remanaunt, that is to wyt those before
whome he was abiured of his heresyes, and is now pertin-
red by relapse into them all agayne/whyche wenes he wold
here haue defended synnys that tyme, before one of the same
iudges, haupnge lycence at lyberty without perill to saye
what he wolde, was therin confuted so clerely & so playnly,
that all hys euangelycall bretherne of hys huindred sectes,
wolde haue ben ashamed to se it amonge those hys mates.
I saye that there were some suche, as yf Barns shulde in
specyall laye to they? charge, the vilenous lyenge that he
layeth to them in hys blasphemouse bookes amongis all the
clergye in generall/all honest englishmen that vnder them
wold answere hartely for them, and tell hym that he falsely B
belyeth them. And I verily thynke, that some one of them
hath more honesty and clennesse of lyuyng, and more very
vertue in hym/then haue all the heretykes from the vpper
ende of Englande to the ferther ende of Almayne.

And therfore syth it is no newe thynge a mased wylde
bull to runne out at tymes, and pusy at euery man that he
meteth/no? a rude asse to make hys rude tossyng/no? a fond
ape to make mockes and mowys/no? an abominable hoze
to brawle, chyde, and scolde/no? no newetrye the deuyll no?
the deuyls lymme to be false and lye: I wyll as I say leue
of thys felowes folysshe applynelle, and all his allegyed ex- C
clamacyons, and all hys bysy bullynge, and all hys abomi-
nable harlotrye, and all hys deuelysshe lyes whych he spet-
teth and speweth out vppon honeste men / and I shall go
to the mater selfe/and concernynge the purpose, I shall fyrst
reherse you good readers hys owne very wordes, by whych
ye shall se what he calleth the chyrche/& after shall I shewe
you how falsely and how folysshely both he hymselfe & hym
selfe therin. Lo good readers these are hys owne wordes.

Barons.

*Thys worde ecclesia, both in the new testament and the olde, is taken
often tymes for the hole congregacyon, and the hole multytude of the people
bothe good and bad/as it is in the boke of Numbri: why haue you brought
the congregacyon or chyrche of god into wyldernes? Also in another place:
The kynge turned hys face and blessed the hole congregacyon or chyrche of
Israell, and all the chyrche of Israell stode. Likewyse in the new testament
sayut Paule to the Corinthians: I haue sente vnto you Tymothe, the which*

shall

shall serue you my wyues that be in Christe Iesu, as I do serue euery where in all congregacyons. Also in a nother place: Do you dyspyse the congregacyon of god, and shame them that haue not? In all these places and many mo, is ye open that this grehe word ecclesia is taken for the hole congregacyon both of good and bad, wherfore that ye not the chyrche that we spyll gretely speke of.

Wyll.

But this is the chyrche good reders, that we must speke of. For this is in verye dede very chyrch of god, though it haue bad folke in yt among the good / as testyfye not onely the parables of Christe, where he lykeneth the kyngdome of god vnto the net, that oute of the see gathereth & bryngeth to lande both good fyshe and badde, as the chyrch here out this whole worlde gathereth bothe, and yet both good men and badde both, and shall dwelle yt lasteth in erth, but also by the selfe same place that frere Barons bryngeth in here hym selfe, in whych the Apostle writyng to the Corinthies, calleth the chyrche in whyche were in vnde and so frere Barons confesseth both good people and badde, sayng: Paule I saye called the chyrche of god / sayeng, dyspyse you the chyrche of god, and make them ashamed that haue not of theyr owne. And therfore when thou here Barons here hym selfe so lyen, that ye shold for them that are badde dyspyse this chyrche, in whyche there be yll & badde many men dede good, and whych chyrche sayng Paule therfore dyspysed not, but called yt the chyrche of god, and rebuked such as dyd dyspyse yt as frere Barons doth here, that setteth it a lyde for nought as the chyrche that he wyll not he sayeth gladly boucheasafe to speke of. And wherefore good syr I pray you. To this question Barons answereth and sayth.

Barons.

Yet in thys chyrche are there Jewes and Sarasenys, murtherers and theuys, bawdes and harlottes, though we knowe them not.

Wyll.

As for Jewes and Sarasenys, there in frere Barons ouer seeth hym selfe shamefully / and sheweth hym selfe not to perceyue and vnderstande the selfe same places of scrypture, that hym selfe bryngeth forth for his purpose. For neyther in the place of Numery were the paynyms any parte of the chyrche whyche the kynge there blessed / but as the very playne texte there telleth, whyche Barons hath hym selfe seperated, onely the chyrche of Israell / nor also the chyrche

whyche sayntt Poule wrote vnto, amonge the Corynthies
was not the paynyms, wherof was plenty in ỹ towne/ nor
the Jews neyther, wherof there were happely some at that
tyme in that cytye/ but the Cryſten people onely, that were
in that parte gathered to gether into one chyrch, a member
and parte of the whole catholyke chyrche gatherrd in lyke
wyſe in dyuerſe other places of the worlde. For them onely
doth sayntt Poule there call the chyrch. For hym ſelfe sayth,
Of thoſe that be out of the chyrch what haue we to do. And
therfore that is falſe, ỹ this word ecclesia that is to say church
in englyſh, doth as frere Barons sayth ſignifye in thoſe pla
ces of ſcrypture wherin hym ſelf alledgeth, the congregacy
on and flokke of as well paynyms as Iſraelytes, as of Jew
es and Sarasenes as cryſten folke.

But yet wyll frere Barons say, that though Jewes and
Sarasents be not of this chyrch/ yet in this church are there
murderers & theues, & whores, and baudes, though they
be not knowen. And therfore this is not the chyrch that he
wyll greatly vouchesaufe to ſpeke of.

O holy pharaſye, in whose proude harte the vayne publy
canes be ſo great abomynacyon, that he not onely ſpyeth
not any thynge to reprehende, therin, but alſo for theyr ſakes
fetteth at nought the whole company where many vertues
people are among them/ and fareth by the chyrche as Cryſt
as dyd hys feldwes the olde pharyſees wyth out ſaupoure
hym ſelfe, whome they blaſphemed and layde, why eateſt
he wyth publycanes and lyoners.

But yet muſte this great godly man, this hygh and ho
ly heretyque, holde hym ſelf cotent to knowledge at length
this ſame comen knowen catholyque chyrch to be the very
chyrch when he hath all done/ whyle as hym ſelf hath here
rehersed you, this comen chyrche of good and badde is the
chyrche that ſayntt Poule hym ſelfe calleth the chyrche of
god. whyche one place of ſayntt Poule of Barons owne
byrdyngynge forth, deſtroyeth vtterly Barons whole pur-
ſe, but yt the chyrch of god be not the chyrch of Cryſte and
excepte Cryſte be not god.

It is alſo to me great meruyle, wherfore frere Barons
ſholde ſo hygbly diſdayne the knowen catholyque chyrch,
becauſe there be murderers and theuys, and whores and
baudes therin, whych he ſayth men know not/ whyle there
is neyther Luthers chyrche, nor Hyperbyns chyrche, nor

Swyn-

A Swynglius chyrch, but that they haue of all these people plentye, suche as be knowen well enough. And yet those chyrches he neyther iesteth nor rayleth vpon, as he doth vpon the catholyke chyrche/ out of whych all these chyrches are departed and caste oute/into some of whyche chyrches Barons is hym selfe come now.

And as for whores and baudes/all the worlde knoweth I suppose that the hed maysters the archeheretykes of all theyr sectes, are the chyefe whore maysters beynge prestes, munkes, and frores, that haue professed chastyte/ and yet make hariottes of professed nunnes vnder the name of wyues, and auow theyr lechery boldely and haue whole townes open baudes vnto theyr beastly lechery. And syth frere Barons dysdayneth not those chyrches, but rather dothe B hym selfe alow theyr whoredome and bauderye: I se not why the good man shold so solēnely loke ouer the catholike chyrch, and set yt at so lyghte for any whores and baudes that be therin. Of all whome, but yf they be hyssyde theyre whoredome and baudry hyeromen euangelycall systers of these heretycall sectys/ there is I truste not one, but they knowledge theyre suche lyuynge for synfull, & often haue exhorte therof and many of them amende/ where as those archeheretyques frere Luther, and frere Huyshyn, wyth whose whoredome & baudry frere Barōs fyndeth no faute, do not onely nothynge repente yt, but also lyke abominable bestes boste yt.

How be yt I am gladde that frere Barons is waxen so holy now, that can not abyde yt to haue the knowen catho C lyque chyrche called holy chyrch, bycause there be not only good folke in yt, but also cupill folke to/ and that he wyll therfore fynde vs oute a nother chyrche here in erthe, that shall be onely good folke/ and proue vs that that is the very chyrche, and that the knowen catholyque chyrche is not the very chyrche, nor worthy that he shoide speke of.

Make well good leders this poynte, that the chyrche whyche Barons muste bringe vs, muste be a chyrche that hath there in neyther murderer nor theefe, nor whore, nor baude/and kepe this poynte well in remembraunce for the whyle, and then shall ye se afterwarde at length howe well he wyll kepe his promyse, wherof he wyll for a while make vs a proude face. For so thus he describeth his chyrche.

Barons

Barns.

But there is a nother chyrche of the whyche sayntе Paule speketh, you men lose your wyues as Cryste hath loued the chyrche, and hath gyuen hym self for her that he myght sanctyfye her, and clense her in the fountayne of water thorow the worde of lyfe to make her to hym selfe a glorious chyrche wyth out spotte or wrynkyll or any suche thynge, but that she myght be holy and wythout blame. Here haue you the very trew chyrche of Cryste, that is so pure and so clene wythout spot. But where by is she pure and clene? not by her owne merytes, not by her owne myght, not by exteryour araye, not by golde nor syluer nor yet by precyous stones, neyther by myters nor crosses staues, nor by pyllers nor palaces/ but where by then? by cryste onely whych hath gyuen hym self for that entent that he wolde make her clene. And therefore sayth sayntе Paule: He gaue hym selfe that he myght sanctyfye her, that he myght clense her and make her to hym selfe a glorious chyrche. Also in a nother place: you are washed, you are sanctyfyed, you are iustyfyed in the name of Jesus Cryste and in the spyryt of god. Se my lordes how the chyrche is washed by Cryste and by his holy spyryte/ and not by your blessynges, not by your spyrytuall ornamentes, not by your spyrytuall holy water/ for these thynges can not helpe the holy chyrche/ for she is holy in spyryte and not in outwarde hypocrysye/ she is also clensed by Crystes blessed blood, and not by outwarde dysgysynges. This doth sayntе Anstleyne well proue sayenge. Of Cryste is the chyrche made sayne/ fyrste was she fylthy in synnes/ after warde by pardon and by grace wal she made sayne &c. Here sayntе Austleyn sayth that Cryste hath made his chyrch sayne, and that by his grace and his pardon/ and not by your pardons, nor by your grace/ for this chyrche stondeth by Crystes electyon and not by yours. And yf Cryste haue not washed you and chosen you, then be you none of this chyrche, though you ryde wyth a thousande spyrytuall horses, and haue all the spyrytuall tokens in erth. Yet and yf the sonne of god haue delyuered you, then are you trewly delyuered/ ye can not make by all your powre and holynes, that we shall alwayes fynde good ale or wyne where there hangeth out a grene synge. And will you wyth your spyrytuall synges and tokens make the chyrch of god to folowe you/ or by them assynge vnto where the chyrche shalle? nay nay my lordes yt wyll not be: but they that beleue that Crist hath washed them from their synnes, and stycke faste vnto his merytes and to the promyse made to them in hym only/ they be the chyrch of god, and so pure and so clene that it shall not be lefull, no not for Peter to saye that they be vnclene? but where they be Jew or greke, kynge or subiecte, carter or cardynall, bucher or bysshoppe, tanecarberer or cantelraker, frere or bonde, fryer or fyddler, nunne or myller, yf they beleue in Crystes worde, and stycke faste to hys blessed promyses, and truste only in the merytes of his blessed bood, they be the holy chyrche of god, ye and the very trew chyrche afore god/ and you wyth all your spyrytuall tokens,

and

B and with all your exterior cleanesse, remayne in your fylthynes of synne/ from the whyche all your washynges, all your holynesse, can not cleanse you nor brynge you into thys chyrche: lepe, crake, blaspheme, curse tyll your holy eyes starte out of your hed, it wyll not helpe you/ for Christe discerneth hys brude at his iudgement and not at yours. The holy goste is free, and inspyreth where he wyll. He wyll not haue you be bounden to pope nor cardynall, archebyshop nor bysshope, abbot nor gyrdelers, lerned nor vnlerned, person nor vycher, to moue nor stere. Brefely come all the hole rabbyll of you to gether that call your selfe the holy chyrche (and exclude all other) ye and take Sainct Mone, and Sherrys to helpe you, with all the frendes you haue in heuen and erth/ and yet shall you not be of holy chyrche, except that you haue the spyryte of Cryste, and be washed in his blessed blode. For the holy chyrche of Cryste is nothynge elles, but that congregacion that is sanctifyed in spyryte, redemyd with Crystes blode, and stycketh faste and sure alonely to the promysses that be made therin.

B

Note.

Lo good chrysten readers, here haue ye redde his whole processe to gether, wherin he dyffyneth and describeth hys chyrche, with all hys iestynge corolaryes intermedled by twene. In whyche when he hath all done, except such thynges as the doctryne of the catholyke chyrche teacheth hym, he hath not of hys owne one trewe worde. And the tother are brought in to no purpose, but onely to plante in couertely some herelyes bytwene. And as for the places of scrypture that he bryngeth forthe, and of sayntes Auctayne also/ there is not of them all any one that doth any thyng prone hys purpose, that is to saye that onely suche clene pure people as he speketh of be the very chyrche here in erth/ but the same places of scrypture and of sayntes Auctayne as ye shall se playnely proued, do make playne agaynste hym/ and clerely do they declare that the very chyrche of Cryste here in erthe, is the knowen catholyke chyrche of good and badde bothe to gyther.

C

For lyke as to wchynge hys goodly doctryne interlaced here and there by the waye, that all maner of people be he pope or pedeler, kynge or cobler, carter or cardynall, bucher or bysshop, munke or myller, frere or fydeler, or any of the remenaunt that thys fonde frere fydeleth forth here by letters, after the rude rymeleste runnyng of a scottyshe reste, be wellshed and made clene of theyr synnes by god, & hys grace, & hys pardon, and hys precyouse bloude, and not by theyr owne merytes, nor theyr owne myghte, nor by

erterpour araye, nor by gold and ſyluer, nor by myters nor A
croſſe ſtaues, nor by byſſhoppes dieſſynges, nor by theyr
ſpyrytuall ornamentes, nor by theyr ſpyrytuall holy water.
to what purpoſe concernynge the mater ſerueth all thys
proceſſe: but to ſhewe hys tyall retho:yke/and to contende
wyth Tyndale in wytieſſe eloquence, that hath a lyke lewd
ieſte or twayne in hys bokes laſſhed out by letter, whyche
frere Barons here ſondely foloweth and enforceth hym ſelf
to excede. For elles hym ſelfe knoweth well that the catho-
lyke chyrche whoſe doctryne he nowe deſpyſeth, taughte
hym that leſſon as myche as is trewe therof, though they
gaue it hym not in a ſcottyſhe ieſte by letter.

For that no man can be cleanſed of hys ſynnes but by þ
myghty mercy of god, and by the merytes of Cryſtes bleſ- B
ſed paſſyon: thys poynt thys frere lerned of the knowen ca
tholyke chyrche whyche he nowe deſpyſeth. But the here-
ſyes whyche he couertly ioyneth here therwyth/ thoſe lyes
ſo hath he lerned of the deuyll ſynnys he ranne oute of the
chyrche. For he wolde make as though the fre wyll of man
whyche he meneth here vnder the name of mannes owne
myghte, dyd neuer no thynge wurke at all towarde the ob-
taynynge of perdon and remyſſyon of ſynne. And that he
thus meneth/appereth playnely by the hereſye of hys maiſ-
ter Marten Luther, and by hys owne frantyke procede
alſo made agaynſt fre wyll. And that þ deuyll hath taughte
hym thys lye appereth playnely by many a playne place of
ſcrypture. As where our lorde ſayeth by the mouth of hys
holy prophete Eſaye: Be ye waſſhed, be clene, and take a
waye out of my ſyghte the euyll of your thoughtes. And by C
the mouth alſo of the prophete Ezechyell: Caſte of from
you all your ſynnes in whyche ye haue tranſgreſſed, and
make you a new harte and a new ſpyryte/ and why wylte
thou dye o thou howſe of Iſraell/ For I wyll not haue the
death of hym that dyeth ſayth your lorde god, but returne
ye and lyue. Lykewyſe ſayth the prophete Dauyd in the
xxxiii. pſalme: Declyne from euyll and do good. And
agayne in the ſame pſalme: Kepe thy tounge from euyll
ſpeche, and lette thy lyppes ſpeke no gyle. And Zacharye
the prophete ſayeth thus: Turne to me ſayth the lord god
of hooſtes, and I wyll turne to you ſayeth the lorde god
of hooſtes.

Eſaie. i.

Ezechi. 18.

Pſal. 33.

Zachar. i.

Eccleſiaſtici. 17

It is wryten alſo in an other place: How greate is the

mercy

¶ mercy of our lorde, and how great is hys pardon towarde
those that turne them selfe to hym. Wore ouer god sayth
by the mouth of sayntt Peter: God hath fyrste vnto you
rayled vp hys sonne, and hath sent hym to bielle you that Actorū.3.
euery man sholde turne hym selfe backe from his wycked-
nelle. Saynt Poule wryteth also to the Cololleyes in this Colos.3.
wyse: Wortefye and slee your membres whych are on the
erth. And to the Phylipppans: wyth feare and trembleyng Philip.2
worke your owne saluacyon. And thapostle sayntt Jamys Iacobi.4.
sayth: Drawe ye nere to god and he wyll drawne nere to
you/make clene your handes o ye synners, & pourge your
hartes o ye that are double of mynde.

Wore ouer where he sayth men be not wellhed by theyr
owne merytes/the knowen catholyke chyrche taught hym
¶ all thys tale truely taken and well vnderstāden, that is to Johan.6
saye that no man can meryte the fyrste grace. For towarde
heuyn man can do no thynge, but yf he be preuented by
grace. For as Chryste sayeth: no man cometh to me but yf
my father drawe hym/nor no meryte of man can be suffy-
cyent to deserue heuen, but the greatenelle of that rewarde
cometh of goddes mere lyberall goodnes, that lyst to gyue
so great a pryce for so symple a thyng. For as sayntt Poule Roma.8.
sayth, the passyōs of thys lyfe be not wurthy the glorry that
is to come that shalbe shewed in vs.

And the catholyke chyrche teeth that men sholde ther-
fore putte no prowde truste in theyr merytes, but stande in
fere of theyr vnperfyte wurkynge, mengled alwaye for the
more parte wyth vnperfecyon and spottes/ syth that all ¶ Esaie.64
¶ iustyce of man is as the scrypture sayth lyke a fowle spot- Job.25.
ted clowte, and that the sterrys are not clene in the syghte
of god. And therfore the chyrche techeth euery man to say
as Chryst sayth in the gospell, that do we neuer so well, we Luce.17
haue done but oure dutye/and so gyue the thanke of all the
rewarde vnto goddes mere lyberall goodnelle/ of whose
gyfte & grace we haue taken all the thynges that we wurke
any good wythall, myghte, wytte, faculte, fre wyll, body,
soule, and all. For as sayntt Poule sayth, what haste thou 1.Corinth.4.
that thou haste not receyued? And then yf thou haste recey-
ued/what glorryest thou as though thou hadoeste not re-
ceyued it.

These thynges to doth the knowen catholyke chyrche
teche, and in thys wyse do they interprete and declare the

scryptures. And therfore yf frere Barons hadde here ment A
none other thynge/he myghte very well haue spared mych
of hys gaye golden processe, beynge as it is impertynente
to the pryncypall purpose. But he meneth therin that man
maye towarde remyssyon merytе no thynge at all/nor that
no merytes of man shall haue any rewarde in heuen, but
that all to gether standeth in fayth alone / whyche lyes he
hath as I sayed lerned of the deuyll alone.

And that he thus meaneth hym selfe well declareth by
his madde poysened processe, that all onely fayth iustifyeth
2. Corinth. 5 before god. And that the deuyll hath taught it hym appe-
Hebræ. 6. & 13. reth playnely, by that the spyryte of god hath inspyred the
Ephesi. 6. contrary doctryne into hys holy apostle Paule, whyche
2 Petri. 1. wryteth vnto the Romaynes, Not the herers of the lawe
Apoca. 2. 14. 22 are iuste before god, but the doers of the lawe shall be iusty- B
Danielis. 4. fyed. And our sauyour hym selfe sayth in ꝑ gospell of sayne
Luce. 11. Luke: Happy be they that here the worde of god and kepe
Jaco. 1. it. And agayne also by the mouth of the holy and blessed
apostle sayncte Jamys: be ye doers of the worde, and not
heaters onely deceauyng your selfe.

Now where he sayth that all the blessynges and all the
holy water, can not clense a man nor gyue hym remyssyon:
thys lerned he of the knowen catholyke chyrche, as farre
forth as it is trewe. For none of all these neyther the men
2. Corinth. 3. nor the thynges can do any good of them selfe as of them
selfe. For so sayth sayne Poule: we be not sufficyent of our
selfe as of oure selfe. For theffecte and efficacy of all these
thynges, cometh of god. But frere Barons meneth that
there is in all the blessynges, and all the holy water, & holy C
brede, and so forth in all the ceremonyes, and almoste all ꝑ
sacramentes vsed in the knowen catholyke chyrches, none of
vycacye at all. whych lyes the deuyll and the deuyls lymmes
haue taught hym. For that he so meneth we knowe by hys
maysters and hys felowes both, the archeretykes and dy-
therne of hys many sundry sectes, whyche call the sacramē
tes but onely bare sygnes and tokens/and by many places
also of hys owne peuysshe processes, in whyche he maketh
mockes and mowes at the holy rytes and cerymonies, and
many of the sacramētes vsed in the catholyke chyrches. And
that the deuyll and the deuyls lymmes haue taught it hym
appereth bothe by the catholyke fayth of all chrysten peple
thys .xv. C. yere, & by ꝑ playn wordes of holy scripture also.

For

A For/ that holy brede is farre a nother maner thynge then Barons taketh yt for/ appereth very well by the wordes of 1. Thes. 4.
saynte Paule, where he sayth, euery creature of god is good/ and nothynge ought to be refected and refused, that is receyued wyth thankes geuyn. For yt is sanctyfyed by the worde of god and prayour.

And as concernynge the holy sacramentes/ of anelyng thus writeth the blessed apostle saint James in his epistle: Iacobi. 5.
Is there any man sycke amonge you? let hym sende for the prestes of the chyrche, and let theym pray for hym, and lete them anoynt hym wyth the oyle in the name of our lorde/ & the prayour of faith shall saue the syk person, & our lord shall rayse hym vp/ & yt he be in synnys they shall be forgeuen hym. And of confessyon he writeth in the same pystle immediatly after in this wise: Confesse ye your sinnes one to a nother, and pray ye one for a nother that ye may be healed.
B For myche is the feruent prayour worth of a ryghteouse man. For the sacrament of confyrmacyon, yt is wrytten in the Acti. 8.
Actes of thapostles: then they, that is to wyt saynt Peter and saynt Johñ, layed theyr handes vppon them, and they receyued the holy goost. Moreouer for the sacrament of matrymony, we haue the playne and open wordes of saynte Eph. 5.
Poule to the Ephesies: This is a grett sacrament/ but I say in Cryste and in the chyrch. And as for holy ordets, that at the geuynge of them grace is infounded into the persones that receyue them/ the fyrst pystle to Timothe and ỹ second both, do playnely proue. In the fyrste pystle, saynte Poule sayth thus: dyspyse not the grace which is in the, that was
C geuen vnto the by prophecye, wyth the layeng of ths handes of prestehed vppon the. And in the seconde pystle affyrmynge the same / he sayth in this wyse: I warne the to 2. Timoth. 1.
resuscytate and sterre vppe the grace, that is in the by the laynge of my handes vppon the.

Now that I haue good readers opened vnto you the couert purpose of Barons deuelysshe doctryne, planted in amonge his monkes and his lesles/ & that there is nothyng well and trewly sayd in all his processe, but that he hath lerned of the playn comen teachyng of the knowen catholyke chyrche: let vs crampyne and cõsyder now the chyrche that he dyssyneth vs / and then se whyther the authorytees that he alledgeth here of saynt Poule and saynte Iustaynte do proue vs the chyrche that he promyseth.

The very trew chyrche is sayth he, pure and clene with A
out spot or wrynckle.

Also the very chyrche is of goddes electyon.

Also they that byleue that Chryste hath washed theym from theyr synnes, and stykke faste vnto his merytes and to the promyses made to theym in hym / onely they be the chyrche of god, and so pure and so clene, that it shall not be lawfull, no not for saynt Peter to say that they be vnclene. Also the holy chyrche of Cryste is nothynge elles, but that congregacyon that is sanctyfyed in spyryte, redemyd with Crystes blood, and stykketh faste and sure all onely to the promyses that be made therin.

Now se ye well good reders, that the chyrch whych Barons here allygneth, is all pure and clene / and not onely B
hath no theues nor murderers, nor whores nor bawdes therin / but is also so pure that not sayncte Peter hym selfe may be so bolde to fynde any faute in any man of this congregacyon. But the cause why / be bycause they be all of goddes electyon, and all washed and made kayre by god, and sanctyfyed in spyryt, and redemed with Crystes blood, and stykke all faste onely to the promyses.

Remember now good reders, that yf frere Barons abyde by his descrypcyon: then is there no man in the very chyrche but onely at suche tyme as he is so clene and pure wythout spot or wrynkell, that sayncte Peter may fynde no faute in hym. And then be there in dede very few of yt and very seld. And yf any man be of yt / one selfe man is peraduenture of the chyrche and not of the chyrche seuen tymes C
in a day. For as the scrypture sayth, Seuen tymes falleth the ryghtuouse man and shall aryse agayne. And therfore this chyrche can no man know to lerne any thynge of her whyche he may reken hym selfe the surer of, bycause thys holy chyrche teacheth yt hym.

But therto answereth Barons and sayth, *This chyrche is a spyrytuall thynge and no exteryour thynge, but inuysyble fro carnall yies as sayth it / and her clēneße and pureneße is afore Cryste onely, and not afore the worlde / for the worlde hath no iudgement nor knowledge of her.*

This is somwhat straunge, that this chyrche shoide be inuysyble, when yt is made all of men and women, of whyche euery one is vysyble. But therto answereth also frere Barons and sayth, *I say not that they be inuisyble that be of the chyrch, but that holy chyrche is her selfe inuysyble.*

Then

A Then ake we hym what is holy chyrche her selfe / and to that answereth he nothynge, but that holy chyrche her selfe is a congregacyon of good crysten men and good crysten women, of whyche euery one is vysyble, but the congregacyon of them is inuysyble.

Very well declared, as though he wold tell vs that there were a woman that went inuysyble, and that he mene not that her handes, or her fete, or her hed, or any parte of her were inuysyble / but all her partes beynge vysyble, her self were yet inuysyble. And as he myght tell vs, that of Poules chyrch we may well se the stones, but we can not se the chyrche. And then we may well tell hym agayne, that he can not se the wood for the trees.

To say that the whole thynge is inuysyble, wherof he
B sayth we may se euery part, is a thyng aboue me proue wyt / and I suppose aboue his to, to make his sayinge trew.

But peraduentute he meaneth yt he coulde speke, that though we may se yt, we can not know yt, bycause he sayth yt is spyrytuall. For I may se a man that is spyrytuall, & yet not know hym for spyrytuall, as a man myghte haue sene frere Barons when he came laste into the lande by the kynges lycence, and yet myght happely not haue knowen hym, all though he had knowē hym byfore, but haue taken hym for a monke / he habbe so monstrously dressed hym self bycause he wold be wōdred on. And yet when he wared after a shamed of hi self, bycause he could no better answer for his heresyes, and that his false folysshe hope had sayled hym: he shaued his berd and went lyke a marchaut of clys
C shynnys. And then a man myght haue met hym, and vpon his name tolerled, myght haue knowen hym for Robert Barons, and yet not know hym for a frere. But yf he had ones knowē hym for a frere, he myght then vpon the syght haue knowen hym for an apostata.

But as farre forth as cōcerneth syght / a spyrytuall man is no more inuysyble in this worlde, then is a carnall / and therfore the spyrytuall chyrche may be sene, though the spyrytualyte therof be not sene, nor yt vppon the bare syghte perceyued and knowen for suche.

But I wyll not stryue myche wyth frere Barons for a worde. The man is so sore bysyed aboute his rethorryque, that yt is no meruayle though he can not entende to speke reason nor tell englisshe neither / as appereth where he trāf

lateth

lateth lernynge for teachynge, in his fyrſte declaracyon of A
this worde ecclesia, rehersynge the wordes of ſaynte Poule
to the Corynthies thus: I haue ſent vnto you Tymothe,
the whych ſhall lerne you my ways that be in Cryſte Jeſu,
as I do lerne euery where in all cõgregacyõs. As though
ſaynt Poule had lerned in euery congregacyon where he
came, and euery man taught hym and not he theym. And
though that ſome vnlerned vſe this worde lerne for thys
worde teache, wyth his acculatyue caſe ſet out, as Rychard
lerneth Robert: yet ſaith no man but Barons, Rychard ler
neth at Orforde, for Rychard teacheth at Orford.

But this is ſpecyally to be noted that he ſayth after, that
this chirch/can not erre/ſhe cleueth ſo faſt to ỹ word of god
that is the verȳte. And for this cauſe he ſayeth that ſaynte B
Poule calleth her the pyller and ground of trouth/not that
ſhe is ſo ſure of and in her own ſtrenght, but that ſhe ſtyk-
keth ſo faſte to the lyuynge god and to his bleſſed word.

Now good reder conſyder that no man ſayeth that the
chyrche hath his ſuerty of yt ſelf/but of god and of his ſpy
ryte euer abydyng in yt, accordynge to the manyfolde pro
myſe of Cryſte/and therfore we nede not frere Barons to
tell vs this tale.

But conſyder now well agayn, that Barns here graun
tynge that the very chyrche can not erre, but is as ſaynte
Poule ſayth the pyler and grounde or fote of the pylare of
trouth becauſe it cleueth to god/ought here to ponder that
1. Thes. 4. this worde, the pyler, and this worde the grounde, or the
fote of the pyler, do not barely ſignyfye ſtrength in the ſtan
dynge by them ſelfe/but they ſygnyfy therwyth the beryng C
vppe of ſome other thynge, and that they be ſure thynges
for ſome other thynges to reſte and lene vppon/as the rofe
of a chyrche is borne vppe from ruyne and fallynge, by the
pylers vppon whych yt reſteth. And therfore theſe wordes
of ſaynt Poule ſygnyfye not onely that the chyrche can not
in yt ſelfe fall into the ruyne of dampnable errour, but alſo
that lyke as the pyler is a ſure thynge for an houſe to reſte
vppon, and the grounde or fote of the pyler called in laten
baſis, whyche is the thynge that Barons myſſe tranſlateth
here the grounde, is the thynge wheruppon the pyller ſtan
deth ſure/ſo is the chyrche the pyller and the fote or grou
of trouth, vppon whoſe doctryne euery man may reſte and
ſtande ſure. And for this cauſe doth the holy doctours vſe

and

A and alledge those wordes, to proue therby not onely that the chyrche can not damnably erre in yt selfe, but also that therfore euery man surely may and of duty must, geue credence to the chyrche and byleue yt, and lene therunto as vnto a sure pyller, and stande fast therupon as vppon a sure fote of a pyller that can not fayle.

Now good readers, yf the very chyrche whych can not erre, be a congregacyon inuysyble, and a company vnknowē/ though euery one of them haue the very treuth in him self: yet yf I can not know that chyrche, I can not lene to that chyrche as to a sure pyller of trouth, seyth I can not knowe it for the very chyrche though I sholde happen on it.

And thus ye se good readers that frere Barns vnknowē chyrche, can not be the pyller nor the grounde of trouth for B any man to reste vppon/but that the chyrche whyche sayns Poule as Barns hym self rehersleth calleth the pyller and grounde of trouth, must be a knowen chyrche. and therfore thys texte of sayne Poule that he bringeth, playnely pro. ueth/agaynste hym.

Now consyder also good readers, that frere Barns in all thys hys descryppcyon and dyffynycyon of the chyrche of Cristes electes, putteth onely these proprieteres. Fyrst ꝓ they be goddes electes/ secundely that they be washed of god from the ꝓ synnys/ and thyrdely that they be redemed by Chrystes bloude/fourthely that they flycke faste vnto hys mercyes onely/ fyfthly that they flycke onely to goddes promyses made in Chrystes bloude/ syrtely that they be sanctyfyed in spyryte/and synally for the seuenth, that they C be clene and pure wythout spotte or wrynckle, so farre forth that sayne Peter hym self may fynde no faute wyth them.

Now fyrste as for the electcyon/frere Barns playeth as Tyndale doth, walketh in the darke because he wold not be caught. For he telleth not whych electcyon he speketh of/ whyther the eternall electcyō by whyche god in his eternall prouydence forseynge the ende of euery thynge before the worlde was wrought, elected them for suche causes as hys owne infinite wysdome sawe conuenyent, vnto synall saluacyon & endeles felycyte/or els the electcyon by whyche Cryst electeth chose the vnto his chyrch here in this world, into whych he chose & toke bothe synall electes & synall reprobates. For yf he had expressed which electcyō he ment/ he was aferde of the reproffe of some false folyes that wolde haue folowed therof.

As for the seconde poynte is verifyed in euery man of A
the comon knowen catholyke chyrche, that came duely to
chrystendome. For euery suche man is by the spyryte of god
walshed clene in baptysme. And consyderynge that almost
all be chrystened shortely vppon theyr byrthe/they be in ef-
fecte all walshed clene by god wyth the water & the worde.

And as towchynge the thyrde / all we that be of the co-
mon knowen chyrche are redemed in Christes bloude both
Johan. 2 good and badde. For Cryste hath by hys deth payed euery
mannes raunsome, & hath delyuered vs yf we wyll, though
many men there be that wyl not take the benefyte therof/
but some wyll neues lye styll in pryson, & some wyll neues
thyder agayne, as no man canne kepe some thewys oute of
Newgate/ but let them be pardoned, and theyr fees payed, B
and them selfe sette on free fote and delyuered out: yet wyll
they there for good company tary lose wyth theyr felowes
a whyle, and byfore the nexte sessyons come lytte as fayne
there agayne as euer they sat before.

Nowe where he sayeth fourthely that all that are of the
chyrch of Cryste, do put theyr trust in the merytes of Cryste
onely: yf he mene that they do reken that all theyr owne
merytes can not bryngе them to heuyn wythout the mery-
tes of Cryste, nor that they coulde nothynge meryte at all
wythout the grace of god, nor do put no bold trust in theyr
owne merytes, but of humylyte lytell esteme theyr owne
workes that they haue done be they neuer so good: that les-
son hath he lerned of the knowen catholyke chyrche. And yf
he mene that no man is of the chyrche nor maye be saued, C
that hath any truste of rewarde in heuyn for hys owne me-
rytes and his workes wrought with helpe of goddes grace
then meneth he falsely, and putteth sayne Poule out of the
chyrche of Cryste. For he sayd: I haue fought a good ba-
2. Timoth. 4. tayle, and I haue fulfylled my course, and I haue kept my
fayth, and now remayneth there and is layde vp for me a
crowne of iustyce, which our lorde is a ryghteouse iudge,
shall yelde me in that day. By whych wordys it appereth,
that he had good truste in the merytes of the batayle that
he hadde foughte, and the course that he had ronne / when
he reken'd of iustyce to be rewarded and crowned there-
fore. Nowe yf he mene ferther as his mayster Luther and
his felowe Tyndale do, that no man is of the very chyrche
of Cryste, that wyll wyth helpe of grace go about to adde

any

¶ any merytes of hys owne vnto the merytes of Cryst: then
meneth he very myschieuously to the mynysshynge of chry-
sten mennys myndes, towarde the doyng of good workes/
and that lesson hath he lerned of the deuyll contrary to the
contynuall techynge of god, exhortyng euery man to good
workes wyth promyse of rewarde in heuyn therfore. For
Cryste sayth in the gospell of sayne Mathew, If thou wylt Matth. 19.
entre into the euerlastynge lyfe, kepe the commaundemen-
tes. And agayne in the gospell of sayne Luke: Make you Luce. 16
frendes wyth the wycked mãmon, that when ye shall haue
nede they maye receyue you into the euerlastynge taberna
cles. Wyse ouer sayne Poule wryteth vnto the Corinthies 1. Corinth. 3.
in thys wyse: Euery man shall receyue hys rewarde acco-
dynge to hys labour. And to the Ephesyes thus he sayth: Ephes. 6.
¶ what good dede so euer any man do, that same shall he re-
ceyue of our lorde be he bounde or free. The same thynge
cõfyrmeth he also in an other place in hys epystle to the Ga Gala. 6.
lathyes, thus sayenge: what so euer a man soweth, ỹ same
shall he repe. For he that soweth in hys flesshe, shall of the
flesshe repe corrupcyon. But who so soweth in the spyryte,
shall of the spyrryte repe euerlastynge lyfe. Let vs do good
and fayntе not/ for when the tyme shall be come, we shall
repe wythout fayntynge. In the Apocalyps thus sayeth
god by the mouth of sayne John: I wyll gyue vnto euery Apoc. 2.
one of you accordynge to your dedes. And agayne in the
xxii. chappter: Marke I come shortly, and my rewarde Apoc. 22.
is wyth me to rewarde euery man after hys dedes.

¶ Now to the fyfthe poynt, where he sayth that they that
are of the very chyrch, do fycke to the promyses onely: me
thynketh they that so do be straunge faythfull folke. For yf
he wolde saye that euery faythfull person sholde fycke to
the promyses of Cryste: I wolde well holde wyth hym/ for
that lesson he lerned of the knowen catholyke chyrche. But
to saye that ỹ no mannys of the very chyrch of Cryste, that
fycketh faste vnto any thynge beside the promyses/ is a
lesson lerned of the deuyll. For so sholde we fycke to pro-
myses onely, and not onely fall from all good workes, for
wheche many promyses of god are made/ but ouer that
sholde our fayth fayle vs, and fall awaye frome all other
poyntes that be no promyses, and yet muste be byleued of
them that wyll be saued. For the equalyte & vnyte of god-
hed in the thre eternall and almyghty persons, is no pro-

myſe/ and yet we muſte yf we wyll be ſaued ſtyche faſte vn
to the bylefe therof. ye and hell is alſo no promyſe of ſal-
uacyon and yet muſte we ſtyche faſtely to Chryſte in the by
lefe of hys worde, wherwyth he tolde vs there is one, but
yf a man lyſte for lacke of byleuynge that there is one, fynd
it out by the feilynge whan he falleth in it.

Now to wchynge the poynt that he ſayth euery man of
the very chyrche is ſanctyfyed in ſpyrryte/that is veryfyed
onys in euery man of the knowen catholyke chyrch that is
chryſtened in hys chyldehed. But Barons ſemeth to mene
that they be no lenger of ỹ chyrche, then whyle they be holy
in ſpyrryte/ and ỹ ſo holy, ſo clene, & ſo pure, without ſpotte
or wrynckle, as appereth by the laſte poynte, that ſaynt Pe-
ter hym ſelfe couldе fynde no faute in them.

But truely as all the other poyntes requyſyte vnto the
very chyrche, be veryfyed vppon euery man of the knowen
catholyke chyrche: ſo the contynuall beynge ſanctyfyed is
not veryfyed in euery man. And the prerfyte clennes and pu
ryte wythout ſpotte or wrynckle, is here in erthe I wene at
full age not fully veryfyed in any man.

Now ſe ye well good reders, that yf none be of the very
chyrche, but they that haue theſe two latter poyntes/ that
is to ſaye ỹ be ſo ſanctifyed in ſpyrryte, that they be ſo clene
and pure without ſpotte and wrynckle, that ſaynt Peter can
fynde no faute in them: then is fyrſte frere Luther oute of
the chyrche/ and frere Hupilyn bothe, for breckyng of theyr
vowes wyth inceſtuouſe weddynge/ and frere Barns alſo
for his periury fallynge in relapſe of hereſye, and now tun-
nynge at rouers in apoſtaſye.

But now good reders let vs reſorte vnto the authorr-
tees of the ſcrypture and of ſaynt Auſtayne, whyche frere
Barns bryngeth forth/ and conſyder whyther that any of
them all proue any ſuche chyrch as all here in erth, as frere
Barns appoynteth vs, ſe ſanctyfyed in ſpyrryte that it hath
neyther ſpotte nor wrynckle.

The fyrſte terte is the wordes of ſaynt Paule in the fy-
fthe chappter of hys pyſtle to the Epheſyes, where he ſayth
*you wiues lyue your wyues as Chryſte hath loued the chyrch, and hath geuen hym
ſelfe for her that he myght ſanctifye her and clenſe her in the fountayne of wa-
ter thorow the worde of lyfe, to make her vnto hym ſelfe a glorious chyrche with
out ſpotte or wrynckle, or any ſuche thynge but that ſhe myght be holy and wyth
out blame.*

what

what thynge fyndeth frere Barons for hys purpose in
these wordes/ saint Poule here exhorteth men to lone theyr
wyues, so tenderly that they sholde be of the mynde, that to
bryngе them to heuyn they coulde fynde in theyr hartes to
dye for them, as Cryste hath dyed for the Cryſten people to
bryngе them to heuen/ & that men, to that entent that they
maye bryngе theyr wyues to the gloryouſe bylle of heuyn,
sholde here bryngе theym well vpp in fayth, in hope, and
charyte, and in good workes, lyke as god hath waſhed his
chyrche of all chryſten people, and hath cleniſed theym by
the water in the worde of lyfe, that is to wyt by the ſacra-
ment of baptyſme.

Thus hath god geuen hym ſelf to the deth for his chirch
of all Cryſten people. to thentent that the ſacrament of ba-
ptyſme myght welhe them all and cleniſe thē from all theyr
ſynnes. For wythout his deth the ſacramēt ſhold not haue
hadde any effycacye to cleniſe them. But why hath he by the
ſacrament of baptiſme, cleniſed his chyrch of all cryſten peo
ple/ and by the infuſion of his grace in fayth, hope, and cha
ryte, ſanctyfyed them in ſpyryte ſurely (as ſayntt Poule
ſayth) to thentent that he myghte make her to hym ſelfe a
gloryouſe chyrche wythout ſpot or wrynckle/ that is to wyt,
that they myght and ſholde perſeuer in vertue, and yf they
fall then ryſe agayne by penaunce/ and thus in good wor-
kes of charyte and worthy frutes of penaunce, ſo lyue here
wyth his grace, that he myghte after this worlde bryngе
them to his glory, and there haue them a gloryouſe chyrch
fyrſt in ſoule and after in body to/ where they ſhall neyther
haue ſpot nor wrynckle neyther of ſynne gret nor ſmale, nor
ſpot of corrupcyon in the body, nor wrynckle of vnplealure
in the ſoule, but the tone incorruptyble, the tother impaſſy-
ble, bothe twayne in ioy and glorioule bylle wyth god
eternall.

And this ment there ſent Poule/ not that the chyrch ſhal
here in this worlde endure and contynue wythoute ſpot or
wrynckle of ſynne, ſo clene and pure that ſaynt Peter could
fynde no faut therin/ and that as ſone as a man had eyther
ſpot or wrynckle, he were by and by none of the chyrche of
Cryſte in erth. For this I wote well, that ſaynt Poule hym
ſelfe called the congregacyons to whyche he wrote the chyr
ches of Cryſte, and calleth them ſanctyfyed in ſpyryte/ and
yet maketh them not ſure that they ſhall contynue holy/ nor

Hym iii. rekeneth

reteneth the not so clene & pure, but that he kepeth for them A
and byddeth them beware of warynge worse, and teacheth
them the wayes whereby they may waxe better/ and in ma-
ny of them fyndeth many fautes to, and byddeth theym a-
mende them, and fyndeth spottes and wrynckles, and wold
haue them washed and smothed oute.

Wyll ye se good readers that this is trew. Consyder well
the fyrst pystle of sayne Poule vnto the Corynthies, out of
the fyrste chappter, of whyche epystle frere Barons alled-
geth here these wordes: ye be washed, ye be sanctyfyed, ye be iustyfyed
in the name of our lorde Jesu Christe, and in the spirite of our god. Doth the a-
postle though he call them washed and sanctyfyed and in-
stifyed in the spyryte of god, and though he call theym the
chyrch of god as he calleth them in the begynnynge of the
pystle: doth he meane that by reason of the ablucyon and B
iustyficacyon, wyth whych eche of them was ones washed
from his synnes, and iustyfyed in his spyryte by the spyryt
of god, infoundynge the grace of fayth, hope, and charyte,
wyth the sacrament of baptysme, and where by they were
sanctyfyed as persones specyally dedycated vnto goddes
holy seruyce, & wyth the indelyble caracter & badge of bap
tysme receyued into his lyuerey and his holy household the
chyrche: doth sayne Poule I say meane therfore, that as
they were all styll of the chyrche, and by that respecte styll
Exodi.24. sanctyfyed and by profession dedicate vnto god, as the scrip
ture calleth the preste sanctyfyed vnto god by his dedyca
cyon and specyall appoyntement vnto his holy mynystra-
cyon in the temple wyth the holy oyle vppon hym, though
the man were not alwaye holy and vertuouse in hys owne C
herte: dyd I say sayne Poule meane therfore that all those
whole Cristen people as they were in dede of the chyrche,
by theyr contynued profession of the cristen fayth, were al-
so iuste and rely3ouse all the whole company in hert, and
styll contynued in goddes fermer fauour by very trew cryp-
sten lyuynge/ and that so pure and so clene wythout spotte
or wrynckle, that sayne Peter myght fynde no faute a-
monge them?

I can not tell you what sayne Peter myght haue done.
But well I wote sayne Poule dyd fynde mo fautes then
one amonge theym, and great spottes & wrynckles, as hym
selfe wryteth at length thorow almoste euery chappter of
that pystle, and the secunde pystle to. In whyche pystles
as he

A as he commendeth them for many thynges / so doth he for
many thynges dysprayse them and reprouе theym. And as
he sayth there to the chyrche of god, that is to wytte to the
crysten people of Corynthes: ye be waschē, and ye be clensed, and
ye be sanctyfyed and holy, and ye be ryche in Jesu Cryste, in all thynges, in cun
ny worde, and in all knowledge, as the wytnesse of Cryste is confermed in you,
so that ye wyght lakke nothynge in any grace abydynge or lokynge for the reue
lacyon of our lorde Jesu Cryste, whyche shall conferme you vnto the ende wyth
out cryme in the daye of the comynge of our lorde Jesu Cryste: nowe lyke
as he sayth there vnto ꝑ chyrch, ye be such, so sayth he euen
there also to the same chyrche: ye be fallen into dyuysyon,
and ye be in debate and dyscorde, in stryfe and in contency
on, and ye do nought and sew one a nother byfore paynym
iudges, and ye do one a nother wronge, fraude, and iniu-
ry, and you vse fornycacyon amonge you, and some of you
B such as is not herd of amōg ꝑ paynyms, and other of you re 1. Corinth. 5
garde it not nor nothyng do for the reformacyon and amē-
demēt therof / and when ye come to gether to your housell,
ye kepe not a reuerent order, nor abyde tyll you come all to
gether, nor the ryche is not content to syt and eate wyth the
pore and put theyr dyshes to gether in comen, but the rych
man wyll eate of his owne / thus ye dyspyse the chyrche of
god, and shame the pore folke that haue not of theyr awn /
and wyth such prowde vncharytable maner and suche vn-
reuerēt fashyon, vsyng your selfe at your assembly to god-
des house, ye shew your self not to regarde the body of our
lorde, no more in a maner then ye do the comen materyall
meate / for whych cause god taketh vengeaunce vpon you /
for many of you fall syke therfore, & many of you dye also.
C Lo good reders these thynges both of the tone sorte and
of the tother, dothe sayncte Poule wryte vnto the chyrche, in
the selfe same pystles out of whych frere Barons here bryn
geth forth his authorytees. And then when he wryteth vn-
to one selfe chyrche and one selfe congregacyon, ye be very
good and ye be very nought: what meaneth he but that of
the same one chyrche and one company, some be good and
some be nought / though the whole chyrche and congrega-
cyon be called good and holy, bycause there is none holy
company in erthe but ye, & all for the holynes of the good
folke that are there in / though there be badde amōg them /
as Chrystes company was a good company, and yet was
there a traytour amonge them, and therfore hym selfe sayd
to his

to his apostles: Now be you clene / but yet all you be not A
clene/and specyally is yt holy bycause of the holy hed therof our holy sauyour hym selfe, whose mystycall body is the
Joh. 13. whole knowen catholyke chyrche/ in whych for all the cure done vppon yt in the baptysme, yet are there many sykke members by many great new synnes and many olde many tymes cured agayne by penaūce in theyr lyues/and of such as eyther perceyuer in the grace of theyr baptisme vndefoyled, and not reiected by any dedely synne, or after dedely synnes commytted, be synally restored vnto grace agayne by the blessed sacrament of penaunce/of those sortes ordynaryly doth and shall our sauyour (the sore cancred members that wyll not in cōclusyon be cured, left vnto the rotte and shaken into the fyre) bryngе forthe and make perfyte his gloryouse chyrche, and present yt to his father bryghte B
and smothe, wythoute any spot or wrynckle to lyue and endure in heuen/ but neuer shall his chyrche be clerely wythout spot or wrynckle, whyle yt wandereth in this wrecched worlde. And the chyrche in erth here muste frere Barons spoke of ye wote well.

And therfore good cryſten readers, here may ye playnly se that sayntе Poule in the places that frere Barons hath brought vs forthe, meaneth no suche chyrche as frere Batons wolde here make vs wene to begyle vs wyth/ but calynge them both good and badde, and meanynge some of them good and some bad, & yet none without spot or wrynckle, ment none other chyrche of any other maner, then only the comen knowen cathlyque chyrch/ of whych those chyrches to whome sayntе Poule wrote were very trew partes, C
and of the nature and maner of the whole chyrche. For as those partyculare chyrches were knowen chyrches: euen so is the whole chyrche a knowen chyrche. And as they were congregacyons, not of onely good folke but of bothe good and bad to gether: so is the whole catholyke chyrche a congregacyon, not of onely good but of good and badde to gether/ for whyche whole catholyque chyrch god hath & euer shall accordyng to his manyfold promises, so prouyde that the doctryne therof shall neuer be any dampnable errour/ but as Cryste came hym selfe to begynne yt, and sent
Iohan. 16 his apostles dyuerse in dyuerse partes to instructe yt, and they set other vnder them, as sayntе Poule set Timothe: so god hath from age to age sent into euery good cryſten cō-

trey

A trey good & holy vertuous men, as hath appered by theyr godly lyuynge and holy wyttynge and manyfolde myracles, whyche god hath wrought and worketh by them/and wyth whiche wonderfull myracles god bereth wytnesse for them/and wyth hys owne grace and assystence whyche he Matth.28
promysed sholde euer abyde, worketh wyth the towarde wylles of the people of hys knowen catholyke chyrche, to the consentyng and agrement of the same doctryne/so that the catholyke chyrche is the house of god, and the pyller & sure grounde of trouth, that euery syngulare person in the clerynge of all dowtes concernyng the sure auoydynge of all dampnable errours, maye stande and lene vnto.

And yf any person departe from the fayth of thys chyrche, or that any perticulare chyrche fall fro the doctryne of
B the whole catholyke chyrche, and so departe therfro: yet remayneth the remanaūt styll the very full catholyke chyrch, and is the same howse of god, the same pyller, and the same grounde of trouth, that it was before whyle the father was a parte therof/lyke as yf a man dyd cut of a roten toynt of hys body, ye and many rotten toyntes, yet were the remanaunt the selfe same man styll, and the self same soule sholde styll remayne whole in the remanaunt.

Nor not euery man that is in dedely synne is therby forthwyth out of the chyrche of Cryst in erth, tyll he eyther departe out or be put out/no more then a secrete traytoure in a kynges housholde is by hys secrete treason strayght out of hys checker roule/nor Judas hym selfe after hys cō
cepued treason though he were out of Crystes fauour, was
C not yet out of hys housholde, tyll hys mayster checked hym and bode hym walke lyke a traytour about hys treason & so dyd put hym out, as the catholyke chyrche of Cryste putteth out suche heretykes and suche Judases now.

And thus good chrysten readers here haue ye playnely sene, that all the scryptures that frere Barons bryngeth, make euyn playne agaynste hym, and playnely proue the knowen catholyke chyrche to be the very chyrche of Cryst, and in thys worlde none holy chyrche besyde.

Now good chrysten readers, where as frere Barns alledgeth vs dyuers places of sayne Austayne and some other doctours for thys purpose: thoughe I lette theym passe by the waye, and answere theym not forthwyth/ yet shall they not passe vnanswered ere we parte. But for as mych as he

An. l. labozeth

labozeth wyth interlaynge of hys herefyes and hys cap-
lynge, to make such confusyon in the mater, that men shold
not by hys wyll well perceyue the poynte: I shall therfore
sople you those allegatyons in suche conuenyent place, as
maye geue the mater moste lyght.

And fyrste ye shall consyder that he wyll nowe tell you
where thys chyrche is that he assygneth, of onely so pure &
clene persons wythout spotte or wrycle that sayne Peter
maye fynde no faute wyth them. Lo thus he sayth.

Baronius.

Thys is the very trewe chyrche that is seated thorow all the worlde / and
is neyther bounde to person by reason of dygnyte nor yet to any place by the
reason of fayned holynesse / but she is a free thynge thorow all the worlde as S.
Austayne doth wytnesse in these wordes, The holy chyrche are we but I do
not say we as one sholde say we that be here alone that here me nowe but as
many as be here faythfull christened men in thys chyrche, that is to saye, in
thys cytye, as many as be in this regyon, as many as be beyonde the see, as ma
ny as be in all the hole worlde (for from the ryssynge of the sonne tyll the
goynge downe is the name of god prayssed) so is the holy chyrche cure mo
ther &c. Here haue you playnely / that the holy chyrche is the congregacyon
of faythfull men where so euer they be in the worlde. And neyther the pope
nor yet his cardynallys be more thys chyrche or of this chyrche than the pou
reste man in erthe / for thys chyrche standeth alonely in the spyrytuall fayth
of Cryste Jesus, and not in dygnytees nor honours of the worlde / as Lyranus
doth declare in these wordes. The chyrche doth not stande in men by reason of
the spyrytuall power or secular dygnyte. For many prynces and many popes
and other inferyor persons haue swerued from the fayth. Wherfore that chir
che doth stande in those persons in whome is the trewe knowledge and confes-
syon of fayth and of veryte &c. O my lordes what wyll you say to Lira? I
haue great mervayle that you burne hym not. It is hye tyme to condempne
hym for an heretyke / for he speketh agaynst your lawe. xxiiij. q. i. Quo-
cunq;. Where as your glose declareth, that god suffered not the romyche chyrche
for to erre / and Lira sayth playne that many popes haue erred. And also that
the chyrche standeth not in dygnyte, but in confessyon of Cryste and of hys
blessed veryte.

Note.

In all thys longe tale good readers here Baronius telleth
vs no more but the chyrche is free, because hym selfe loueth
lybertye / and the chyrch is bounde to no man because hym
selfe wolde be bolde to no tyrannous / nor the chyrch is bolde
to no place because suche apostatas wolde be bounde to no
cloyster but haue all the worlde to rople in.

Then

A Then sayth he by the authorite of sayne Austayne that the chyrche is not the chrysten people of any one countrey alone and who sayd it was.

Then he sheweth that Arianus sayth the chyrche standeth not in spyrytuall power or secular dygnyte, but in confessyon of Cryste and hys blessed verite/ and no man fyndeth sawte wyth Lyre for so sayenge/but we fynde sawte wyth frere Barons for teachynge false heresyes in stede of Chrystes blessed verite. Now in tellyng vs where the chyrche is/ he telleth vs it is in the worlde/ and trewth it is the very chyrche is in the world but he proueth vs not yet that hys owne chyrche is in the worlde for he proueth no suche chyrche at all.

For consyder good readers, that yet for hys purpose is B there neuer one worde brought oute. For yet hathe he brought vs no proke of any chyrche here in erthe, wherof the people lyuynge here in erthe and beynge the membres and partes therof, be so pure and so clene without spotte or wrynckle, that sayne Peter may fynde no sawte wyth them. For thys poynt hath he yet brought vs no proke / but of all that he hath yet brought, parte proueth nothynge for hym, and the more parte proueth clere agaynste hym.

And now shall ye se by hys owne wordes folowynge, that as gape a face as he made before wyth the scryptures that he brought forth: yet hym self perceyued all the whyle well inough, that all that he hath hytherto sayed proueth in that poynte wheruppon all dependeth, no thynge at all for hys purpose. For so now thus goth he forward and fyn C deth that sawte wyth hym false.

Barons.

But now here wylbe obiected, that I sayne suche a chyrche as our Lorde eyens do intentionem secundam/ that is a thynge that is no where. where shall a man fynd a church that is so pure and so clene, that hath neyther spotte nor wrynkle in her, and that is without all synne, seynge that all men must of trueth saye, forgyne vs our trespas. And yf any man saye (be he neuer so ryghtuouse) that he hath no synne, than is he a lyar and there is no verite in hym.

More.

Lo good readers, here maye ye clerely se, that hym self perceyueth all that he hath sayed hytherto able to serue of nought/but that for all the scryptures that he hath layed

to his apostles: Now be you clene / but yet all you be not A
clene/and specyally is yt holy bycause of the holy hed ther-
of our holy sauyour hym selfe, whose mystycall body is the
Joh. 13. whole knowen catholyke chyrche/ in whych for all the cure
done vppon yt in the baptysme, yet are there many sykke
members by many great new synnes and many olde many
tymes cured agayne by penaūce in theyr lyues/and of such
as eyther percepuer in the grace of theyr baptisme vndefoy-
led, and not reiected by any dedely synne, or after dedely
synnes commyptted, be fynally restored vnto grace agayne
by the blessed sacrament of penaunce/of those sortes ordy-
naryly doth and shall our sauyour (the sore cancred mem-
bers that wyll not in cōclusyon be cured, left vnto the rotte
and shaken into the fyre) bryngе forthe and make perfyte
his glorpouse chyrche, and present yt to his father bryghte B
and smothe, wythoute any spot or wrynckle to lyue and en-
dure in heuen/ but neuer shall his chyrche be clerely wyth-
out spot or wrynckle, whyle yt wandereth in this wreched
worlde. And the chyrche in erth here muste frere Barons
spoke of ye wote well.

And therfore good cryſten readers, here may ye playnly
se that sayntе Poule in the places that frere Barons hath
brought vs forthe, meaneth no suche chyrthe as frere Ba-
rons wolde here make vs wene to begyle vs wyth/ but cal
lynge them both good and badde, and meanynge some of
them good and some bad, & yet none without spot or wryn
cle, ment none other chyrche of any other maner, then only
the comen knowen cathlyque chyrch/ of whych those chyr-
ches to whome sayntе Poule wrote were very trew partes, C
and of the nature and maner of the whole chyrche. For as
those partyculare chyrches were knowen chyrches: euen
so is the whole chyrche a knowen chyrche. And as they
were congregacyons not of onely good folke but of bothe
good and bad to gether: so is the whole catholyke chyrche
a congregacyon, not of onely good but of good and badde
to gether/ for whyche whole catholyque chyrch god hath &
euer shall accordyng to his manyfold promises, so prouyde
that the doctryne therof shall neuer be any dampnable er-
Iohan. 16 rour/ but as Cryste came hym selfe to begynne yt, and sent
his apostles dyuerse in dyuerse partes to instructe yt, and
they set other vnder them, as sayntе Poule set Timothe: so
god hath from age to age sent into euery good cryſten cou-

trey

A trey good & holy vertuous men, as hath appered by theyr godly lyuynge and holy wrytynge and manyfolde myra-cles, whyche god hath wrought and worketh by them/and wyth whiche wonderfull myracles god bereth wytnesse for them/and wyth hys owne grace and assystence whyche he promysed sholde euer abyde, worcheth wyth the towarde wylles of the people of hys knowen catholyke chyrche, to the consentyng and agrement of the same doctryne/so that the catholyke chyrche is the house of god, and the pyller & sure grounde of trouth, that euery syngulare person in the clerynge of all dowtes concernyng the sure auoydynge of all dampnable errours, maye stande and lene vnto. Matth. 28

And yf any person departe from the fayth of thys chyr-
B che, or that any perticulare chyrche fall fro the doctryne of the whole catholyke chyrche, and so departe therfro: yet re mayneth the remanaũt styll the very full catholyke chyrch, and is the same howse of god, the same pyller, and the same grounde of trouth, that it was before whyle the tother was a parte therof/lyke as yf a man dyd cut of a roten toynt of hys body, ye and many rotten toyntes, yet were the rema-naunt the selfe same man styll, and the self same soule shold styll remayne whole in the remanaunt.

For not euery man that is in dedely synne is therby forthwyth out of the chyrche of Cryst in erth, tyll he eyther departe out or be put out/no more then a secrete traytoure in a kynges housholde is by hys secrete treason strayght
C out of hys checker roule/nor Judas hym selfe after hys cõ-cepued treason though he were out of Crystes fauour, was not yet out of hys housholde, tyll hys mayster checked hym and bode hym walke lyke a traytour about hys treason & so dyd put hym out, as the catholyke chyrche of Criste put-teth out suche heretykes and suche Judases now.

And thus good chrysten readers here haue ye playnely sene, that all the scryptures that frere Barons bryngeth, make euyn playne agaynste hym, and playnely proue the knowen catholyke chyrche to be the very chyrche of Cryst, and in thys worlde none holy chyrche beside.

Now good chrysten readers, where as frere Barns alleg-geth vs dyuers places of saynt Austayne and some other doctours for thys purpose: thoughe I lette theym passe by the waye, and answere theym not forthwyth/ yet shall they not passe vnanswered ere we parte. But for as mych as he

labozerly wyth interlacynge of hys herelyes and hys cay-
lynge, to make luche confuſyon in the mater, that men ſholde
not by hys wyll well perceyue the poynte: I ſhall therfoze
ſoyle you thoſe allegacyons in ſuche conuenyent place, as
maye geue the mater moſte lyght.

And fyrſte ye ſhall conſyder that he wyll nowe tell you
where thys chyrche is that he allygneth, of onely ſo pure &
clene perſons wythout ſpotte oz wrynckle that ſayne Peter
maye fynde no faute wyth them. Lo thus he ſayth.

Baronius.

Thys is the very trewe chyrche that is ſcatred thorow all the worlde / and
is neyther bounde to perſon by reaſon of dygnyte nor yet to any place by the
reaſon of fayned holyneſſe / but ſhe is a fre thynge thorow all the worlde as S.
Auſtayne doth wytneſſe in theſe wordes, The holy chyrche are we but I do
not ſay we as one ſholde ſay we that be here alone that here me nowe but as
many as be here faythfull chriſtened men in thys chyrche, that is to ſaye, in
thys eytye, as many as be in this regyon, as many as be beyonde the ſee, as ma
ny as be in all the hole worlde (for from the ryſynge of the ſonne tyll the
goynge downe is the name of god prayſed) ſo is the holy chirche cure mo-
ther &c. Here haue you playnely / that the holy chyrche is the congregacyō
of faythfull men where ſo euer they be in the worlde. And neyther the pope
nor yet his cardynall ys be more thys chyrche or of this chyrche that the pore
reſte man in erthe / for thys chyrche ſtondeth alonely in the ſpyrytuall fayth
of Cryſte Jeſus, and not in dygnyties ner honours of the worlde / as Lirans
doth declare in theſe wordes, The chyrche doth not ſtonde in men by reaſon of
the ſpyrytuall power or ſeculer dygnyte. For many prynces and many popes
and other inferyor perſons haue fworuyd from the fayth. Wherfore that chir
che doth ſtonde in thoſe perſons in whome is the trewe knowledge and confeſ-
ſyon of fayth and of veryte &c. O my lorde what wyll you ſay to Lira? I
haue great mervayle that you burne hym not. It is hye tyme to condempne
hym for an hereteke / for he ſpeketh agaynſt your lawe. xxiij. q. 1. Quo-
cunq;. Where as your gloſe declareth, that god ſuffered not the romiſh chyrche
for to erre / and Lira ſayth playne that many popes haue erred. And alſo that
the chyrche ſtondeth not in dygnyte, but in confeſſyon of Chryſte and of hys
bleſſed veryte.

Note.

In all thys longe tale good readers here Barns telleth
vs no more but the chyrche is fre, bycauſe hym ſelfe loueth
lyberte / and the chyrch is bounde to no man bycauſe hym
ſelfe wolde be bolde to no prynces / nor the chyrch is bolde
to no place bycauſe ſuche apoſtatas wolde be bounde to no
cloyſter but haue all the worlde to royle in.

Then

A Then sayth he by the authoryte of sayne Iustayne that the chyrche is not the chrysten people of any one countrey alone and who sayd it was.

Then he sheweth that Tyranus sayth the chyrche standeth not in spyrytuall power or secular dygnyte, but in confessyon of Cryste and hys blessed verytè/ and no man synneth sawte wyth Lyre for so sayenge/but we synde sawte wyth frere Barons for teachynge false heresyes in stede of Chrystes blessed verytè. Now in tellyng vs where the chyrche is/ he telleth vs it is in the worlde/ and treweth it is the very chyrche is in the world but he proueth vs not yet that hys owne chyrche is in the worlde for he proueth no suche chyrche at all.

B For consyder good readers, that yet for hys purpose is there neuer one worde broughte oute. For yet hathe he brought vs no prose of any chyrche here in erthe, wherof the people lyuynge here in erthe and beynge the membres and partes therof, be so pure and so clene without spotte or wrynckle, that sayne Peter may synde no sawte wyth them. For thys poynt hath he yet brought vs no prose / but of all that he hath yet brought, parte proueth nothynge for hym, and the more parte proueth clere agaynste hym.

And now shall ye se by hys owne wordes folowynge, that as gaye a face as he made before wyth the scryptures that he brought forth: yet hym selfe perceyued all the whyle well inough, that all that he hath hytherto sayed proueth in that poynte wheruppon all dependeth, no thynge at all for hys purpose. For lo now thus goth he forward and synC deth that sawte wyth hym false.

Barons.

But now here wylle obiected, that I sayne suche a chyrche as our Logicyens do intentionem secundam/ that is a thynge that is no where. where shall a man synd a church that is so pure and so clene, that hath neyther spotte nor wrynkle in her, and that is without all synne, seynge that all men must of trueth saye, forgyne vs our trespas. And yf any man saye (be he neuer so ryghtwyse) that he hath no synne, than is he a lyar and there is no veryte in hym.

Wore.

Lo good readers, here maye ye clerely se, that hym selfe perceyueth all that he hath sayed hytherto able to serue of nought/but that for all the scryptures that he hath layed

to proue that there is suche a chyrche / and for all the wor- A
des of sayne Austayne, by whych he wold haue semed both
to proue that there is such a fayre pure chyrch and a clene,
and also that sayne Austayne telleth vs where it is / that is
to wytte not all in any one place, but spredde abrode in all
places of the world, where fayethfull people are enhabyted:
yet for all thys frere Barns here cõfesseth now that all this
serueth of no thynge but hys purpose that there is in erthe
any suche chyrche, remayneth styll so farforth vnproued, B
that he seeth well hym selfe that men may yet obiecte vnto
hym that there is no suche pure and clene chyrche in erthe /
but that for any thyng that he hath brought forth to proue
it, he semeth of hys owne brayne to fayne it, as logicions
fayne (sayth he) the secunde intencyon. whyche is he sayth
no where.

And therfore good reders, cuttynge of now for nowght
all that he hath sayd before, as he taketh it for nought hym
selfe: lette vs se what he wyll now saye better vppon thys
better auysement. For now wyll he not fayle of sykelyhed
to proue vs playnely some people some where so pure and
so clene wythout spotte or wrynckle of synne, that sayne Pe-
ter can fynde no fawte in them. Lo thus good reders he
proueth it.

Barons.

To thys I answere that thys holy chyrche hath synne in her, and yet is she
pure and clene. Marke sayne Poulys wordes. Chryste hath gyuen hym selfe for
her that he myghte make her glorycuse / so that the clennesse of this holy chyrch
is the mercy of good towarde hyr thorow Chryste, for whose sake he sayeth no
thynge to her charge / ye and yf any other person wolde / he is redy to gyue C
her hys clennes, and to set her by fayth clayme of ryghte hys puernesse for hyr
owne. For betwene them all is commen, as betwene man and wyfe. So that yf
the chyrche loke on her owne merytes and of hyr own workes / she is full of synne
and must nedes say, dimitte nobis debita. The whiche she nedyd not to saye yf she
had none. But yf she referre hyr selfe vnto the merytes of her blessed husbonde
Chryste Jesus, and to the clennes that she hath in his bloude / than is she wythout
spotte. For by the reason that she stycketh by fayth so fast vnto hyr husbande
Chryste, and dath abyde in confessyon of hyr synne, and requyreth mercy for
theym / therfore is there no thynge layed to hyr charge / but all thynge is for-
gyuen hyr.

And therfore sayth sayne Poule, there is no dampnacyon vnto them that be
in Chryste Jesu. And that thys maye be the playner: I wyll bringe you sayne
Austayns wordes the whyche was vexed of the Donatysses with thys same reas-
son that

A son that is layde agaynste me. Hys wordes be these. The hole chyrche sayth, for gene vs our synnes, wherfore she hath spottes and wrincles. But by knowledging of theym, her wrynckles be extensed and stretched out / by knowledgynge her spottes are washed away. The chyrch abydeth in prayour that she myght be clen sed by knowledgynge of her synnes. As longe as we leue her, so standeth yt / and when we shall departe out of this bodye, all suche thynges be forgeuen to euery man / wherfore by this meane the chyrche of god is in the treasours of god wyth out spot and wryncles. And therfore here do we not lyue wythout synne / but we shall passe from hens wythout synne &c. Here haue you clerely that the chyrch of god is clensed and puryfyed by Crist for knowledging of her synnes / and not by her owne purenes. Wherfore suche a chyrche there muste nedes be, though that the carnall yie can not se her, nor fleshely reason can iudge of her. Wherfore we beleue this artycle by fayth, that holy chyrche is a communyon or felyshyppe of holy men / and know yt not by seyeng or felynge, as we do the fellyshyppe of dra
B pers or mercers / for then were yt none artycle of the fayth. And yt is playne that all your exteryour sygnes, wyth all your holy ornamentes, as your holy my ters, your holy croſse staues, your holy pyllcas and pollaxes, your holy red glo ues, your holy ouches, and your holy rynges, your holy anointed fingers, your holy vestimentes, your holy chalices, and your holy golde shewes, ye take also to helpe you sayncte Thomas of Canterberis holy showe, with all the holy botyes of holy munkes / and all these to gether can not make one crumme of holynes in you, nor helpe you one pryche forward, that you may be within this chyrche. For yf these thynges could helpe, then were yt no mystery to make an asse to be of the church of god. But our holy mother the chyrche hath a nother holynes, that commeth from god the fader thorow the sweat blood of his bleſsed son Jesu Cryste, in whom is all her confydens and truste. Unto whom she stycketh only by stedfaste fayth / by whose purenes she is also pure, in that that she doth confeſse her vnclenes / for
C she beleueth stedfastly that she hath an aduocate for her syn to the father of heuen whyche is Cryste Jesus. And he is the satysfaccyon for her synnes. And he of his mercy and not of her merytes, hath chosen her for to be his. And bycause she is hys, therfore must she be clene so longe as she abydeth in hym.

Thys is wyll declared in sayncte Johū where our mayster Cryste is compared to the vyne, and all the members of holy chyrche to the branches / that as the bran ches, can bryngc forth not frute of them selfe / so can holy chyrche of her selfe bryngc forth no goodnes excepte she remayne in Cryste by perfyte fayth. Thys is well proued by your owne law whose wordes be these / therfore ys the chyrche holy / bycause she beleueth ryght wysely in god &c. Here you not the cause wher fore the chyrche is holy? bycause she beleueth ryght wysely in god / that is she by leueth in nothynge but in hym / and she beleueth nor hereth no worde but his / as our mayster Criste bereth wytnes: my shepe heare my voyce, and a nother mā nys voyce du they not knowe / also in a nother place / he that is of god, hereth the

wordes of god: how commeth thys that the chyrche of god hath so sure a iudge A
ment, that she knoweth the voyce of Cryste from other voyces? and can not erre in her iudgement? Bycause that Cryste hath chosen her/ and bycause she is sero ned of god as our mayster Cryste sayth/ and by cause she hath (as sayntt Johñ sayth) the anoynte oyntement of god, that teacheth his all maner of veryte so that she cānot erre. But why can she not erre? because she may do what she will? Bycause that all thyng that she doth is well done? bycause she may make newe rules and new lawes at her pleasure? Bycause she may invent a newe seruyce of god that is not in scripture at her wyll? Nay nay my lordes. For she is but a woman and muste be ruled by her husbande/ ye she is but a shepe and muste heare the voyce of her shepeherd. And so longe as she doth, so longe can she not erre, by cause the voyce of her shepeherd can not be false.

Thus may be proued by your owne lawe, whose wordes be these/ the whole chyrche can not erre. Also in a nother place/ the congregacyon of faythfull men muste nedes be chyche also can not erre &c. These wordes be playne, what B
chyrche yt is that can not erre, that is the congregacyon of fayth
full men that be gadered in Cristes, name which haue Cristis
spryt, whyche haue the holy oyntement of god,
whyche abyde faste by Crystes worde,
and heare none other mannys
voyce but hys. &c.

More.

Here haue I good rders rehersed you the full declaracyon of his purpose to gether/ whych as yt were well done that no man sholde vouchsaufe to rede ouer ones, so were yt good that who so wolde nedes rede yt ones, sholde indyfferently wythout parcyalyte rede yt and aduyse yt often. For in good fayth I doute yt not but he that so wolde, had C
he no lernynge at all, and were wytted but ryght meanly. yet yf he loke not all to the scoffynge and suffer hym self to be carryed awaye wyth the felowes fonde raplyng from the consyderation of the mater/ he could not but perceyue such foly and suche falsehed and such repugnaunce and contradyccyon in yt selfe, that he sholde neuer after nede any man elys to answere hym but hym selfe. But then yf the reader be lerned, and loke well farther vppon the authorytees that thys man layeth vs forthe for his purpose: he shall fynde them handeled in such wyse, that he shall thynke yt more then pyty that eyther holy scripture or any good boke elys sholde euer come in suche a false folys handes.

For lettyng the authorytees stande for the whyle/ what

hath

¶ hath he tolde vs in all this longe tale? his purpose was ye
wote well, to proue vs that here in erth there is and muste
nedes be a chyrche and a congregacyon of people, so clene
and so pure wythoute any spotte or wrynele of synne, that
sayncte Peter may synde no faute in any of them. And how
hath he now proued yt? Take hyde out of his tale his ple
saunt scoffynge vppon myters, and croste staues, pylles,
pollaxes, and redde gloues, oucches, and rynges, and then
his taylynge vppon the holy oynement vsed in the conse-
cracyon of anoynted persons, and vpon vestymentes, and
chalyces, and mokkynge of sayncte Thomas wyth lesynge
vppon his showe, whose showe was I am sure neuer halfe
so blacke as is frere Batons soule in synne, but yf yt be by
penaunce walshed any whyter synnes he made his boke:
B take oute I saye of his tale all this goodly gárnyshynge,
and howe he hath proued vs beyde that there is and muste
nedes be in erthe a chyrche and congregacyon of people, so
pure and so clene wythoute spotte or wrynele of synne, that
sayncte Peter may synde no faute in any of theym/ bothe he
proue yt by any other then by vysyles that he hadde redde
in Tyndales boke, of synnynge and yet not synnynge, and
errynge and yet not errynge. And yet hath he not the wytte
when he sawe the mater in the tother mannys hande byfore
hym/ yet hadde he not I say the wytte well to perceyue yt,
and to do so myche as to put some distincyon betwene dede
ly synne and venyall as Tyndale doth, and betwene dam-
nable errour and errour that letteth not from saluacion as
Tyndale doth also. In whyche thynges though Tyndale
C hath shamefully ouerseen hym self, and dedely synned and
damnably erred/ albe yt he so farre myssleth the mache that
he marreth all his mater: yet at the leste wyse he shewed
hym selfe that he sawe yt/ where as Batons hadde not as it
semeth so myche wyt as to perceyue yt, when Tyndale had
in his boke shewed yt hym.

Howbe yt perduenture I blame his with causelesse. For
I wene the man perceyued those poyntes well inough.
But for bycause he sawe that Tyndale when he broughte
them in, dyd thereby so intryke hym selfe in the mater, and
medled hym selfe in the net of his owne foly, that he coulde
neuer well wynde out: frere Batons thought yt best ther-
fore to take a fayrer way, and rydde hym self with only Tyn
dales vysyles of synnynge and yet not synnynge, and er-

trynge

rynge and yet not errynge, and leue oute those other poyn A
tes / and walke so myche moze in the darke then Tyndale
doth, though Tyndale kepe hym selfe in the darke moze
then metely well.

For now to proue vs all his whole purpose, that there
is in erth here a chyrche and a company that be clene wyth-
out any spot or wrynckle of synne, & that so clene that saynte
Peter may fynde no faute / obiectynge agaynste hym selfe
the thynge that he seeth well euery man wolde, that ys to
wyt that both by comen experyence of the peple, and by the
playne worde of god the contrary of his polycyon and pur
pose appereth euidently trew: he answereth in conclusyon
therunto, that the cõgregacyon whych he calleth the chyrch
euer hath spottes and wrynckles of synne, and that yet yt is B
for all that very pure and clene, bycause that for her abyd-
ynge in the knowledgynge of her spottes and wrynckles of
her synnes, and askynge mercy for theym, god layeth no-
thynge of them to her charge.

Consyder now for goddes sake good reders, how perfyt
ly frere Barons hath answered you, and howe perfytely he
hath proued his purpose. He promysed vs you wote well
to proue vs a chyrche pure and clene wythout spot or wryn
cle / and now he bryngeth vs a chyrch pure and clene as he
sayth wyth spottes and wrynckles both. Is there any man
so bare wytted, that can so be satysfyed and thynke hym
selfe sufficyently answered thus?

I hadde as lyue he told vs that yf there were a woman
with a croked nose, as longe as no man tell her of it so lõg C
her nose stode ryght. For by hym though god lay neuer her
spottes nor her wrynckles to her charge, but is alway was-
shynge her spottes, and alwaye stretchynge out her wryn-
cle: yet he confesseth that for all the washynge and all the
stretchynge, as longe as she lyueth she is neuer wythoute
them. And his promyse ye wote well was, to proue vs a
chyrche not pure and clene wyth them, but pure and clene
wythoute them.

Now where he sayde the chyrche is so wythoute spotte,
that saynte Peter myght fynde no faute in her, he begyled
me. For I hadde went she sholde haue had none for saynte
Peter to spye. And I meruayle what he ment by ỹ worde, yt
shall not be lawfull saint Peter to fynd any faut in her. For
I thought that yt wolde alway be lawfull for saynt Peter

to say

A to saye trewe, and to call a spotte a spotte, and a wrincle a wrincle in her all the whyle she hadde any/and that is as Barns now confesseth in conclusyon all the whyle she is here. But now ment Barns all thys whyle as it appereth farre of another fasshyon, that is to wyt that she shold euer haue spottes and wrynckles whyle she lyueth in erth/but ꝑ saynt Peter maye not be suffered to tell her so/for yf any man wolde layeher spottes and her wrynckles to her charge then is Cryst sayth frere Barns redy to gyue her hys clennesse, and to lette her by fayth clame of ryght hys purynesse for her owne/and whyche sayth meneth he? fayth alone of lykely hed for all onely fayth iustyfyeth he sayth.

But yet good readers ye wote well for all thys tyll she come there as she shall be gloryouse, whyche is in heuyn & B not here/and vnto whyche though the chyrche shall in conclusyon come, yet shall not euery man come that is at any tyme parcell, a member of the chyrche, no more then though the chyldren of Israell came in conclusyon to the lande of byheest/and were dyuers tymes delyuered agayne oute of thraldome/that it therfore folowed that all came thyder, but many dyed in desert: yet in the meane whyle I say tyll god hath so fully gyuen her his clennesse and his purynes, that he hath fully wesshed out all her spottes and streeched out all her wrynckles, & made her glorioule in heuen/where as saynt Poule sayth, who shall accuse the chosen of god/ Roma. 8. as who say no man can/ellys whyle she is yet here in erth not glorifyed, nor her spottes fully wesshed out/but be in C wesshynge, nor her wrynckles fully streeched out/but be in streechynge/and whyle as faste as her husbande wasshyth she spotteth, and as faste as he streecheth she wrynckleth: I can not in good fayth se why saynt Peter sholde be afrd/ or by what lawe it were vnlawefull for hym to saye for the tyme the thynge that for the tyme is trouth, that is to wyt that she is not yet pure & clene wythout spotte or wrynckle.

And thus good rederꝭ yet ye se onys agayne that frere Barons prouyth nothynge the chyrche that he promysed but when in stede of one pure and clene wythoute spotte or wrynckle he bryngeth one, not so clene but that she is spotted and wrynckled/he wolde wynne the felde wyth a face, & make saynt Peter afrde, to call her spottes spottes, or her wrynckles wrynckles. But it wyll not be Barns, it wyll not be. For though saynt Peter whyle hym selfe was of ꝑ very chyrch here in erth/and therfore yet wrynckled and spotted,

Oo. i. and so

and so sore fered reprobe, that at the worde of a woman he was aferd, to loke a gyrle in the face/yet now that he is gloryfyed in the chyrche in heuyn/and all hys spottes washed clene out, and all his wrynckles clene strecched out/he is now so farre out of all fere of reprobe, that the thonder of yours greate worde can not lette hym to saye trewe, for any fere of your gargyle face, that ye came disguysed wyth, at your laste reforrynge hyther. I

But now let vs consyder sumwhat of frere Barns holy prechynge by the waye, whyther it be so holy as he wolde haue it seme.

The cause he sayth why thys chyrche is here so holy, pure, and clene, wythout spotte or wrynckle/and yet hath he sayth euer spottes and wrynckles, whyle it is in this worlde/is he sayth bycause god hath chosen it wythout any merytes of her, and bycause she knowledgeth her fautes. Here muste we consyder alway good readers, that he putteth the chyrch to be all of good folke and none euyll, nor dedely synners therin/for that is ye remember well the dyfference betwene the comon knowen catholyke chyrche and hys/that the catholyke chyrche of Cryste here in erth, hath in it bothe good and bad/ and frere Barons chyrche hath none in it, but so good, so clene, and so pure, that there is not an euyll man therin/but though they neuer lacke spottes nor wrynckles, yet they spottes be no spottes, nor they wrynckles be no wrynckles, or at the leste wyse though they be/ yet sayne Peter maye not be so bolde to call them so/ bycause them selfe knowledge them to be so. B

Now as for that he speketh of eleccion and merytes/we wyll not mych medle wyth hym. For we agre that god chese-seth by preuencyon of grace, euery man ỹ he taketh to hym before the man maye any thynge meryte, whyche can wyth out grace nothynge meryte. But after may man by fre wyll wurke wyth grace and helpe, to meryte rewarde in heuyn by good wurkes wrought in fayth and cherye, and not in fayth alone, what so euer frere Barns agaynst fre wyll and good wurkes bable to the contrary. C

But now concernynge that he speketh of satysfaccyon, and that Cryste is our satysfaccyon/ the wordes are good and trewe: for Chrystes deth is able and sufficyent, and so is the leste drope of hys bloude for the satysfaccyon of the synnys of all the whole worlde, and many be wythout any

other

A nother satysfaccyon saued, as be all the chyldren that after baptysme dye in theyr cradels. But god hath not so ordered yet/ that euery man which hath age & discrecyon shold so trust vnto that satysfaccyon by whyche Cryste wyth his passyon satysfyed for all mennes synnes at onys / that he sholde for hys owne synnes by the frutefull wurkes of penaūce make no satysfaccyō hym selfe no more then he wold though Cryst be our aduocate & pray for vs, that we shold therfore be the more slacke & tempsse in prayenge also dyly gentely for our selfe. For he byddeth & teacheth vs also to praye, & that without ceasyng & layntyng. Nor he taketh it not for foly nor for synne yͭ for the honour we bere to god, we honour and praye to the sayntes also that are hys frendes, to be intercessours for vs/ agaynste whyche frere Ba-
B rons hath made as very a folysshe processe as euer dyd heretyke that spake on that parte, syth that heresye fyrste beganne/and no lesse folysshely speketh he in many places agaynst satysfaccyon & agaynst all the sacramēt of penaūce.

And therfore where he sayeth that the chyrche is made clene and pure, by knowledgynge her synnys: it appereth well that though he speke the same wordes, that saynt Austayne spake/yet he meneth not as saynt Austayne ment. For saynt Austayne in dyuerse other places declareth, that a synner sholde knowledge hys dedely synnys, by shryfte and confessyon and do satysfaccion and penaunce/appoynted hym by the preste, as he doth both in dyuers other places/and also at great length in hys boke De vera & falsa penitentia, where he sayth in thys wyse, Therfore he that repenteth
C lette hym vtterly repente/lette hym shewe hys sorow wyth teares/let hym represente and declare his lyfe vnto godbyp the preste/lette hym preuent the iudgemēt of god, by shryft. For our lorde commaunded those that were made clene of theyr leprosy, that they shold shewe them selfe to the prestes/ therby teachynge that the synys muste be confessed by bodely presence, and not be shewed by a messenger, nor by wrytynge. And after in the .xv. chappter: Lette euery man put hym selfe vtterly in the power of the iudge in the iudgemēt of yͭ preste/let hym reserue vnto hym selfe no power of hym selfe, but that he be redy at the prestes cōmaundemēt, to do for the repayrynge of the lyfe of hys soule all thynges that euer he wolde do for to fle the deth of hys body, and yͭ wyth delyre to/for bycause he getteth agayne infynite lyfe.

Augustin. de vera & falsa penitentia cap. 10. & 14.

And thus it appereth as ye se good reders, in what wyse A
sayne Austayne wolde a synner sholde knowledge hys dedely synnys, that is to wytte by shrifte, contrycyon, and satysfaccyon/not onely voluntary bysyde, but also suche as sholde be enioyned by the preste. And whyle frere Barons doth but mocke the sacrament of penaunce / and bycause Cryste is out satysfaccyon, wyll that men shall do none for them selfe: it appereth well I saye therfore that though he speke in thys place as sayne Austayn doth in one place, yet meneth he not as sayne Austayne ment in that place.

And therfore by frere Barns menynge, a man nedeth no more but knowlege hym self a synner and all is saufe. And then maye the chyrche be sone a greate flocke. For there be folke inough able to make a great flocke, that wylbe content to knowlege theyr synne yf that may serue alone, and B
they wythout perell suffred to synne on styll.

And yet though there were no more requyred but euyn a bare knowlegyng of theyr synne: yet wolde neyther Barons, nor Tindale, nor Luther, nor Lambert, nor Hyperyn do so myche for goddes sake as to knowlege theyr synne/ but they wyll rather runne to the deuell in hell, then wynne heuen wyth the bare knowlegynge that theyr poysened heresyes and the abomynable sacryledge of freres & nonnes maryage, is any synne at all.

And marke well thys by the waye good reader, that by Barons in suche tymes as men haue bytwene the begynnynge of theyr dedely synnes & the knowledgynge of theyr synnys, whyche tymes be in many one manne many tymes in hys dayes: in all those tymes they be not of the chyrch/ C
and agayne in all the tymes in whyche they knowledge, they be forthwyth of the chyrche. So that by Barns, one selfe manne is of the chyrche & not of the chyrch, not onely many tymes in his lyfe/but also some one is peraduenture of the chyrche and not of the chyrche dyuers tymes in one daye.

And thys is playne agaynste Tyndals chyrche. For he putteth the chyrche to be a cumpany of onely suche as neuer synne dedely, and therfore be neuer out of the chyrche/ how be it he calleth theym all waye repentauntes, and yet sheweth that somtyme they repente not, but be caryed forth in theyr synne long ere they repent/and so neyther agreeth he wyth Barns nor wyth hym selfe neyther.

But

A But there in doth Barous quyte hym as well agayne/ for no more doth he neyther. For same tyme he sayth that yt muste nedes be that there muste be suche a chyrche, that by the fayth and the knowlegynge of her synnes, and the herynge of Cristes voyce, and cleuynge to his word/ and bycause he hath chosen her, is clensed pure and clene and can not erre. And then agayne he speketh in some place of that fashyon, as though yt myght be that there were some tyme no suche chyrche at all. For he sayth she is clene so longe as she abydeth in hym and no lenger/ sygnyfyenge that she myght peraduenture departe oute of hym, & then be no chyrch of his. And therfore he sayth ỳ she can not erre, bycause she hereth the voyce of her sheppard, and bycause she hath the inward opynemẽt of god/ as sayne Johñ sayth B that teacheth her all maner of trouthe, so that she can not erre.

But then to shew vs that we shold not reken our self sure of her doctryne, wenynge that she sholde be at all tymes in suche case and so taughte of god wyth his inwarde opynement that we might be sure that she wold teche vs nothing but suche as god inwardely taught her: he telleth vs how longe we may truste her, and sayth she is but a woman, and muste be ruled by her husbande/ and she is but a shepe, and muste heare the voyce of her shepeherd. And so long as she so doth/ so longe can she not erre: as though he wolde say, some tyme peraduenture she dothe not, and then dothe she erre, and therfore then byleue her not.

C And to proue that she may some tyme leue her husband and go from hym, and not be ruled by hym, and so be ful of synne and errour: he bryngeth in the parable of Chryste, where he sayde, I am the very vyne, and ye be the braun- Johñ. 15. ches. And lyke as the braunches can bryng forth no frute but yf yt abyde in the vyne/ no more sayde our sauyour can ye do but yf ye abyde in me. And in this meaneth Barons metely well in part, and better then Tyndale. For by these wordes yt well appereth, that those whyche are good folke in dede, and at one tyme very braunches of that very vine/ may by the deuyls meanes and their owne folyshe negly- gence and frowardnes, fall of fro the vyne and so bryng forth no good frute, but wyther away and serue but for the fyre/ as dyd that scysmatike traytroure Judas, whych was at the tyme of these worde spoken one of the braunches of

Do iii. that

that vyne. A

And thus meaneth Barns, that he whych is at one tyme good, and of yt may be a nother tyme nought and fall from yt, and then is foule and vnclene and full of errours. But in this is Tyndale agaynste Barons. For Tyndale sayth he whyche is ones good and a braunche of that tyne, can neuer synne dedely after/ bycause he can not come into it to be a lyuely braunche of that very vyne, but by goddes election and a feluynge sayth, that can as Tindale sayth neuer fayle nor departe out or fall of.

But therin doth Barons not erre so farre out as Tyndale doth/ but taketh yt accordynge to Crystes meanyng, that by this parable geueth euery man warnyng that they may fall of, and byddeth them be ware they do not.

But then in a nother poynt Barons semeth to ryne out B
at rouers as farre beyonde Tyndale. For where as Tyndale falsely telleth vs, that neuer one membre of the chyrch may fall fro Cryste at any tyme: frere Barons telleth vs here, that the whole chyrche may fall from hym dyuerse tymes, and that therfore she may diuerse times erre, and that therfore her doctryne is not alwaye sure, nor maye not alway be lened vnto nor surely be byleued/ but ꝑ euery man muste nedes vppon parell of his owne soule examyne and iudge her doctryne, and so receyue or refecte her doctryne by the worde of god. And this muste euery man do vppon the payne of dampnacyon, whyther he haue wyt and lernynge mete therfore or not.

And now syth yt is so that Barons putteth in this case C
not euery syngular member of the chyrche, of whome some may fall of at one tyme, some at a nother, and some come in agayn, and some peraduenture neuer/ and yet all ꝑ whyle the body neuer gone, nor the hed lefte wythout members, nor the vyne left wythoute braunces: syth Barons I saye repugnaunt not onely to Tyndales tale, but also to some other partes of his owne, telleth vs that she that is to saye the whole intier chyrche, maye so departe and fall of from god, that we can haue no suertye of her perseueraunce, but that she may leue hym and so fall in errour. whych he sayth to make vs thynke that we may therfore myste truste her doctryne, and truste yt no lenger then as long as she abydeth in god. And bycause we can not well know whe she is with hym and when from hym: therfore he wolde that we shold

alway

I alway myſſe truſt her, and euer make an aſſay and a tryall of her, euery man for hys owne parte vppon the pareil of his owne ſoule, examynynge hym ſelfe her doctryne by the ſcrypture, as well man as woman, whether he or ſhe can ſkyll therof or no. Wyth frere Barons I ſaye telleth vs in effecte this tale contrary to ſome other partes of his owne tale: I well may and wyll cut of all his bybell babyll that he maketh in tellyng vs that the generall counſayles may erre, bycauſe yt may be he ſayth that they haue not the ſpyryte of god wyth theym. For what wolde yt auayle for me to denſende the credence of the generall counſayles vnto frere Barõs, when he ſo handeleth mater that wolde make vs wene that not onely the generall counſayles whyche re preſent the whole chyrch may erre, but alſo that the whole
B chyrche whiche he putteth hym ſelfe, of people ſo clene and pure wythout ſpot or wrynckle, that ſayut Peter may fynde no faute in them/though ſhe can not erre whyle ſhe cleueth to god and heareth his word, and therfore therby is ſuche, yet ſhe may fall fro god he ſayth & leue the lenyng vnto his worde, and ſo wax foule and fylthy, and ſo fall in errours. I wyll therefore peraduenture at ſome other conuenyent tyme, entreate the mater of the generall counſayles wyth frere Barons/ in whyche treatye I truſte to make almoſte euery chylde perceyue, that frere Barons all that he babeleth here of the counſayles, yf he hadde aſked and folowed any wyſe mannes counſayle, but yf he couilde haue treated yt more wyſely, ſholde wyſely haue left yt out.

And ſo doth appere all redy: For he hath not in all ỹ he
C ſayth, proued no generall counſayle fallen in any dampnable errour / whyche kynde of errour is the errour that we ſpeke of.

But now ſyth he ſayth as ye haue herd, and for as myche alſo as whether a pope or generall counſayle eyther maye dampnable be deceyued and erre, is not nowe oure mater/ but whyther the catholyque knowen chyrche be the very chyrche, and then whether the whole chyrch may erre / and ſyth the poyntes of the catholyque fayth wherin frere Barons and we vary, and wherin wyllyam Tyndale and we varye, and wherin frere Luther and we vary, and wherin frere Hyſhyn and we vary, and wherin we vary wyth all the other hundred ſectes of heretyques, and wherin eche of theym varyeth wyth other as well as wyth vs, except only

one

one thyng the weddynge of freres and nunnes/for in that A
these new heretykes be all most all agreed, whych tyll wyth
in this twenty yere neuer one of the olde heretyques wolde
for very shame haue graunted/ but now syth as I saye the
pontes of the fayth that they and we varye for, be for oure
parte not onely determyned by counsayles, but also recey-
ued and approued as parte of the comen catholyke fayth,
by the faythfull consent and byfef of all cryſten nacyons/
and the contrary parte not onely condemned and abhorred
by holy generall counsayles, but also by ꝑ sentẽce of all old
holy sayntes wrytyngers and by the catholyque consent of
all cryſten people, byfore that these heretyques that nowe
reuyue theym, departed oute of the catholyoue chyrche for
them/ some secte of whyche, bothe Tyndale and Barons B
wolde were taken for the chyrche/ and neyther of both can
tell whyche, and therfore dare not name whyche, but sayth
yt is vnknowen whyche: I shall therfore passe ouer as I
sayd for this tyme frere Barons bybyll babyll agaynſt the
generall counsayles, and shall yet also tyll I come farther
in this mater, dyſſer the touchynge of the tertes ꝑ he bryn-
geth forth of saynte Auſtayne and other holy doctours for
the proke of his purpose/ and I wyll fyrſt touche the poynt
by whyche Barons wyll make vs to know his vnknowen
chyrche, yf we happen to come where yt is. For where we
shold seke her ꝑ he telleth vs not/ as though it made no ma
ter though we neuer founde her, so that we know her yf we
happe to fynde her. And yet yt appereth ꝑ he thynketh it ne
cessary to seke her and fynde her/ for elles wherfore geueth C
he any tokens at all. But this poynt Barons lerned of Lu
ther/ and yet fyndeth he Luther so folyshe, ꝑ he is ashamed
to tell all his tale, as I shall after shewe you. But fyrſt let vs
heare what a wyſe tale Barõs wyll in this matet tell vs.

Barns.

Now muſt we declare by what signes and tokyns that we may know, that in thys place or that place there be certayne membres of thys whole church. For though she be in her selfe spyrytuall, and can not be perfaytly knowen by our exteriour senses: yet neuertheles we may haue certayn tokens of her spiritual presens, wherby we may reknyn that in thys place and in that place be certayn of her membres. As by a natuall exſample, though the soule of man in her selfe be spyrytuall and inuyſyble, yet may we haue sure tokens of her presence, as hearing meuynge, speknynge, smellynge, wyth such other. So lyke wyſe where the word of god is trewly and perfytely preached, wythout the damnable dremes of men,

and

and where it is well of the heaters receyued, and also where we se good workes that do openly agre wyth the doctryne of the gospell/ these be good and sure tokens wherby that we maye iudge that there be some men of holy chyrche. As to the fyrste, where as the gospell is trewly preached, it muste nedes lyghte in some mennes hartes, as the prophete wytnessyth: My worde shall not returne agayne to me frustrate/but it shall do all thynge that I wyll / and it shall prospere in those thynges vnto whyche I dyd sende it.

Also sayn̄t Paule sayth, fayth commeth by hearynge, and hearynge cometh by the worde of god/and therefore it is open in holy scrypture, that whan Peter spake the wordes of god, the holy gooste fell downe on them all. Wherfore it is open that goddes worde can neuer be preached in vayne, but some men must nedes receiue it, & therby be made of holy chyrch, though that men do not knowe thē neyther by theyr names nor yet by theyr faces/for this word is receiued into theyr hartes. The second token is, that the receyuers of this word do worke well there after, as S. Paule declareth of his heaters, whā you receiued of vs the worde wherwyth god was preached/you receiued yt not as the worde of men, but euyn (as yt was in dede) the worde of god whyche worketh in you that beleue. So that yf men do worke after the worde of god / yt ys a good token that there be men of the chyrche, though that we (hypocrysye ys so subtylle and so secrete) maye be ofttymes deceyued by these outwarde workes. But neuer the lesse chrysty iudgeth well of all thynges that haue a good outwarde sygne, and be not openly agaynste the worde of god. But yt ys no ieopardye though chrysty be deceyued, for he is open to all ieopardyes/but fayth is neuer deceyued.

Now to our purpose, that where the worde of god is preached trwely, yt ys a good and a perfyt token that there be some men of Chrysties chyrche/this may be proued by Chrysostimus wordes, They that be in Iudea, sette them selfe vp in to the mountayenes/that is to saye, they that be in chrystendome, sette theym̄ selfe them selfe to scryptures. Wherfore commaundeth he that all chrystened men in that tyme, shulde flye vnto scryptures. But in that tyme in the whyche heresies haue optayned in to the chyrch/there can be no trewe preacyen of chrystendome, nor no other refuge vnto chrysten men, wyllynge to knowe the veryte of fayth, but the scryptures of god. Afore by many wayes was it shewed whych was the chyrche of Cryste, and whiche was the congregacyon of gentyles. But now there is none other way to knowe vnto them that wyll knowe whiche is the very trew chyrche of Chryste, but alonely by scryptures. By whyche fyrste was the chyrche of Cryste knowen whan the conuersacyon of chrysten men ther of all or of many were holy/the whyche holynes had not the wycked men, but euy chrysten man be at ryght in wyse thankfull yes on gentyles/ye and greater sūtinesse is founde amonge them then amonge chrysten men. Wherfore he that wyll knowe whiche is the very chyrch of Cryste/how shall he knowe but by scryptures onely. Wherfore our lorde consyderynge that so great ruynacyon of thynges shulde come in this latter dayes / therfore commaundeth he that chrysten

men whyche be in chrystendome wyllynge to reserue the stedfastnesse of trewe fayth shulde flye vnto none other thynge but vnto scryptures/ for yf they haue respecte vnto other thynges they shall be slaundered and shall perysshe/not vnderstondynge whiche is the trewe chyrche.&c.

These wordes nede no exposycion they be playne inough they do also exclude all maner of lernynge sauynge holy scryptures/wherfore se how you can with honestly saue your holy lawes/and defende them agaynst Chrysostome. More ouer yf Chrysostom complayne of the incontynency that was in hys dayes/how wold he complayne yf he now lyued, and sawe the bawdry and sornycacyon that is in the chyrche. Also he sendyth men to scryptures that wyll know the holy chyrche/ & not vnto the holy chyrch for in the chyrch were heresyes but not in scripture.

Also sayn̄t Paule wytnesseth the same sayenge/ you are byslte vppon the foundacyon of the apostels and prophetes/here haue you playnely that the very trewe chyrche is grounded ye and formyd of holy scryptures/and therfore where soeuer that the worde of god is preched/ that is a good token that there be some men of Christes chyrche. But now as to the frutes and workes of this chyrche/ she doth alonely fetche out hyr maner of lyuynge/and all her good workes out of the holy word of god/and she sayneth not nor dremyth any other newe holynesse or newe inuented workes that be not in scrypture, but she is content with Christes lernynge and beleueth that Christ hath sufficiently taught hyr all maner of good workes that be to the honour of our heuenly father. Therfore inuenteth she none other waye to heuen but foleweth Christe onely/ in suffrynge oppressyons and persecucyons, blasphemynges and all other thynges that may be layde vnto hyr/ whyche as sayn̄t Augustayne sayth she lerned of oure mayster Christe. Our holy mother the chyrche thorow out all the world scatered far and longe/ in hyr trewe hed Cryste Jesus taught/ hath lerned not to sere the contumelys of the crosse nor yet of deth, but more and more is she strengthed, not in resystynge but in suffrynge.

More.

Here haue ye herde good reders a fayre tale wyth a proper ensample of the soule/ and then two tokens after/ by whyche ye maye knowe in whyche company there be some of the chyrche, though ye can not know whych the persons be that be of the chyrche.

And in both these poyntes ye haue herde hys whole tale no worde in the waye lefte out/ nor one worde hath he not after for any forther proofe/but spendynge a lefe & an halfe in raylynge vppon the clergye, and ceremonyes and sacramentes of the chyrch, therwyth he fynyssheth and endeth all hys processe.

And therfore

¶ And therfore as touchyng the mater, ye haue herde all his whole tale garnyſhed and made ſayre wyth the ſample of the ſoule, and the two tokens of the chyrche. But now is thys tale fayre as longe as it is in tellynge, and goth fayre and ſmothe by a mannes eare, as the water goth ouer the gooſys backe/for elles yf it tary ſkyll tyll it were well to the thynne, and be well feire and conſydered, then it leſeth all ꝑ grace and wyll appere ſo foiſſhe, ꝑ the reader wyll thynke that thys tale hath no tokens then twayne to make hym knowe that the wryter had almoſte no more wyt in his hed then one that had no ſoule in hys body.

I lette paſſe that he meteth in the mergyne theſe wordes how a man maye knowe the chyrch/and then he telleth vs in hys texte not how a man maye knowe it, nor any ꝑece
¶ of it/but how a man may know in what place it is/and yet not ſo myche neyther: For he telleth vs not, go to ſuche a place, and there thou ſhalt fynde it, or ſome membres of it/ but he byddeth vs go and telleth vs not whyther/and ſendeth vs to ſeke, & telleth vs not where/but telleth vs onely by what token we ſhall knowe whyther in the place where we happen to ſeke, there be any ſuch perſon or no.

But now lette vs ſuppoſe that he tolde vs the fyrſt tale, whyche were yet more to the purpoſe then the tale that he telleth vs now. And yet bycauſe he maketh vs hys tale ſo playne by the ſample of the ſoule/let vs putte hym agayne for our parte ſome ſample of ſome ſymple ſoule/ſome good merchaunt that were fallen in company wyth frere Barns in the houſe of hys ſecret hoſtes at the ſygne of the botell at
¶ Botolfes wharfe, and fyndynge hym walkynge in a mert chauntes gowne wyth a redde Spilayne bonet, and not knowyng that he were ronne out of reygyon/but wenyng that he were an honeſte man tolde hym that he were goyng toward Exceſter/and for as myche as he muſte cary money wyth hym, he wolde fayne fynde ſome good company that were goynge thyther / by whome he myghte be bothe conuayed the ryght waye & alſo go the more ſure: For he hadde herde that there were in many innes many loyterynge fellowes, that were falſe ſhrewes & yet ſemed as honeſte & as trew as he/wyych fals ſhrewes wold fayne them ſelfe to be merchauntes & ſaye they were goynge thyderwarde to/ but when they were gotē in credence & taken into cōpany then vſed to lede men out of ꝑ way & robbe them & kyll them to.

Now yf frere Barns wold say to thys man ye be happy A
that ye haue met wyth me/for I wyll sende you to an inne,
where ye shall be sure and neuer fayle to fynde some honest
trew mercha[u]ntes that are thyderwarde/ and than wolde
sende hym to a certayne place whyche he wolde name hym.
Yf thys merchaunt whan he had hartely thanked Barns
and were goyng very glad of hys chaunce in metyng with
thys good man, by whose sendynge he sholde now be sure
of good companye in hys iourney, sholde happen yet to re-
member hym selfe a lytell ferther as soone as he came oute
at doze/and therupp[o]n steppe in agayne & saye. But mai-
ster merchaunt I praye you tell me yet one thynge, that I
had lyke a fole forgoten before to aske you. In the inne
ye sende me to where I shall be sure to fynde these honest B
trewe men that are goynge towarde Excester, are there not
also somtyme some suche false shrewes as I tolde you of/
that make as though they were honest trewe merchauntes
and goynge thyder/tyll they may make men byleue them/
and whan they be onys goten in company then lede theym
wronge and robbe them, and kyll them. To thys questyon
yf Barns tolde hym there as he telleth vs here, and sayde,
yes mary syr that there be, not onely sountyme, but alwaye
not a fewe suche loyterynge in the same inne, that lye in a-
wayte to trayne men to them, and after betraye them and
destroye theym /than wolde the man saye mary syr than I
praye you tell me how I maye knowe the tone sorte fro the
tother. wherunto yf Barns sholde tell hym as he now tel-
leth vs. Nay brother I can tell the no ferther / but thys I C
wyll warraunt the, that though there are as alwaye there
are in the place that I send the to, many such false thrupps/
and but very few of those trew men that I tolde the of/ yet
some such trewe men are there alwaye there/ but how thou
shalt knowe whych they be, & dyscerne them fro the theups,
that can I not tell the/but that thou mayest as wel be there
decepued in the mysse takynge of them, as thou haste nowe
be decepued in the mysse takynge of me / whome thou ta-
keste for a merchaunt, and yet am I a frere. when Barns
had onys tolde the man thys tale, wolde not the man tell
hym agayne/mary than god amercy for ryghte nought.
For now am I neuer the nere/but thou leueste me as wyse
as thou foundeste me/and so shall I the to. And therupon
wold he take his leue honestely & byd Barns fare well fole.

Now

Now the tale that he telleth vs, is yet myche moze false and myche moze vncertayne. For he telleth not vs so mych as the name of the place, wherin we shall be sure to fynde any of the chyrch/but bydeth vs go take scrypture wyth vs and therwith wandze about and aduenture, tyll we happen vppon some place, in whyche we fynde some man that doth preache vs the wozde of god/that is to say declare vs that same scrypture trewly, for well ye weste he will agree none other thynge to be the wozde of god, saynge the scrypture onely/ and then where so euer we happen to fynde any man that expowneth it and declareth it trewly wythout any dampnable dremes of men/and where we se that yt ys well of the hearers receyued, & also where we se good wozkes that do openly agre wyth the doctrine of the gospell, these be good and sure tokens, whereby that we may iudge that there be some men of holy chyrche there.

Fyrste wolde I wytte what he meaneth by sure tokens, whether he meane only tokes & sygnes wherby we may coiecture that some of the chyrche be there though we knowe not whyche, they be as we maye by a sygne of a grene garlande, perceyue that there is wyne in the house though we knowe not where aboute the celler is, or elles that we may so surely knowe yt, that we can not be deceyued therin/ as we be sure by the smoke and the sparcles that there is fyre in the chymeney. If he meane of the fyrste fashyon of sure tokenynge, then is yt no sure sygne and token but an answere, gesse, and coniecture, for there is peraduenture no wyne in that house at all/but the wyne dronken vppe, and the garland hange styll, and then hadde the wyne or the ale by the grene garland or an ale pole haue ben frere Barons a better sample and moze mete for his mater, then the sample of the soule knowen to be in the body by the sygnes and tokens of herynge, spekyng, syght, and smellyng, and such thynges as the body can not do but when the soule is in yt And also what am I then the nere yf I may wene there be in that company some of the chyrch, and yet peraduenture there be none, nor myche the nere neyther by Barns chyrch though there be some of theym there in dede as ye shall se sone after.

Now yf he meane on the seconde maner that by these tokens that we here the wozde of god well and truely taught by the preacher, and se yt well receyued of the hearers,

and good goſpell wo3kes w3ought among people/we may be very ſure that there be ſome of the chy3che in that company, why ſhold Barons ſay as he ſayth here, that we can not be ſure whyche the be: For yf yt may be ſurely knowen by thoſe tokens, that ſome of theym be there/then muſte of reaſon thoſe tokens make vs moſte ſure of thoſe perſons, in whome we ſe them. And yf they can not make vs ſure of them, in whom we ſe them, they can not make vs ſure as it ſemeth of them in whome we ſe theym not. B

For when oure ſauyour ſayde of hypocryte heretyques ye ſhall know them by they3 frutes, he ment that ye ſholde perceyue the ſame perſons for heretyques and hypocrytes by the cupill fruts of they3 falſe doctrine, that vnder a cloke of vertuouſe lyuynge and clennelle they ſhold ſecretly ſow and ſet forth falſe herelyes contrary to the knowē doctryne that hym ſelfe hadde taught his catholyke chy3ch, and that they ſholde alſo be perceyued by the frute of cupill wo3kes, wyth whych he wold, yf men toke hede & wached them well (as he bode them do) cauſe them to be dey3ehended and taken, and they3 maſkes taken of and they3 hypocriſye to be diſcouered. But Cryſte ment not that the tokens founde in one perſon ſhold leue vs vnſure of hym, and only make vs ſure that ſome heretyque and hypocryte were there, as Barons here ſayth by his tokes we ſhall be ſure that ſome of the chy3che be there, but I can not be ſure whyche perſon is any of them. Matth.7. Matth.7. B

Now yf he ſayde this onely in whole great regyons his reaſon myghte haue ſom place, for of a great multytude ſemynge good men, I maye well reken that though ſome be hypocrytes, all be not ſo. But whyle Barons ſayth where ſo euer I fynde theſe tokens, there I maye be ſure ꝑ ſome of his chy3ch wythout ſpot or w3yncle are amonge theym, the place may be ſo ſmale, and the companye ſo few that I could not be ſure, but myght well fere ꝑ though I ſe ſuche good tokens in ſome of theym, yet of that clene and pure chy3ch of frere Barons there were neuer one among them. C

yet aſke I frere Barons farther, howe p3oueth he that where ſo euer we fynde theſe tokens, we ſhall be ſure that though we can not tell whyche they be, yet ſure we may be that of his holy chy3che ſome in that company there be.

In the anſwere vnto this, he putteth a differēce in dede betwene the token of the good wo3kes, and the toke of the

trew

A trew preachynge. For as for the workes though they be very trew gospell workes, they be he sayth no perfyte sure sygnes but onely tokens whereby we may coniecture a deme well but not be sure, bycause they may be fayned by hypocrysye / but the tother token of the preachynge, that taken is he sayeth a perfyte token, so that in that companye where so euer we se that happen, we haue a perfayt token that there be in that company some men of Chrystes holy chyrche.

And this he proueth as ye haue herd by the authorite of the prophete Esaie and of sayncte Poule, and by the sample of sayncte Peter in the tenth of the Actes, where at the preachynge of sayncte Peter the holy goost fell downe on them all.

B But as for that enlample proueth not Barns purpose. For yt proueth no farther, but that some tyme yt dothe so, where the hearers be suche as so do receyue yt/ but Barns muste proue vs that yt is euer so.

But this is frere Barons logyque, and Tyndales, and Luthers also, and so is yt of theym all, vppon a particulare they boldely conclude an vnyuersall.

Nowe as touchynge the wordes spoken of god by the mouth of the prophete Esaie, *My worde shall not retourne ogayne to me frustrate, but yt shall do all thynge that I wyll, and yt shall prosper in those thynges vnto the wyche I dyd send yt:*

what do the wordes proue for Barons purpose? If he proue vs his purpose by these wordes, he muste proue vs

C fyrst that the word of god, wherof the prophete Esaie there Johan.1
speketh, is none other worde but onely the preachynge of the scrypture. For that is the worde whyche frere Barons here speketh of. And therfore in the prophet Esaie the word may sygnyfye that worde of god, of whyche worde sayncte John sayth, In the begynnynge was the worde, that is to wyt the onely begoten son of god, as yt there sygnyfyeth in dede, & not the word wryten in scrypture, though ꝑ of that word be myche wryte in scrypture. Then seith euery lerned man that those wordes of Esaie nothynge proue the purpose of frere Barons, though yt myght there sygnyfye also the worde wryten in scrypture. For yt proueth ye wote wyll not for the preachynge of the worde of god wryten in scrypture, yf yt be doutefull and not euydent, whyther the prophete spake of the scrypture or not.

But

But now who so euer loke vppon the place in the byble A
he shall se that ytre, and the ordynary glose, and the interly
nyare glose also, do declare that though the wordes maye
be expowned of the scrypture: the prophete speketh these
wordes properly of the worde of god, that is goddes onely
bygoten sone. And the very texte playnely sheweth vppon
all the circumstaūces, that the prophete there prophecyeth
in the persone of the father after this maner. As though he
wolde say, My worde, that is to wyt my son whom I haue
sent into the worlde for the redempcyon of man, shall not
retourne agayne to me voyde or empty. For he shall bryng
wyth hym the fathers oute of Lymbus. But he shall do all
thynge that I wyll. For he shall teache both by wordes en-
sample and myracles, both the Iewes and the Paynyms, B
and make one chyrche of both, and shall in fulfyllynge of
my wyll, humble hym selfe vnto the deth, euen the deth of
the crosse. And he shall prosper in those thynges vnto the
whyche I sent hym. For hym self shall gloryously ryse a-
gayne fro deth, and ascende vppe to me, and here sytte in
eternall glory on my ryght hande, one egall god wyth the
holy goste and me, and shall bryng hyther also a glorpouse
chyrche out of erthe, to reygne wyth vs here in heuen.

Of this word therfore spake the prophete, that is to say
of the sonne of god, and of his retournynge agayne to hys
father / of whose goynge forthe fro the father and retour-
nynge agayne to the father, wryteth the prophete Dauid: Psal. 18.
His goyng forth is from the hygh heuen, and his meatyng
is vnto the height thereof/ and is not properly ment by the C
preachynge of the worde wryten in scrypture. And therfore
as I tolde you yt nothynge proueth the purpose of frere
Barons.

And yet euer all this, yf the prophete spake there of the
worde wryten in scrypture, and of none other: yet wolde it
not prout that in euery place where yt were preached, yt
sholde nedes take suche holde/ in some folke, that yt sholde
of necessyte make in euery suche place some very members
of the chyrch pure and clene wythoute spot or wrincle. For
god hath none other wyll for any thynge by Barns proued
yet, ỹ his word sholde take such holde in euery place then in
euery mā/ but lyke as his word doth his wyll is retourned
not agayne to god voyd, yf yt take hold in some men that
heare yt, though yt take not hold in euery man that hereth

yt/

A yt/ so doth yt his wyll and retourneth not to hym voyde, yf yt take holde in some place where yt is preached, though yt take not holde in euery place.

And that it shold not in euery place take hold / appereth by the wordes of our sauyour, where he sayth to hys dyscyples whom he sent to preche, In to what house so euer ye entre, fyrste saye ye peace be to thys house. And then yf the sonne of peace be there / your peace shall reste vppon hym, or ellys your peace shall retourne agayne vnto your selfe. In whyche oure sauyour sheweth vs, that yf a good man preche well, though there were not one in all hys audyence that wold be ꝑ better for it/ yet shold it not be voyde/ for the meryte sholde at the leste rebounde backe vppon hym selfe, but not of necessyte take holde in euery audyence, so farre A forth that it myghte be preched vnto an hole cyty, and take none holde but be reiected. For whyche cause our sauyour sayed also to those whome he sent to preche: yf any cytye refuse you and wyll not receyue your doctryne, wype of the duste of your fete at your partynge in wytnesse agaynste them/ & I tell you trouth, the cytyes Sodome & Gomorre shal in the day of dome, be more easyly handeled then they. Luce.10. Luce.10.

And thus good readers ye se that these wordes of ꝑ prophete Esaye wyll in no wyse auayle frere Barns/ but vtterly they leue hys purpose all vnproued.

Now hath he than but one ancre more vnto that shippe / that is the wordes of saynt Poule, where he sayth, Fayth cometh by herynge, & herynge cometh by the worde of god. But surely thys ancre lyeth to farre alouke fro thys shyppe C and hath neuer a cable to fasten her to it. For neuer herd I yet two thynges so losely knyt to gyther.

what maner an argument doth frere Barons call thys? Fayth cometh by herynge, and heryng cometh by the word of god/ ergo in euery place where the worde of god is herd, must nedes be some faythfull men.

Though there were neuer man faythfull wythout herynge of the worde of god, as in dede there is not ordynarily in actuall fayth / maye it not be for all that that there maye be many that here it to gyther in one place, of all whome neuer one wyll be faythfull, but haue the fayth in derysyon. Thys argument is so folysshe that I meruayle frere Barons wolde be so fonde to bryng it forth.

And thus good chrysten reades here ye se now to what A
poynt frere Barons is brought, with his sygnes & tokens,
wherwyth he promysed vs to make vs knowe where were
some membres of hys holy pure clene chyrch, wherin he cō-
fessyth hym selfe that some of his sygnes and tokens be but
faynt and vnsufficyent. And than that one whych he sayth
is perfayth, ye se so vnperfytely proued, that of all the scrip
turs that he bryngeth, there is not one syllable serueth him.

And yet haue I shewed you also, that yf he proued all ỹ
he sayth/yet were all hys techyng of knowlege where some
of the chyrch be, wythout the knowlege who they be, a very
fruteles knowlege, wherof the knower coulde neuer take
spyrytuall profyte.

But now good chrysten readers, to the entent that the B
foly of frere Barons inuēcyon may the more clerely appere
concernyng his tokens with whiche he techeth vs to know
his vnknowē chyrch/let vs yet a lyteil consyder hys lesson
better. Let vs suppose that some good honest merchaū-
tes wyfe, a woman honest of her conuersacyon, beynge by
some shrewed gosseppes of hers brought in aquayntaince
wyth some falle wyly heretike, had bygonne to fall in some
dowte and fere, leste the fayth that she had before lerned of
the chyrche, concernyng the seuen sacramentes, & prayeng
to sayntes, and prayeng for soules, and many thynges mo,
were vntrew and daungerouse to lyue and dye in/and that
she were not yet so farre fallen to the wronge syde, but that
she stode styll in a dowte and in a mamerynge whyche way
she myghte take, and fayne wold take the beste. And beyng C
thus brought into thys doute, had by some proctour of the
euangelycall fraternyte, secretely brought vnto her frere
Barons boke. After whych secretely redde ouer by her selfe
in a corner, for many thynges that she partely lyked, par-
tely mysse lyked in the redynge, perceyuynge that he was
than vppon hys passage ouer the se agayne, longed sore to
speke wyth hym selfe ere he wente/ and theruppon be-
ynge by some good brother and syster brought to gyther
where there were none present but suche as were towarde
the fraternyte, after solempne salutacyons and gostely gre
tynges of the congregacyon *in osculo charitatis*, she wolde breke
her mynde vnto hym, & shew hym that by the good gracy-
ouse mocyone of such a man or suche a woman, she had by-
gonne to entre in to the consyderacyon of her soule helthe/

and

A and not to be so negligent as she had before ben, to byleue euery preestes tale that standeth vp in a pulpet, but to seke some sure way how she may surely be taught the treuth & not deceiued. And for because she had redde his boke, wher in she founde dyuers doutes, of whyche she wolde fayne yf she myght haue taryed be sumwhat satisfyed, and also haue vsed hys goostely counsayle for her ferther instruccyon and sure settyng forth in the waye of the treuth/syth god had so dysposed that he sholde so soone depart that she couldе not haue that full frute and comforte of hys persone, she weide not for the shorte tyme of that theyr present assemble cōber hym wyth her questyons, whyche were lyke to be but fry-uolouse & womannyshe, nor be a let and impedyment vnto the feruent desyres of the other brethern & systers of the cō
B gregacyon, wherof euery one longed to be comforted with his goostely cōmunycacyon at that tyme specyally, whyche was as it semed the laste in whyche they were lykely to be fedde wyth the pleasaūt cōuersacyon of his bodyly presence. And therfore she wold no more desyre of hym for the tyme, but that he wold as our sauyour when hym self wente hys way, dyd sende his holy spyryt to teche his apostles, & hys apostles to teche the wyde wyld ignorant world/so maye it please you good father Barns whyle ye depart hense, to assygne some meane & shewe me some way, by whych I maye be sure all way to haue some good gracious spyrituall mā, some trew mēber of the very church, of whom I may be sure to lerne the very trew fayth, that our sauyour fyrste by hym selfe, & after by his holy spyryt taught his blessed apostles,
C & by them the world that wold lerne/& yet by ꝑ same spyryt techeth his very holy chyrch styll, as ye shewe to my symple mynde full well & clerkely in your goodly processe, wherin ye declare whych is the very chyrch. I beseche you therfore do no more for me for thys onys, but lesse I be when ye be gone deceyued by some false techer, set me now before your goynge in some way, whereby I may be sure euer of a trew.

To thys wold frere Barns of lykelyhed make her great congratulacyon, & tell all the congregacyon that they haue all greate cause to ioy and reioyce in the lorde/whose hygh mercy hath so goodly bygon to pour in the lyuely lycoure of hys grace into the drenge harte of that good syster, and hathe therby so reuyued it wyth the warme breth of hys holy spyryte, that he maketh yt begynne to quycken & loke

vp, and to longe to byholde and se the bryght lome of hys A
verytie wryten in the holy scryptures of god, & to rubbe her
eyen and shake of the false ymagynacyons of all the damp
nable dremys of menne/and that hym self is very sory that
he can not accordyng to his hope that brought hym hyther
haue hys euangelycall doctryne accepted of the kynge and
openly receyued in the realme, whyche he so sore hath tra-
uayled to regender agayne vnto god in the trew fayth/but
is by the menes of the false scrybes and pharaseys trieted
and rebuked, and sauynge for the kynges saufe conducte,
sholde haue standen in parell to be burned and hys bokes
wyth hym. whyche saufe conducte bycause it was graun-
ted but for. vi. weckes now more thenne almost passed, for
why the cause he chaunged hys notable monstrouse appa- B
rayle that he came in wyth, and shoue hys berde and wente
lyke a merchaunt, that he myghte be the lesse merked in ta-
rienge after the saufe conducte and vysytynge the congre-
gacyon, wythout whose lyberall ayde and almouse he shold
neyther haue ben able to sustayne and bere, nor to recouer
and gete agayne the money that he spent about hys prin-
tynge of hys booke and hys comynge hyther and goynge
ouer agayne. wherfore syth he maye not saufely tary here,
but muste excepte he wolde be burned go gete hym ouer a-
gayne/both that good syster and all the holy congregacyō,
and hym self also whyche is as sory to parte from theym
as they from hym, muste conforme theyr wylles on all sy-
des vnto the wyll of good/ and as for the absence bodyly,
he wold recompense vppon hys part, wyth beynge mynde- C
full of them in hys prayour to the lorde, and trusted they
wolde in lyke wyse do/and so wolde he praye theym to do,
praye to the lorde for hym/& so sholde eyther parte by theyr
prayeng eche for other, accordyng to the counsayle of sayne
Jamys, myche more eche profyte other, then yf our lady &
all the sayntes in heuyn yf there be any there, wolde praye
for them bothe, bycause the sayntes be all departed hense &
dede and be no lenger of our functyon. And yet wolde he
for hys parte to theyr further consolacyon, make and sende
them ouer some new bokes of the euangelycall doctryne in
theyr mother tonge, for the better edyfyenge of theyr sely
symple soules. And thys wolde he saye for the comforte of
the hole fraternyte and sorority in generall. And then for
answere to ỹ good syster in specyall, he wold peraduenture
aduyse

Iacobi. 5.

A dupse her to take the new testament of Tyndales transla
cyon, and other bokes of his, and of his owne, and of Ge-
orge Joup/ and therin shulde she synde the trouth. wherun
to yf she sayde that she might not for fere of her husbandes
losse and her own parell, aduenture to kepe these bokes by
cause of the kynges proclamacyon / he wolde tell her and
persuade her playnely, that the bokes of the scrypture she
must nedes kepe spyght of all the pynces proclamacion to
dye therfore. (For that he wryteth playnely all redy, but as
for ỹ tother bokes, he sayeth not expressely so sore a charge
vppon them) wherfore he wold ensoyne her at the lest wise
to kepe the scrypture in englysh, and tell her that therin she
shulde lerne all trouth.

But then is yt lykely that she myght say, that the scryp
B ture is hard for her to vnderstād/ & therfore shew him ỹ the
thyng whyche she desyreth of hym, is to know of hym (syth
hym self goth away) how she myght be sure to haue a good
trew teacher, that myght in euery necessarye poynte of by-
lefe, expowne the scrypture and teache yt her trewly.

Then wolde he peraduenture assygne her some specyall
spedde man in the sectes, and tell her she may lerne of hym.
But then were she lykely to say that he myght happely be
driuen awaye for fere of persecucyon / ye or peraduenture
dye byfore she shold be fully lerned and instructed in the ne
cessarye trouthes by the scrypture: whyche she coulde not
thynke her self to be, tyll she dyd in euery suche trouth vn-
derstande all the places of scryptures that eyther made for
C yt or semed to saye agaynste. And therfore wolde she sayne
know nowe of hym, by what meane she myghte alwaye be
sure of a trew teacher.

Then wolde he peraduenture tell her, that who so euer
preache truely the worde of god, accordynge to that scryp-
ture, she myght be sure that he were a trew preacher, and
of hym she myght surely lerne.

But vnto that she were lykely to say: Father Barons,
This same scrypture is very hard/ and in the moste neces-
sary poyntes dyuerse preachers expowne yt diuersly, some
for the sacramentes, some agaynste theym, some for the
vowe of chastyte and some agaynste yt, some for good wor
kes, and some for fayth alone, some for purgatorye & some
agaynste yt, and so in suche other thynges/ so that except
I may be sure of the trew teacher, vnto whose credence I

may truste in the construccyon, I shall alway remayn styll I
in lyke doute, and not vnderstande the scrypture. And ther-
fore shall I not be able by the scrypture to trye the trew pre-
chour, but must by ꝑ knowledge of the trew preachour trye
whyche is the vnderstandynge of the scrypture. And ther-
fore I wolde haue the trew preachour to teache me truely
to vnderstande the same scrypture. And for that intente
wold I know hym, to thend that I myght by that I know
hym for a trew preacher, be sure that by his teachyng I do
not dammably mysse vnderstand the scrypture, but am true
ly taught yt. And now you tell me that who so teche the scri
pture trewly is a teacher. And then muste I by this tale of
yours, bryng wyth me to hym or elys I can not knowe
hym, the thyng ꝑ I can not gete but yf I know hym fyrst. B

what were frere Barns here lykely to say to this womā
that myghte reasonably satysfye her. In good fayth I can
not say, takyng an vnknowen chyrch as he doth. For yf he
Actor.10. wolde saye, good doughter the goodnes of god shall euer
sufficyently prouyde you a trewe teacher, as he prouyded
sayncte Peter for Centurio: she myght tell hym that Centu
rio was warned by god that he was a trew precher/ and yf
I hadde suche warnynge of any that shall come, then were
I satysfyed.

If frere Barons wolde saye, when so euer the trewe
preacher commeth, ye shall knowe hym and perceyue hys
doctryne to be trewe, by the inwarde vnccyon of the holy
Ichan2. goste, that shall teache you inwardly as sayth sayncte Johñ/
for as oure lorde sayeth: They that are myne heare my C
Ichan.10 voyce, and heare not the voyce of a straūger/ and I knowe
myne and myne knowe me / and of this haue we a sample
of Ennuchus, whyche as he was redynge in the scrypture
and coulde not vnderstande yt by hym selfe, god prouyded
Act. 8. that sayncte Philyppe shold go by hym and teche hym, and
a non Ennuchus byleued hym and was crystened/ & howe
dyd Enuchus knowe that Philyppe was a trew preacher,
but by the inwarde vnccyon and inspyracyon of god: and
so good syster shall you be moued inwardely to perceyue
the trew scrypture: surely me thynketh that vnto this the
woman were well lykely to hym, that one ensample at one
tyme of one mānys dede, as Enuchus was, geueth vs not
for euery man in euery time a generall rule. For though he
were therin not deceyued then/ yet some other that wold so

redly

A tedly now take for ỹ trew preachour, euery man ỹ cam fyrst to hand myght be sore deceyued therin, and wene that god gaue hym the mocyon when yt came of the suggestyon of his enymy. For at that tyme yt was vell lykely, that Eunuchus hadde herd of Cryste, and of his lyuynge, and of his myracles, and of his deth, and of his resurrecyon to lyfe, and such thynges as were then done and passed byfore the metynge hadde betwene saynt Philyp and hym. And then was that prophecye wyth dyuerse other, whych Philyppe there expowned vnto hym, so playne and open with his doctryne, his deth, his rysyng agayne, and his myracles, and his other conuersacyon in his lyfe, so clere to make yt open that Cryste was he that was comen to saue the worlde and teache the trouth, and sholde and ought to be bylcued that
B god inwardely worckynge wyth those good outwarde occasyons he reioyced hyghly the metynge wyth Crystes dyscyple that hadde so well knowen hym, and ben so conuersaut wyth hym.

But nowe hath god establyshed his fayth and his doctryne by the space of .xv. hundred yere, and sendeth not lyghtely any suche one man to preache and teache as was sayntę Philippe, that can in teachyng make the scrypture so playne and open to me, as sayntę Philyppe dyd vnto Eunuchus/ not that hath lerned yt so fully and so surely, as the postles hadde of the mouth of the great mayster Cryste. And therfore sholde I not haue so great occasion to bylene and to take for the trewe teacher any one man that wolde
C construe me the scrypture nowe, namely construewynge yt in such wyse many of his owne felowes, professyng the fayth of Cryste as he doth, wyll say that he construeth yt false/ whyche happed not in the constructyons that sayntę Philyppe made Eunchus.

And therfore though our sauyour say, that such as are his do heare his voyce, and not the voyce of straungers: he semeth to meane there in to geue vs warnynge do so, that is to wyt, that we sholde heare and obay hym, and not other agaynste hym. For who so wyll heare heretyques and not hym, be none of his.

And that the vnccyon and inwarde inspyracion of god, techeth vs and maketh vs perceyue that is very trew. For god inwardly worketh with the will of man walkyng with god, in well vsynge and applyenge conuenyent occasyons

towarde

towarde yt outwardely geuen by god. But yt meaneth not A
that by and by vppon euery thynge that we heare, we ſhold
wythout conſyderacyon geue our ſelfe to the conſent of the
tone ſyde or the tothr, in mater of eternall deth or euerlaſ
tynge lyfe/ and thynke that what ſo euer we forth wyth vn-
1 Joh̃ .4. aduyſely lyſte to bylefe is the vnccyon of the ſpyryt and in
ſpyracyon of god. For god byddeth vs that we ſhold not be
lyght of bylefe, nor by and by bleue euery ſpyryte/ but
Matth.10 proue the ſpyrytes whether they be of god. And then yf we
be not only ſymple as doues, but alſo prudent and wyſe as
ſerpentes, his inwarde vnccyon wyll worke wyth out dyly
gẽce/ but not yf we be ſlouthfull, or wyll be willyngely begy
led, and ſuffer the deuyll make vs madde folys. And ther-
fore he ſayth not bleue at aduenture/ but byddeth vs take
hede and be well ware, that we be not begyled by falſe pro- B
Matth.7. phetes, ỹ wyll come to vs in ſuch wyſe that outwardly they
ſhall ſeme ſhepe, and inwardely be rauenouſe wolues.

To this wold frere Barns ſay. For ſoth dere doughter
in the lorde, thoſe wolues be theſe monkes, and freres, and
preſtes that be the comen preachers of this carnall chyrch,
that they falſely call the catholyque chyrch, whych do teche
bylyde the ſcrypture dampnable dremes of men, and make
men bleue that dome ſacramentes, and ceremonyes, and
good workes, ſholde do good to the ſoule: whych falſe pre
chers wyth all theyr carnall chyrch that hath now ben this
viii. hundred yere ledde out of the ryght way, we new prea
chers of the very trew chyrche whych is ſpyrytuall, do now
by the worde of god wryten in holy ſcrypture conuycte and
reproue. C

To this were ſhe well lykely to ſay agayne/ verely fa-
ther Barns here ye bryng me now euen to the very poynt.
For ſyth that the apoſtles of Cryſte begonne that lerned of
his owne mouth, & no one man lefte now nor neuer ſynnes
theyr tyme, whome men myght ſo ſurely take for an vndou
ted teacher as them: yt ſemeth that god hath lefte the ſure
credẽce of doctryne in no one man, but in his whole chyrch.
And therfore that man whych agreeth in doctryne with the
very chyrche, I maye reken ſure that his doctryne is very
trew in the neceſſary expoſycyon of ſcrypture/ not for hys
owne authorite or ſuerty of his perſon, nor for the ſuerte
that I can haue that his doctryne agreeth well wyth ſcryp-
ture/ for I can not know that but by that I know hym for
a trewe

for a trew techer: but for ꝑ surty that I haue that the doc-
tryne of the hole catholyke very trew chyrch, wyth whiche
hys techyng agreeth, can not be false. For yf it myght, then
were there no sure trewe chyrch at all/& that must there ne-
des be as all sortes of sectes agre as I here saye. And ther-
fore this trew chyrche beyng knowen, yf you shew me how
I may get a techer whose techyng agreeth wyth that/then
dare I byleue hym well/& els it wyll be harde for any suche
as I am, to thynke with reason that she sholde gyue sure
credence to any man, or that she can be by the scripture sure
of so many sectes of contrary consterers, which one constre
weth trewly when all the tother say nay and be all redy to
swere that he constreweth false. And therfore good father
Barns wyll she say I, lyke it well that ye declare so well at
B length which is the very chyrch, bycause we shold not be de
cepued with the false prophetes of the fals chyrch, of whom
Cryst bode vs take hede & beware. For the very trew chyr-
che onys knowē/we shall as our sauyour sayth yf we take Matth. 7.
good hede, know these false prophetes by theyr frutes. For
loke they neuer so symplely & speke they neuer so sayntely/
yet yf theyr lyuynge or theyr techyng be contrary to the doc
tryne of the very trew holy chyrch, it is than very trew that
theyr frute is rotten & false, and them selfe false prophetes
of some false chyrch/& for all theyr sheppyshe semblaūce out
wardly, ryght rauenoule wolues are they within.

And therfore good father Barns I wolde haue wyshed
that ye had taken a lytell more payne in declaryng and ma
kyng open by what meanes the very trew holy chyrch whi
C che ye do assygne, myght be perceyued and knowen/to the
entent that by the knowlege of her & of her prechers whych
must nedes haue credence and be knowen for trew techers,
bycause they be membres of her, that is trew, and theyr doc
tryne agreeth with hers, whom god wyll not suffer to saye
dampnably false, we may perceyue & reproue the false pre,
chers of all other chyrches. For I am sure good father Ba
rons, ꝑ whan ye went about to gyue vs tokens whereby we
myght haue some knowledge of this chyrche, ye perceyued
well that of necessyte it is a thyng ꝑ nede were to be knowē
for the good that maye folow yf it be knowen, & the harme
that wolde ensew yf it remayned vnknowen. For elys ye
wolde haue taken no labour about it, to seke vs out suche
tokens by whyche we myght haue knowledge of it.

And surely me thynketh that the chyefe commodyte

that J can haue of the knowledge of it is thys, that J may A
when J knowe her, be lerned and instructed by her, & be surely nurysshed by her in the spyrytuall fode. For holy chyrch is our mother, as ye call her your self/ and therfore is it she whych engendreth vs to god, & which both with myke and strenger mete, must fede vs & foster vs vp/ & none other nurtyce is therby whom we can be truely & faythfully brought vp. And therfore yf we myghte not knowe her/ we were in daynger eyther to be huger storuen, or elys in stede of holsome fode to be fed wyth poysen.

But now peraduenture frere Barons wold answere to thys, that it maketh no mater thoughe we knowe not her. It is inough that she knowe vs, & come & geue vs good & faythfull fode, and preche truely to vs, though we knowe not that it is she. But vnto this the woman wold J wene B
neuer stycke for an answere, but wolde shortely tell hym ỹ he sayed soth, yf euery man were as a yonge babe ỹ lyeth swadeled in a cradle, to whom onely ỹ mother myght haue recourse to fede her owne chylde.

But now be we (wolde she saye) suche as be thus farre well warned, ỹ not onely our mother holy chyrch is onely she that can & wyll fede vs well, & wyll gladly offer to geue vs good holsom fode/ but that also there be a great mayny of other wycked women whyche go about to poysen vs/ & whych bycause they know that we be well aduertysed that they so entend, & that onely our mother wyll fede vs well, ech of them laboreth by all the meanys that they wyly mayce can deuyse, to make vs myssse take our mother, & ech of C
them calleth her selfe our mother, and laboreth to be byleued/ & out of one selfe good ground of holy scrypture, both our very mother bryngeth & offreth vs holsome frute, and these false fayned mothers out of the selfe same grounde of scrypture, by theyr false handelynge bryngе vs & offer vs poysened frute/ & yet so subtylly handeled that it is harde for vs to perceyue eyther by syghte or taste whyche is the good fode and whyche is the poysened, tyll he that taketh it come to hys deth by the infeccyon.

But now yf we maye onys knowe whyche of all these is our very mother, then are we saufe and sure. For thanne are we sure that as all the remanaũt wyl gyue vs no meate but nought/ so wyll she gyue vs none but good. And therfore who so loue hys lyfe, wyll take all that she offreth vs/ all though it be bytter and soure in taste and not very se-

mely

A mely in syghte/and refuse all that the tother offer vs, be it neuer so pleasaunt to the eye, nor neuer so delycyous to the mouthe.

And I verely thynke that the thynge standynge in such case, our father in heuyn so mygthy, so mercyfull, and so wyse as he is, and so tenderly louynge hys chyldren as he doth, perceyuynge the perell that mygthe and muste nedys falle vppon them by the mysse takynge of some suche false malycyouse woman in stede of our very mother, wyll not leue vs in suche case, but that he wyll cause oure very mother to be well knowen frome all the false counterfetes, to suche as lyste to loke and attende well therto, bothe by tokens of her and also tokens of them.

And verily good father Barons, it semeth that ye sawe thys your selfe full well. For it appereth vppon your wor-
B des, that there is no trew prechour but there as is the very chyrche. For ye shew for a perfayt token of the trew chyrch, that there as is the trewe prechynge, there be alwaye some of the trew chyrch. And ye wryte that thys token is perfayt. Now than/yf where so euer is trewe preachynge, there is alwaye some of the very chyrche/it muste nedes folowe to my pore wytte that am but a woman, that where so euer be none of the very chyrche, there is no trewe prechynge. And then yf there be no trew prechyng but where there are some of the very chyrch/ye se what nede it is that the very church be knowen, to the entent we may be sure where to haue the trewe prechynge / wythout whyche we can neuer ye wote well lerne the trew fayth, nor truely to be taught to vnder-
C stand the scrypture. whyche tyll we do/ we be neuer able to iudge wherhys prechor of so many contrarouse expowneth and declareth it ryght.

Now wold frere Barns peraduenture answere her and saye: Wherfore haue I shewed you so by what tokens ye maye perceyue where some of the very chyrche be.

But vnto that were she ryght redy to saye agayne: ye verily father Barons well fauorably, for so farre as ye go. But I wolde as I sayde haue wysshed you to haue goone therin somwhat ferther/whyche I thynke verily ye wolde haue done yf your layloure wolde haue serued you. For now of your two tokens, ỹ tone your self confesseth to be but fayne & insufficyent, ỹ is to wyt good workes ỹ are cõmended in scrypture/bycause ỹ though it be well done i euery dowt to

deme the beste, yet hypocrysye maye deceyue vs, & make vs A
take for a good man & a membr of the very holy chirch, some
false faynynge hypochryte that is a very dede member of
some false chyrche, and a lymme of the very deuyll in dede.

And yet ouer thys as well that same vnperfyte token
wherby I sholde haue knowledge of the very chyrche, that
is to wytte wurkes accordynge to scrypture, as also the to-
ther token that ye call the perfayt token, that is to wyt that
in what company so euer I here the worde of god truely
preched, that is to wytte the scryppture truely declared wyth
out any dampnable dremys of men, there I maye be sure
that in that congregacyon be some of the very holy chyrch:
bothe these tokens serue but for cummynge folke that are
sumpcyently lerned in the vnderstandynge of the scryppture
all redy/and these be they that haue lest nede to knowe the B
very chyrche. But none of these tokens can serue suche be-
gynners as I am, that haue nede to know the very chyrch,
to lerne of her the ryght vnderstandynge of the scryppture,
bycause she is our very mother as your selfe calleth her.
And therfore we haue the nede to knowe her, that we may
be bolde to take the lode of doctryne at her hande, bycause
we wote wel our very moder wyl gyue vs but good/where
we stande ellys in perell of poysenynge, yf by mysse takyng
our mother we take the meate of doctryne at the hande of
any of those venemouse harlottes, that counterfete ther con-
tenaunce and wolde we sholde take one of theym for oure
mother.

And also though the tokens bothe twayne were sure & C
perfayt for so farre as they go, that is to wytte though that
I were sure in dede that in suche a company be some of the
very trewe chyrche: yet syth I can not knowe by them wht
che persons of that company they be as ye confesse I can
not/what sholde thys knowledge auayle me? It may per-
aduenture hynder and hurte me. For yf I dowted lest there
were happely no suche trewe membres of the very chyrche
in that company/I wolde be the more ware of any thynge
that they sholde teche me. But now whyle though I know
not who, yet I wene my self that I know well some of them
be trewe/I maye percase the more boldely and wyth lesse
fere, take that the false shall offer me for the hope I maye
haue, that I haue peraduenture by happe fortuned vppon
that person that is one of the trewe. For why, to vse dyly-
gence

A gence and forbere haste, and be ware and byleue not tyll I surely fynde and know the trew/that were by your wordes vtterly vayne. For ye say I shall neuer know them, nor neuer know farther, but that there be some of them.

Now good readers what hath Barons holdyng his hresy of his vnknowen chyrche, what hath he to say more to this woman? In good fayth nothyng that will be worth a fye. But the womá may sone fynd more yet to say to hym. For she may saye to hym ferther: yet I remember me now father Batons a nother thyng. ye will that I shall know ỹ chyrch by the trew declaracyon of scripture. But how shall I be sure whyche be the very bokes of scrypture? For you say playnely that the pystle of saynt James is not holy scripture, and other men say yes. And ye say that ye can proue
B that pystle false by wordes of saynt Poule/ and then were ye lykely to make me to doute as well of saynt Poule as of saynt James. For why shold I better byleue the tone then the tother, whyle they were both Cristes approued apostles. For though ye saye that yt was of old douted by some folke whyther that pystle were wryten of saynte James or not: yet after that doute moued, the whole chyrche hath fermely byleued yt to be his, without any doute of any man in a thousande yere to gether, tyll wythin this .xx. yere.

And then as ye say now by that peyce, so may there a nother come and saye by a nother peyce/ and so go aboute to proue euery peyce false by other, where so euer any seme to say any thyng which the wordes of some other part semeth contrary. And then when they shall in this wyse cõtende &
C stryue theruppon/ where as ye say I shall by the trew construccyon of the scrypture perceyue where be some of the very trew chyrche: how will ye fynde make me know whych of them all allygneth me the very trew scrypture.

To this when frere Barons wolde answere and falsely bere her in hande that the pystle of saynte James hath ben alway douted of. And that such bokes as haue ben alway by the whole chyrch taken and accepted for holy scrypture, of those may she be sure that they be holy scrypture/ for god geueth his chyrche that gyfte, that yt can trewely discerne the wordes of god from the wordes of man: this will I wote well frere Barons saye. For this sayth not onely hys olde mayster saynte Austayne, oute of whose rule and reli-gyon frere Barons is ronne away/ but his new mayster al

so frere Luther, after whom he rüneth out of relygyon and A
out of rule now.

But when Barns wolde answere her so: then wold she sone bryngе hym to the bay, and tell hym that the chyrche by whyche she knoweth whych is the scrypture, is not any vnknowen chyrch/ but the knowen catholyque chyrche of all crysten nacyons remaynyng in the comen well knowen fayth.

And then syth she may boldely byleue that chyrch in ꝑ gret point, and lerneth that lessen of none other chyrch but that, whyche is the fyrste lesson of all the fayth, and wheruppon as frere Barons agreeth all the whole remanaunt dependeth, syth that by hym there is nothynge any sure trewth but yf yt be wryten in scrypture: she maye therfore wolde B
she saye take that chyrche for the teacher of all the remanaũt/and hym for a trew techer, whose fayth agreeth wyth that chyrche/and those folke whose fayth is cõtrary to that chyrche, whych shall sone be knowen, for they be forth with accused and reproued vppon theyr falle preachynges herd, them she may and wyll take for the false teachers and false expowners of scrypture, tyll father Barons can geue her better knowledge of his holy trewe chyrche vnknowen, wherof she is neuer the nere yet:

Lo thus myght a wyse woman that coulde no more but rede englyshe, rebuke and confounde frere Barons vppon the syght of his owne tyall processe, in whych he wold now teache vs to know whyche is the very chyrche.

How be yt to confounde hym, we shall not greatly nede to seke one that can rede. For what hath he to say to a poze C
woman that coulde not rede?

If his owne secrete hostesse the good wyfe of the botell of Botolphs warfe, that but yf she be better amended halteth both in body and soule, were in the congregacyon present at this cõmenyng/and then wold hympe forth among them and say, by sayne Mathyn father Barons all your tokens of the very trew chyrch wyll not stand me in the stede of a tauern token nor of a mustarde token neyther. For I may for the tone be sure of a new bake bune, and for the tother I maye be sure of a pot of mustarde/ but for youre two tokens of youre holy chyrche, I can not be sure of one ferthyng worth of trew doctrine for them both. For how shall I perceyue that any trew members of your holy chyrche in

onely

A onely whom ye say is the trew fayth be present in cõpany, when your tokẽs be the trew prechyng of scripture, and the good leuyng after the scrypture/how can I gete any good by those two tokẽs when I can not rede at all: what could frere Barons say to his hostesse here? Surely nothynge hath he/ but shoulde in the ende be fayne to fall to the destẽny of goddes electyon, and say as he sygnyfyeth and somwhat mutereth in his boke / but then shoulde he be fayne to speke yt out and say, that when they come to the prechyng, all those that are electe of god shall be secretely moued and taught inwardely, and shall by the instyncte of the spyryt of god though they know not whether the person be good or no that preacheth, perceyue yet the trewe worde of god
B vppon the herynge/ and shall vnderstande yt as Tyndale sayth that the egle perceyued her pray. And the tother sorte whome god hath not chosen, though they heare yt shall not vnderstand yt/ but whether the preacher be good or badde, they shallbe neuer the better, nor shall not discerne the trew preacher fro the false, but be deceyued by the false and not perceyue the trew for any thynge that they can do. And therfore euery man wyll Barons say that shall be saued, shall attayne the saluacion by the only electyon of the lord, wythout any parte of theyr owne deuoyre any thynge doynge therto, lyue they neuer so long. For though that all be called/ yet onely those that god hath elected shall be saued/ and shall as our sauyour sayth be but a very few. And any thynge that the tone sorte or the tother shall or can worke,
C shall neyther helpe towarde nor froward/ but electyon and destẽny shall do all to gether. And here this ancre in cõclusyon shall he be fayn to caste out/ wyth whych when he wold wene to stay the shepe, he drawyth it quyte vnder the water. Matth. 7.
For I wene his hostesse wolde sone haue sayde somewhat therto. For I wote well she is nat tong tayed, I haue herd her talke my selfe. Whe wolde I wene therfore haue sayde vnto hym thus mych at the leste wyse: why father Barns, when god calleth vppon vs all, and we come to gether at his callynge, as my neyghbour & I come both to chyrch with one purpose to lerne the right way to heuen/ wold ye make me wene that god were so partyall, that wythout any dyfference of cause bytwene her and me, I beynge as well wyllenge to lerne to please him as she, that when I haue at his callynge folowed hym so farre as well as she, & wyth some

what

what more payne to, for I halt ye wote ye wote well / he wyll for all that I halt make her perceyue ỹ trouth and go forth farther wyth hym, tyll he bringe her to heuen / & leue me styll in darkenesse and ignorauncе, and let me fall into hell, for none other cause but onely for he lyste to chose her, and leue me vnchosen. I

If he gaue her more then me for his onely pleasure, I could fynde no faut. But mary syr ỹ he wold geue her all & me not onely nothynge, but also condempne me to perpetuall fyre bycause hym selfe wold not cause me to perceyue the trouth / and no cause why he wolde not, but bycause he wolde not chose me, and no cause why he wolde not chose me, but onely bycause he wolde not: in good fayth I take god for so good that I can neuer byleue you therin.

yet me thynketh that these comen preachers whom you dysprayse, say better. For they tell vs that it is in scripture, that god wolde all folke sholde be saued and come to the knowledge of the trouth yt they wyll them selfe / & that therfore by one meane or other he calleth all. But he choseth only those that will come and here and lerne and do therafter / and who wolde so do, he sawe ere he made them, and therfore euen then chose them. B

1. Timoth. 2. Ezech. 18. & 33

But for bycause they be but few in respecte of them that wyll not, therfore there are few chosen though many be called / and not bycause god wyll call all, and thé of those that come & are wyllynge to lerne, wyll cause some to be taught and some not, wythoute other cause or difference, but bycause hym selfe lyste to chese the tone and refuse the tother / as though yt were an euyll mayster that wolde call many chyldren to scole, and when he hadde them there, then sette diuerse huyshers vnder hym to teche them, and wold make some whome he fauored causeles / to be taught ryghte, and suffer some whom he hated as causeles to be taught wrõg / and after come and here all theyr lessons him selfe, and those that haue ben taught ryght make myche of theym and cherysshe them bycause they say ryght, and those that haue ben wronge taught, all to chyde theym and bete theym bycause they say wronge. In good fayth father Barns I take god for so good, that I can not byleue that he wyll so do / but rather as these comen preachers say, that god hath prouyded sufficyent lernynge for all sortes, of whyche they may be sure yf they wyll come to yt / and also that of suche as come C

Matth. 22.

and lerne

A and lerne well in dede, yet all do not wel in dede/but by the
trew techyng byeue and perceyue the thynges that they
shold do, and yet do it not, but do many thynges euyn clene
the contrary. And therfore I haue herde them preche, that Luce .12
it is in scrypture that the bonde seruaunt whych knoweth
not the wyll of hys lord and do it not, shalbe beten bycause
of hys negligence/but except he wyll not knowe it of pur
pose els he shalbe beten but a lytell. But he which knoweth
the wyll of hys lorde and than do it not, shalbe sore beten.
And when I herde thys preched me thoughte it went sore
agaynst the doctryne of our brother Tyndale, that sayeth
as our owne bretherne reporte in hys answere to syr Tho-
mas More/that whan the wytte perceyueth a thynge, the
B wyll can not chose but folowe. For that is playne false, yf ỹ
scrypture be trew that saith that a man may know the wyll
of hys lorde and yet leue it vndone.

And me semeth also ỹ the same scrypture maketh mych
agaynst our brother Tyndale and our brother Fryth, and
agaynst the prechynge of all our euangelycall bretherne cõ
cernyng purgatory. For I dowte not but that many whych
haue knowen the wyll of the lorde and lefte it vndone, and
yet were neuer sore beten therfore in thys lyfe / do yet ere
they dye so repente that they escape from hell/ and therfore
do receyue ỹ betynge no where but yf there be a purgatory.

Nor it wyll not helpe that I herde onys one of our bre-
therne answere and saye, that whan he repenteth than he
doth the wyll of hys lorde / and therfore shall not be beten
at all. For yf that scrypture be as they prech it/ thã though
C he shall not be beten for that tyme whan he dyd hys lordes
wyll/ he shall yet be beten for the tother tymes in whych he
lefte hys lordes wyll vndone.

But surely father Barns as I tolde you, me thynketh
that these comon prechers say well in that poynt, that they
saye that god hath prouyded suretye of doctryne, that is
to saye of trew prechynge the worde of god/ and makynge
it to be so vnderstanden, as men may be sure that they may
voide all dampnable errour yf they wyll, or elys they were
not to be blamed for fallynge in therto.

And they that tell vs that we shalbe dampned but yf we
byleue ryght, and than tell vs that we can not knowe that
but by the scrypture, and than the scrypture can not be so
lerned but of a trew techer, and they tell vs we can not be

sure of a trew techer, and so can not be sure to vnderstande A
it ryght/and yet saye that god wyll dampne vs for vnder-
standynge it wrong or not vnderstandyng at all: they that
thus tell vs, put me in mynde of a tale that they tell of M.
Heury Patenson, a man of knowen wysdome in London
and almost euery where elys, which when he wayted onys
on hys mayster in the emperours courte at Brugges, and
was there sone perceyued vppon the syghte for a man of
specyall wytte by hym selfe and vnlyke the comon sorte/
they caught a spyrte in angryng of hym/and out of dyuers
corners hurled at hym suche thynges as angred hym, and
hurte hym not. Thervppon he gathered vp good stonys/
not gunstonys, but as harde as they / and those he putte a
pace into hys bosome, and then stode hym vp vpon a bench B
and made a proclamacyon alowde that euery man myghte
here hym / in whyche he commaunded euery man vppon
theyr owne parelys, to departe except onely those that hor-
led at hym, to thentent that he myghte knowe theym and
horle at them agayne and hurte none other body but hys
enemyes. For who so euer tarved after hys proclamacyon
made/he wolde take hym for one of the horlers or elys for
one of theyr consayters/and than haue at theyr hedes who
so euer they were that wolde abyde. Now was hys procla-
macyon in englysshe and the company that herd hym were
suche as vnderstode none/but stode styll and gaped vppon
hym and lawghed at hym. And by & by one horled at hym
agayne. And anone as he saw that/what horsons quod he
ye stande styll euerychone I wene, and not one of you wyll
remoue a fote for all my proclamacyō/and therby I se well C
ye be horlers or of counsayle with the horlers all the whole
mayny of you/and therfore haue at you all agayne. And
wyth the worde he hurled a great stone oute at aduenture
amonge them/he neyther wyste nor rought at whome / but
lyghted vppon a burgonyons hed and brake hys pate that
the blonde ranne about hys eares, and mayster Henry bad
hym stande to hys harnys hardely / for why wolde he not
beware than and gete hym thense bytyme, whan he gaue
hym before so fayre courteyse warnynge.

Now good father Barns wolde his haltynge hostelle
saye, ye seme now by your tale to make as though god al-
myghty wold vse of a straunge affeccyon the same fashyon
that M. Henry vsed of foly/that is to wyt to make vs a pro-

clamacyon

A clamacyon in ſuche wyſe endyghted, as we can not vnderſtande it wythout we maye be ſure of a trew interpretour/ and than gyue ſome of vs ſuche as hym lyſteth, a ſecrete priuy knowlege of ſuch one/and all the remanaunt ꝑ fayne wolde and can not fynde out and know the trew expouner of his proclamacio̅, for lacke of that token which he kepeth from them, whyle ſtonys at theyr hedes bycauſe the fulfyll it not. In good fayth father Barns me thynketh therfore ꝑ this ieſtyng ꝑ ye tech vs herin is a very perilouſe plaſphemy.

And yet abyde I remember me ſo father Barns vppon an other thynge wolde ſhe ſay, that yf ye bryngе all to this poynt in concluſyon, that there is no more but euery man go where he wyll, and here whom he lyſte, & alwaye he that is electe ſhall by the inwarde inſpyracion happen vpon the
B trewe preacher, and the trew prechyng, and the trew knowledge of the very worde of god, and the trewe vnderſtandyng therof, and onely therby gete heuyn/and all the remanaunt for the onely lacke of goddys electyon to the getyng wherof them ſelfe ye ſaye can nothyng do, ſhall fayle of all theſe thynges and fall in contynuall errour, out of whyche they can haue no mene poſſyble to eſcape, but therby muſte nedes fall into eternall fyre: yf it thus be, ye maye put vp agayn both your tokens into your purſe, for any nede that any man hath of them. For they that be ſure by the ſecrete inſpyracyon, that they be truely taught, and therby knowe them ſelf for electes, and ſo be ſure they ſhalbe ſaued: what nede they to care whyther any of the very chyrch be in that
C congregacyon or not: and on the tother ſyde, thoſe whoſe deſteny ſhalbe for lacke of electyō to be dampned, and therfore ſhall not lerne the trouth in the congregacyō be there neuer ſo many of the very chyrche therin/they ſo, to knowe whyther there be any therin or no, can ſtande theym in no ſtede at all. And thus father Barns takyng your ſecrete vnknowen ſpyrytuall chyrche/ye myghte ſpare all the labour that ye haue hytherto taken in gyuyng vs tokens to know it by, for any ſtede that your tokens can ſtande vs in. And therfore yf euer any chyrche here in erthe ſhall ſtande vs in any ſtede towarde any ſuretye of trew doctryne, as in dede it muſt yf any man may tell an other how he may be ſurely taught the trouth: it muſt nedes be in any wyſe ſome ſuch chyrch as nedes muſt be knowen for ſuch that a man may be ſure to lerne therof.

what wold frere Barns haue answered vnto his hostesse, A
yf she had tolde hym this/and that he than hadde sene the
tother good wyfe her neyghbour begyn to gape agayn, as
she that were yet redy to bryngе in some other fawte yet
founden ferther in hys tale, as there myghte in good fayth
me semeth many be founden, not onely by lerned men but
eyen by vnlerned women to, suche fawtes as neyther frere
Barons nor all the lerned heretykes of all theyr hundred
sectys sholde be well able to voyde / so stronge a thynge is
trouth, and so feble a thynge is falsshed, and so hard to be
borne out and defended.

But than wold frere Barns haue wared a lytell warme,
and byd them syt styll and holde theyr bable, and tell them
that saynt Poule wyst full well what he dyd whan he wold B
not suffer women to take vppon theym to preche and teche
in the chyrche, nor so mych as aske a question amonge the
congregacyon/but yf they dowted of any thynge that they
wolde lerne, lette them aske it of theyr owne husbandes at
home. And so wolde frere Barns byd those wyues do wyth
sorow. For yf they myghte be suffered to begyn onys in the
congregacyon to fall in dysputynge, those aspen leuys of
theyrs wolde neuer leue waggynge.

But thenne wolde the wyfe of the botell haue answered
hym agayne quyckely, and tell hym that she had alwaye ta
ken hym for wyser, and wolde haue went he couldе haue
taught better. And some sorow wolde she saye haue I had
for the fauour of the sectes/and so hath my husband hadde
to. And my lorde chauncellour tolde me that I was lytell C
better than a bawde, bycause I receyued two nonnes in by
nyght, that Johñ Wyrt brought me, otherwyse called Wyrtan
specyally bycause I kepte theym close in an hygh garet in
myne house, and suffered two men to resorte vp thyther to
them. How be it in good fayth I had prouyded, that yf they
lyste to slepe/the two men myght yf they wold ly to gyther
by them selfe, and lette the nonnes alone. For there were .ii.
beddes in the garet. But yet as folke be redy to deme the
worst, I was wyth some folke take for halfe a bawde there
and all for the furtheraunce of loue bytwene the bretherne
and the systerne of the vangelycall secte, me thoughte they
were in so good a waye. How be it synne I se now that you
father Barns that were onys a doctour can saye no better
for it/by our lady I bygyn to mystrust all the mater, that

saue

A saue for sellynge of myn ale and bitterynge of my chafer to
gete a peny by them, I thought nere though there came ne-
uer none of theym any more within my doze,

Now wolde wyth this the tother good honest wyfe of ip
helyhed haue resorted agayne vnto her ensample of her ve
ry mother and of these false wyches / of whyche euery one
wolde be taken for her mother to grow fyrste in truste wyth
her, and then after poysen her. And then wolde she cõclude:
yf ye be father Barons suche an vnknowen thynge whych
chyrche is my mother holy chyrche, and then one there
is with whome I was cristened and hytherto brought vp/
and though I se many thynges in her whych I wold wyth
were amended: yet for all ꝑ she counsayleth me to be good,
and she telleth what I muste do yf I wyll be good. How be
B yt therin of trouthe all you other chyrches vary wyth her,
and tell me she teacheth me wronge. But then so do you al
so eche of you wyth other, and eche of you telleth me that
other teacheth wronge. And she telleth me the scripture pro
ueth for her parte/ and eche of you sayth that the scrypture
proueth for your owne part, and that she lyeth/ and eche of
you sayth also that other lyeth/ and she sayth that ye lye eue
rychone. And whyche of you delate the scrypture truely &
which vntruely, passeth my capacyte to perceyue But then
I se that the scrypture whyche eche of you wold seme to cõ-
stre truely, & yet eche contrary to other/ you do not so mych
as know whyche yt is but by the meane of her. And I se al
so that all you were ones wyth her, and be fallen at varya-
unce wyth her, and so be comen from her for angre. And
C I se that though she be not so good as I wold she were/ yet
for angre and enuy synnes ye be come from her, ye myght re
porte her in many thynges, & wold make her appere myche
worse. And I se also that suche vices as are well knowen
for vice, whyche ye fynde and rebuke in her, be tyme & well
knowen in you selfes. And I se also that many suche holy
men haue ben brought vppe wyth her as your self confesse
for sayntes/ and amonge all your chyrches I neuer herde
of any one. And I se also ꝑ some thyng ye teche amõg you,
all most euery one, such as all those holy saintes abhorred
& had in abominacyon/ as for ensample the weddyng of fre
res & nũnes. And I se also ꝑ in our chyrch as bad as we be,
yet god contynueth his myracles / and amonge all your
chyrches that be gone from ours, he worketh neuer one.

Sf iii. And

And I se also that eche of your chyrches wold fayne seme A
to be the trewe chyrches / for eche of youres affermeth that
onely it selfe hath the trouth, and the trew chyrch is yt whi-
che onely chyrche hath the trouthe. And then agayne
eche of you seeth his owne parte so feble and so farre vna-
ble to be defended in that poynt, that syth no one chyrch of
all yours may be matche to our chyrche out of which ye all
came, and then that eche chyrche of yours or all your chyr
ches to gedet beynge eche to other so contrarye vnto and re-
pugnaunt, shold be the trew church, were ye wote well your
selfe a thynge more then impossyble: ye be fayne for thys
cause to sende vs to an vnknowen chyrche. By whych sen-
dynge, whyle ye wolde withdrawe me from ours/yet ye cō
fesse the contrary of all that ye go about. For ye wold seme
eche of you to haue the very trouth/ and then were you the B
trew chyrche and the sure teachers. But nowe syth ye saye
the trew chyrche is vnknowen, and eche of your chyrches
is knowen/ it appereth by your own tale ỹ none of all your
chyrches is the trew chyrch. And yf it be not the trew chyrch
then hath yt not the trew doctryne whych yt preteideth/ but
is one of ỹ false chyrches & hath ỹ false doctryne. And ther
fore yf yt so were in dede, that our chyrch were not the trew
chyrche, nor were not my ryghte mother in dede/ but that
the very chyrche and my very mother were onely some one
suche as ye wolde sende me to seke, that is to say some vn-
knowen chyrche: yet father Barons by your owne tale yt
were none of all your chyrches. And therfore I were but a
fole to leue the knowen catholyque chyrche, whom I haue
hytherto taken for my very mother, and come from her to C
yours, whych as your selfe cōfesseth is not the trew chyrch,
and therfore not my very mother/ but that my very mother
were one whome ye neyther tell me where I may fynd her,
sauynge that ye byd me go seke her / and ye say she is some
where abrode in the wylde worlde, whych world is a place
to wyde ye wote well for a woman to ouer walke well (and
at that worde wolde hympe hait his hostes hoppe forth a-
gayne, and say marry syr that yt were in dede for me) and al
so yf I wolde wander all aboute to loke her, yet yf I hap-
ped to come in her company, ye tell me no sure marke wher
by I might well know her, but onely that I shold perceyue
her to be there/ but I sholde not yet wyt whyche were she,
and then were she for me/almoste as good by thense. And
therfore

A therfore father Barons, in good fayth tyll ye can tell me a wyser tale of my new mother / I myght thynke my selfe a fole, yf for suche a tale as you tell I wold leue of myne old.

And thus are we now good readers wyth these onely woman dysynge no reason but suche as a woman myght fynd, and yet suche as no man maye soyle, comen to a poynte of frere Barns vnperfayt tokens, by whych we may so knowe his chyrche, as we be neuer the nerer for the knowledge of yt, for any knowledge that he geueth vs of yt.

But nowe yf he haue not proued vs his chyrche at all/ then is he ye wote well myche ferther of from makynge vs haue any knowledge of her. For he muste make vs fyrste know that suche one there is, byfore he make vs know in what company some of her partes be.

B Now wote ye well that the chyrche whyche he toke vpon hym to proue, muste be a chyrche so clene and so pure wythout spotte or wrynckle, that sayut Peter may fynde no faute in her. Nowe where as he goth aboute to proue yt by two meanes/ one by the scrypture, and a nother by the doctours of the chyrche: I haue all redy proued you that all the places of scripture that he hath brought in for that purpose, he hath in suche wyse handeled, that whyle he lyueth he may be a shamed therof. For they not onely proue nothynge for hym/ but also proue clere agaynste hym.

And all his places of the doctours of the chyrch that he bringeth in for the proue of that purpose, I haue purposely differred, bycause I wold answere thē to gether laste at all. For syth he taketh in ỳ poynt a nother way then Tyndale C doth, or Fryth, or lyghtly any other heretike of thē all, in lay enge forth for his part holy doctours of ỳ chyrch, to make it seme that the olde holy sayntes say for hys parte: I haue thought yt therfore good to exampne them orderly eche after other/ wherby ye shall shortely perceyue that the wordis of those holy doctours do no more proue his purpose, then do the tertes that he brought of the scryptures, whyche as I haue proued you clerely proue agaynst hym.

His fyrste authorpte be these wordes of sayntt Austayn in his fyftieth sermone, made vpon the wordes of our lord, sayenge, Of Cryste is ỳ chyrch made fayre. Fyrste was she fylthy in synnes, afterward by pardon & grace made fayre. Vpon these wordes sayut Austayne none other meaneth, but that all the beauty of any that is in the chyrche and in

any

any man of the chyrche cõmeth of god/ and that euery man A
that is of the chyrche was borne in synne/and that all they
whyche fro the Jewes or Gentyles turned to god and cam
to the chyrche, hadde byfore lyued in synne, and were ther-
fore fylthy, tyll by the sacrament of baptysme at theyr entre
into the chyrche they were purged & clensed fro theyr synne
by the grace and pardon of god and the sacrament of bap-
tysme, and after when they be defoyled agayne by synne,
they be agayne clensed, purged, and made fayre, by grace
and perdon of god and the sacrament of penaũce, and other
holy sacramentes takynge theyr effecte, strength, and ver-
tue of Crystes passyon. But he syndeth not in all that ser-
mon any worde, wherin saynt Austayne sayth, that who so
euer is onys clensed and made fayre ys neuer after foule/ B
nor that as sone as he is by any dedely synne foule, he is by
and by no parte of holy chyrche. For holy chyrche is not cal
led holy, because euery peyce therof is holy otherwyse then
the holynesse, but bycause of that holynesse that is in yt be-
syde / of theyr profession, nor is not called fayre bycause
euery parte is fayre, but bycause of such fayrenes as is in it
besyde/as there may be some weke parte in a strong bodye,
and some sore part in a hole body, ye & some dede parte in a
quicke body, & some foule part in a fayre body, & some whit
parte in a blakke body / & in a good cõpany some naughtye
folke. And in such maner spake our sauyoure to his apost-
les, where he sayd, you be clene/not ỹ they were al clene/ for
he forth wyth added vnto yt, but ye be not all clene / mea-
nynge by Judas the traytoure that was one of them/ and C
Iohan.13 though he was a traytour in his herte, was yet a foule vn-
holy member of that fayre holy chyrche. Lyke as yf a
good kynge had in his chekker roule attendyng dayly vp
pon hym in his housholde dyuerse & many false traytours
that went about secretly to betraye hym, all the whyle they
be suffered there tyll they be taken for ther treason and put
out/ they be styll of the courte and of the kynges household.
And the household, all be yt that some wyll say there was a
shrewed housholde, bycause yt had suche shrewes in yt/ yet
was yt for all that a good housholde, bycause yt had good
besyde.

And lykewyse as in the whole world, the varyete of good
partes & bad, geueth a beauty to ỹ whole/ so in the chyrche
of Cryste hym selfe seeth how the foule partes do sette oute
the fayre,

A the kayre, & rather bewtyfye then blemmyfhe the goodlynes of the whole. And though the chyrche be of some foulke called fowle, for those persons that are by dedely synne fowle therin/as the euangelyste sayde that the dyscyples murmured at the losse of the oyntement wherat none of them murmured but one: so is she kayre for all that in dede by the fayrenesse that is in her, bothe by reason of Chryst her glorypouse hed, and of many other kayre membres that are euer in her, and by reason of the goodly composycyon and cũly temperature of the whole body. For whyche cause the chyrche maye well saye of it selfe, the wordes that she speketh in the cantycles: I am blacke, but yet am I bewtyfull. ye and though there be mo fowle thã kayre therin, by reason wherof after the comon vse it myghte be called fowle and not
B kayre/as a man of Inde is called blacke for all hys whyte tethe: yet is it otherwyse here, for the tother special causes. The tone for that be it neuer so vnholy in lyuynge, it is called holy for that it hath holy prokellyon, wherby it is dedycated vnto Chryst. The secunde, that there is in thys world none holy that goth to any other chyrche out of it, or that wyll not be of it. The thyrde cause is, for that the holynesse that is in it be there neuer so few holy therin, is farre fayrer and holyer, and more plesaunt in the syght of god, than the fowlenesse and vnholynesse of all that are fowle & vnholy therin/ specyally for the bewtye and holynesse of the very cheyfe & pryncyppall hed therof our sauyour Cryst hym selfe.

And therfore as I saye, these wordes of saynt Austayne
C menyng none other wyse by them thã saynt Austayn ment in them, make no thynge in thys worlde for frere Barons chyrch that is as he sayth so fayre that it hath neyther spot therin nor wrynckle/for that sayth not saynt Austayne. And therfore thys place of saynte Austayne no thynge helpeth hym/but by other places of saynt Austayne whych I shall bryngе you forth after, ye shall se the mynde of saynte Austayne so playnely declared in thys poynt agaynste frere Barns, ẏ frere Barns shall be as wery of saynte Austayns wordes, as euer he was wery of saynte Austayns wurkes/ for werynes wherof he ronne out of saynte Austayns rule.

But fyrste shall I peruse those other places of saynt Austayne whych frere Barns bryngeth in hym selfe. The next place of saynt Austayne that he bryngeth in is thys.

Barons.

The holy chyrche are we/ but I do not saye we as one sholde saye we that

be here alonely that heare me now, but as many as be here faythfull chrysten A
ned men in thys chyrche, that is to saye in this cityе, as many as be in thys
regyon, as many as be beyonde the see, as many as be in all the whole worlde
(for from the ryssynge of the sonne tyll the goynge downe is the name of god
prayseđ) so is the holy chyrche our mother.

Note.

Now good readers, thys texte of saynt Austayne hath frere Barns alledged to be in his sermone. 99. that he made de tempore/in whyche sermon I fynde it not. And leste there myghte haue ben some ouerlyghte, eyther in hym selfe or in the prenter, by mysse wrytynge or by mysse prentyng those fygurs of algorysme, bycause the fygure of. 9. & the fygure of. 6. be all in maner one yf they be contrary turned: I assayed them therfore euery way / and sought & red ouer not onely. 99. sermon whyche he allygneth, but also. 96. 69. and B
66 / and I fynde his texte in none of all those places / and thā to go seke tohse wordes thorowout all saynt Austayns wurkes, were a great longe besyneſſe. For surely it semeth that the man hath alledged hys texte in a wronge place, of purpose bycause he wolde not haue it founden, for some thynge that hym selfe seeth of lykelyhed in the same sermon that wolde marre all hys mater. wherfore tyll it happen me to fynde the place by chaunce in redynge of saynte Austayns wurkes/we wyll take the wordes onely whych hym selfe reherseth/ & than proue they no ypece of hys purpose agaynst the knowen catholyke chyrche. For saynt Austayn doth in those wordes no thyng elys, but shew ỹ the chyrch is not restrayned vnto any one cōtre, as those heretykes held whyche were called the Donatystes, whyche sayde the C
very chyrche was onely in Affryque, & was by god prouyded to rest there & spredе no ferther abrode/& for the defence of theyr frantyke heresye, dyd as frere Barns & these other heretykes do now, bryng forth certayn wordes of scripture cōstrewed after theyr owne folysh fantasye. But saynt Austayne as I say sheweth in those wordes, that the chyrch is the catholyke chyrch, ỹ is to say the vniuersall multytude of all trew chrystē people & all faythfull chrysten nacyons where so euer they be thorow the worlde. Now good reder what maketh thys for frere Barons purpose in prose of hys vnknowen chyrche, agaynste the knowen catholyque chyrche? well he woteth hym selfe that the knowen catholyke chyrch, doth not say ỹ the church is nor can be but i one cūtrey/but he well knoweth that by the knowen catholyke

chyrche

A chyrche, that false heresye of the Donatystes is as fully cõdempned as are these other false heresyes of hys.

yes sayth Barns/for here ye maye se lo, ỹ neyther pope nor cardynall be no more of thys chyrche than the porest man in erth. why who sayed hym euer naye therof? But what is that to the purpose? for as a pore man is as well of the chyrche as is the pope / so is a cordener as well an englysshe man or a frenche man, as is the kynge of eyther other cuntre. But yet lyke as reason wyl not agre, that the cordener in hys cuntre bere as myche rule as the kynge: so wyll it not agree wyth reason, that euery man in the chyrche here as mych rule as the pope / whom frere Barons dothe hym self here in this same processe of the chirch knowledge and confesse for Chrystes vicar in the chyrche.

B And therfore it is all besyde the purpose that he runneth forth styll in hys purpose, and alledgeth these wordes of Lyranus. The chyrche doth not stande in men by the reason of spyrytuall power or secular dygnyte/for many prynces and many popys and other inferior persons haue swarued fro the fayth. wherfore that chyrche doth stande in those persons, in whom is the trewe knowledge and confessyon of fayth and veryte.

These wordes of Lyre hath Barns alledged to be wrytten in his exposycyõ vpõ ỹ. xix. chapiter of sayne Mathew. But I haue loked ouer Lyre vppon all that chappyter/and there fynde I no suche sayenge. And therfore of lykelyhed Barns playeth here wyth Lyre, as he playeth wyth sayne Austayn in the place that he alledged before/that is to wyt alledgeth it in a wronge place, bycause he wolde not haue it founde for fere of some thynge that wolde appere vppon C the place redde and consydered.

But vppon these wordes of Lyre, he maketh a greate exclamacyon and cryeth out. Oh my lordes what wyll ye say to Lyra I haue great mernayle that you burne hym not. It is hyghe tyme to condempne hym for an heretyke. For he speketh agaynste your law. 24. Q. 1. Sicut prima Quodcunq; where as your glose declareth that god suffereth not the Rome chirche to erre/and Lyra sayth playne that many popys haue erred, and also that the chirch stãdeth not in dygnite but in cõfessyõ of Cryst & of his blessed verite.

Barns wold here seme lo to haue foundẽ a great thyng in Lyre his worde. But in good fayth I fynde nothynge here in Barons owne wordes but hys owne dowble foly. Fyrste he sayeth Lyre condempneth the lawe/ and than he sheweth that he speketh not agaynste the lawe but agaynst a glose. Is not that wordes wyrely proued?

Then se yet how wysely he proueth that Lyre reproueth A
the glose, he sayth that ꝑ glose sayth that god suffereth not
the chyrche of Rome to erre, and Lyre sayeth playne that
many popes haue erred. And what thane Lyre sayth not ꝑ
the chyrch of Rome hath erred, nor Lyre sayth not that the
pope of Rome is the whole chyrche of Rome/ no more than
the bysshoppe of London is the whole chyrche of London,
or the archebysshoppe of Canterbery the whole chyrche of
the prouynce.

Now where Lyra sayth that the chyrche standeth not
in the dygnyte, but in the confessyon of Cryste and hys blef
sed veryte: what sayth he other then all the hole catholyke
chyrche agreeth/not onely the good folke but the noughty
to, as many as any wytte haue to perceyue the thing. Lyke
as a cytye and a realme standeth not so myche by the dygny- B
tye of the rulers, as it standeth by wysdome, good order,
true dealynge, and iustyce. But yet as these thynges wold
fayle in a cytye and in a realme, yf there were no rulers to
le them kepte/ye and the rulers beynge of a ryghte seconde
sorte, yet wolde the people be myche worse yf they were all
wythout. And the people is therfore bounden to obay them,
and not euery lewde felow to iesse and raple vppon them:
so is it in the whole chyrche also. And therfore no man fyn-
deth any fawte wyth Lyra, neyther to burne hym nor to be
angry wyth hym / but euery good man hathe good cause
bothe to be angry and to burne vppe to, suche pestylent se-
dycyouse persons as not onely by iestynge, raplynge, and
bylinge all those that are in dygnyte, prouoke to rebellyon
the people that sholde obaye them/ but also vnder preterte C
of trehynge the trewe fayth, laboure to destroye the trewe
fayth, and infecte good chrysten peple wyth false poysened
hereses. And amonge all those, one of the very wurst sort,
and wheruppon all the remanaunt are in a manr byelded,
wolde vnder colour of berynge fauour to the good vertu-
ouse people that are in the chyrche, make men byleue that
the whole chyrche wherof those good men be part, were not
the chyrche in dede, byrause they wolde haue it vnknowen
that men myghte haue no suretye of any trewe doctryne,
but that heresyes myghte passe vncontrolled, whyle euery
lewd felow myght construe the scrypture as hym selfe lyste,
& no chyrche prouyded of god, to controlle hym and iudge
who construewed wronge, & by whyche chyrche men myghte
be sure

A be sure of the necessary trouth.

And yet to make yt the more vncertayne and the more vnsure/ Barons bryngeth the chyrch here in erthe to that kynde of goodnes, that except suche as be new crystened or very yonge, and yet scante they eyther, whyche be not yet ye wote well very mete to be made preachers: ellys sayntе Austayne whome Barons bryngeth for hym, sayth playne agaynste hym, that there is in erthe no suche / as I shall anone by his playne wordes proue you.

But fyrst for the place of sayntе Austayne whych of Barons bryngyng in I laste rehersed you/ ye se that sayntе Austayne sayth in them no more, but that the chyrche was not onely the crysten people present at his sermone, nor onely those crysten peple A were in that cite, nor onely those that B were in Afryke, but also all the faythfull crysté people that were in the worlde besyde. In whyche wordes he sayth so litle for frere Barns purpose, that I which dispute agaynst hym, say the same thynge my selfe, that all crysten nacyõs profession the trew fayth of Cryst, that is to say the comen catholyke fayth wherin the knowen catholyque chyrch agreeth, be the very holy chyrche of Cryste here in erth, and make amonge them the comen knowen catholique chyrch/ of whyche the very good men are parte, and are all called the faythfull people of Cryste, because of the vnyte of the trew fayth of Cryste. In whyche as for the necessary poyntes this whole corps agreeth wythout contradyccyon and repugnaunce bothe good people and badde. And therfore C are they called all by that name, to make a distyncyon and seuerance betwene that one catholyque chyrche of one byleefe and fayth on the tone parte, and all myscreaunt paynyms, all false Jewes, all false heretyques, and all schysmatyques vppon the tother parte: of all whych as no secte agreeth wyth other/ so do they all impugne the trew fayth of the knowen catholyque chyrch/ in whych and of whyche be also all the vnknowen good vertuous people, that haue trew cherite with they fayth. But sayntе Austayne meaneth not, that lyke as all the chyrch be faythfull, that is to say agreynge to gether in the trew byleef, so they be all the mayny vertuous in all poyntes byfore/ and specyally so fully vertuous and holy, as holy frere Barons appoynteth pure and clene wythout spot or wyncle.

For lettynge other places of sayntе Austayne alone for

the whyle / loke but vppon this place onely that we be in hand wyth all / whyche yf I myghte fynde ones in his proper place, I sholde I wene se farther thynges therin. But now consider no more for our purpose agaynst Barns, but euyn the begynnynge of sayncte Iustayne wordes as Barons bryngeth them in hym selfe. Lo thus he begynneth. A

The holy chyrche are we / but I do not say we as one sholde say we that be here all onely, but as many as be faythfull Chrystien men in this chyrche &c.

How thynke you good reders. Wothe sayncte Iustayne here meane by faythfull Crysten, no mo but onely suche as this faythlesse frere allygneth / that is onely those that are not onely faythfull in the byleuynge the necessarye poyntes of the crysten fayth, but that were in theyr soule also bysyde so thorowly pure and clene, that they hadde not so myche as eyther spot or wrynckle in theym. As though sayncte Iustayne wolde say to his audience in his sermon in this wyse: wyll ye know good crysten people who be trewe members of holy chyrche. That shall I shortely shew you lo. Not euery body that byleueth ryght / but we, that is to say you and I that not onely byleue ryght, but also be holy pure & clene wythoute eyther spot or wrynckle. B

But yet when I say we be the chyrch: I meane not you & I only, as though there were no mo of the chyrch but my selfe and such other of you, as beynge at my sermon be such holy men as I am / but also all suche other as be so pure and clene wythout spot or wrynckle, as you & I be, where so euer they be, eyther in this towne or in this countrey, or elles where in all this wyde worlde.

Lo good reders / yf sayncte Iustayne ment as Barns maketh, that in this worde faythfull crysten folke makynge the whole chyrche, he ment not all crysten people that agree in profession of fayth wyth the whole corps of crystendom, but onely suche as besydes the profession of the trew fayth, were also so holy, pure, and clene, that they neyther haue spot nor wrynckle: then were this tale in effecte as I haue rehersed you, that he called hym selfe suche a perfyte holy man / wherof worde I wene neuer man herde of his mouth. C

For there is no crysten man, but he may and muste professe of hym selfe, that he byleueth ryght and hath the trew fayth. But there be not I suppose many good holy men, that wyll say of them selfe, that they be holy, pure, & clene, and specyally wythout spot or wrynckle. And therfore yf ap-

pereth

A pereth well, that this worde faythfull cryſten folke, is not alway taken and ment by hym that ſpeketh yt, for onely pure and clene holy men. And ſo thoſe wordes of ſaynt Auſtayne nothynge make for frere Barons.

And therfore ye maye ſe that in lykewyſe doth Barons myſſe take the gloſe that he alledgeth dis. 24. A recta/which ſayth that the chyrch whych can not erre, is eccleſia omniū fidelium, that is to ſay the chyrche of all faythfull folke. whyche wordes frere Barons taketh, as though the wryter there by theſe worde (all faythfull men) hadde ment no mo but all ſuche as were not onely trew byleuers, but alſo ſuche as were ſo pure and clene that they neyther had ſpot nor wryncle. But the wryter of that gloſe meneth nothyng ſo/ but meaneth as ſaynt Auſtayne ment in his wordes by

B fore reherſed, callynge all faythfull folke, all criſten people all the cryſten nacyons, all the whole corps and body of the catholyque chyrche, that agaynſte paynyms, Jewes, hereſyques, and ſcyſmatykes, agree in the profeſſyon of the comen cryſten fayth, both in the poyntes of bylef/ and in the rules of lyuynge/though they lyuyng haue in dede many ſpottes, and many blottes, and many wrythen wryncles agaynſte the rules whyche they profeſſe, and whyche they knowledge and confeſſe them ſelfe bounden to kepe. And that the gloſe there meaneth of our knowē catholike chyrch as I ſaye, and not of any vnknowen chyrche as Barons wolde haue yt ſeme: euery man may perceue that can and wyll conſyder well the place. For in that gloſe his purpoſe is no more, but to ſhew that there is more ſuerty of doctrine

C in the conſent of the whole chyrch, that is to wyt the whole corps of cryſtendome to gether, then in the chyrch of Rome alone. And therfore that gloſe can nothyng ſerue frere Barons/ but yt vtterly deſtroyeth frere Barons falſe gloſyng of ſaynte Auſtaynes wordes, & openeth well vnto vs what thynge ſaynte Auſtayne ment in this worde, all faythfull men. For ſurely neyther ſaynte Auſtayne nor that gloſe, ment by theſe wordes omniū fidelium, men clene and pure wythout any ſpotte or wryncles, no more then doth euery man that prayeth pro omnibus fidelibus, that god maye make theym all good men/ or pro animabus omniū fideliū defunctorum, that yt may pleaſe god to bryng them to heuen all ſuch as are in the paynfull way thether warde/men do not meane in the prayours onely ſuch faythfull folke as

neyther

neyther haue spotte nor wrynckle of synne. A

Now where that the glose sayth, there muste nedes be suche a chyrch so say I to. For I say playnly that ỹ chyrch muste nedes be. For all the deuylles in hell, nor all theyr instrumentes vpon erth, shall neuer be able to destroy yt, but pull they neuer so many from yt, & leue they the remanaũt neuer so few: yet shall the remanaunt alway be the chyrch, and a well knowen chyrche, to byelded vppon that hygh mountayne, that is to wyt vppon Cryst, that yt shall alway be spyghtely & can not be hydde. For as our sauyour sayth: The cytye that is set vppon a mountayne can not be hyd/ meanynge that his chyrche shold be well sene, and his trew fayth well knowen/ and not that his chyrche in whych hys fayth sholde contynue, and in whyche & of whyche yt shold be lerned, sholde be suche an vnknowen thynge as they B that wolde lerne: coulde neyther wote where to fynde yt, nor of whome to aske for yt, nor so myche as know yt yf yt fortuned them to fall vppon yt by happe, as frere Barons wolde here brynge yt to.

Also the tother glose that Barons bryngeth forth, De pene dis.2. Si, that sayth, The whole chyrche can not erre: what maketh that glose for Barons? He speketh agaynste Barons. For Barons sayth that his owne chyrche whyche hym selfe assygneth, though she can not erre whyle she cleueth to her spouse/ yet she may leue hym and fall from hym, and then erre. And so this glose that Barns bryngeth, saith clere agaynst hym/ how be yt no more then he semeth to do hym selfe. For yf yt be trew that he sayth of his chyrch that C she may fall from god and not heare her husband, and then therby erre: then is yt false that he sayth in a nother place, that there muste nedes be suche a chyrche as can not erre/ whyche thynge he wolde proue by this glose of the lawe that saith, The whole chyrch can not erre. And yet ye se wel that this glose takyng yt after the beste fashyon for it, saith not as Barons sayeth, that the very chyrche is no mo but that very secrete sorte of faythfull folke that be wythout any errour, and ỹ be pure & clene wythoute spot or wrynckle/ but he sayth that the whole chyrch that is to wit the knowē catholyque chyrche, can not all erre / but that though that god wold suffer some partis or mẽbers of his chyrch to erre, yet he will not suffer the whole corps or body of hys chyrch to erre. This maketh playne agaynste Barons, that bryn-

geth yt

A geth it forth. For it affermeth that the trewth alwaye remayneth in the knowen catholyke chyrche/ for of ꝑ knowē chyrche he speketh there.

I can not therfore mervayle inough of Barns in bryngyng forth these gloses for hym, that make so clere agaynst hym/and than to se him so boldely say therupon, These wordes be playne what chyrche it is that can not erre. As though these gloses had sayd as he sayth, ꝑ the chyrch whiche cā not erre is onely the vnknowē chyrch of folke pure & clene without any spot or wrynkle/of which thynges neyther nother glose speketh one worde. And yet where Barns sayth: These wordes of these gloses be playne: as playne as he maketh them of them selfe/yet hath hym selfe made a playne chaūge of one worde in the tone of them, to make it seme the more playne B for hym. For where he reherseth the glose by these wordes: The hole chyrch can not erre/this worde erre is not there/ but the very wordes be, The whole chyrche can not fayle. Than be not ye wote well those wordes erre & fayle, precysely & playnely both one, neyther in wrytyng nor in voyce, nor yet in sygnyfycacyon/ no more than the two laten wordes errat and deficit. For a man may fayle & yet not erre. As he that doth auowtry & woteth wel he doth nought/he fayleth and falleth from god, & yet erreth he not in fayth.

A man maye also erre & yet not fayle nor fall awaye fro god/syth euery errour is not dampnable. As a man myght erre and not fayle nor fall fro god therby nor be dampned therfore/as Jacob dyd in wenyng that Lya had bene Rachell/ or as hys father Jsaac dyd in wenynge that Jacob C had ben Esau.

But I say not thys, for that I care mych for his chaūge But I mene that I wolde not haue hym come forth and make such great bostes of the playnesse of the wordes, whā he hath hym selfe made a chaunge in them, to make theym seme the more playne for hym/and whan the wordes for all hys playne chaunge, make yet so playne agaynste hym.

But veryly me thynketh that in one thynge he vseth no good honeste fashyon, in that he sayth fyrste: Thys maye be proued by our owne lawe, whose wordes be these: the whole chyrche can not erre. Also in an other place. The congregacyon of faythfull folke muste nedes be which also can not erre.

All they that rede these wordes of Barns in englysshe, he maketh theym wene that the wordes whyche he reher-

seth for hys purpose, were the wordes of the very lawe it A
selfe, but then are they in dede no wordes of the lawe, but
of certayne gloses that other men haue made vppon the
law. And thys hym selfe confesseth in the mergent of hys
boke. But that he doth in laten/lettynge them that vnder-
stande no laten wene styll that it were the very lawes. why
doth he boste that he wyll preue it by the very lawes/& than
in stede of the lawes, bringe vs forth but gloses.

Hys quotacyō is in the mergyn in thys maner. De pene. dis.
2. Si in glossa. For these wordes, The whole chyrche can not erre. And
than for the tother wordes, that is, The congregacyon of faythfull
men muste nedes be, which also can not erre/his quotacyō is in the mer-
gent thus. 24. que. 1. A recta et in glossa. So that he wold we shold
wene that at the leste wyse those wordes were bothe in the B
texte and in the glose.

But now who so loke vpon these two lawys, shall soone
se that the cause why he dyd not, was bycause he durste not.
For the law. 24. que. 1. A recta, speketh clere agaynste hym.
For that law sayth no thynge elys, but that the very trew
fayth wythout errour, hath bene euer preserued in the see
apostolyke/and as the lawe calleth it there, the mother of
all chyrches the chyrche of Rome. And therfore thys lawe
ye se wel was not for hys purpose to bringe in/ but in stede
of the law he layeth vs forth a pache of the glose.

Now the tother law de pene. dis. 2. Si/that law durst he
not bringe forth for fere of angerynge hys euangelycall bro
ther Tyndale. For that lawe is the wordes of holy sayncte
Hierom/wherin he confuteth at great length, those hereti-
kes that than helde the selfe same heresyes that Tyndale C
holdeth now, that they which be onys borne of god can ne-
uer after synne. And the tother, that he which after his bap
tysme doth onys any dedely synne, shall neuer gete forgy-
uenes after. These two deuelysshe heresyes which Tyn
dale hath now begon agayn in hys false exposycyon of the
fyrst pystle of sayncte Johū which false exposycyon of hys I
haue before cōfuted in my fourth boke: holy sayncte Hierom
doth at good length openly confute, in the wordes whiche
are there by Graciane incorporate in the decrees. whiche
wordes yf my selfe hadde remembred in tyme / I wolde
haue brought theym in, in the stede of myne owne, and
wolde peraduenture haue lefte myne owne out for theym.
For there sayeth sayncte Hierome the selfe same thynges

agaynst

A agaynst those other heretykes of old, ꝑ I say there agaynst thys new/and (as he better coulde) sayth them farre better thā euer I shalbe able/as I wold make you sone perceyue ꝑt I coulde in translatynge hys wordes into our englyshe tong, gyue it the quyknesse and strength that he gyueth it in the laten.

But as I sayd, thys lawe durste not frere Barns bryng in for fere of Tyndale, whyche wolde for hurtynge of hys heresyes haue founden hym braulynge inough for all hys lyfe after. But Barns wyll I warraunt you gyue hym no lucke occasyon of displeasure.

Now ꝑt Barons answere me, that he hadde no cause to bryng in any of both those lawes, syth they made no thyng for hys purpose but the glozes onely: I shall tell hym a-
B gayne, that than he sholde not haue sayed it that he wolde proue hys purpose by the lawes, but by the glozes onely. And I say also that than he sholde haue lefte out the glozes to. For as the lawes proue not hys purpose, no more do the glozes neyther, as I haue clerely declared you.

And yet whan he hath handeled hym self so falsely, and yet so folysshly therwyth in the alledgynge of these lawes, that ꝑ he hadde any sparke of shame lefte in hys body, he myghte not well loke any man in the face for fere that these hys false folyes were espyed: it is now a worlde to se wyth what a corage and boldenesse he bosteth and reioyceth, and what a iape he maketh, as he were euyn made a kynge by the fyndynge of a bene in a chrystmas cake. For now he cal leth hys lordes about hym and sayth, Now my lordes gather you
C all to gyther wyth all the lawes that ye can make, and all the holynesse that you can deuyse, and crye, the chyrche, the chyrche, and the counsels, the counsels that were lawfully gathered in the power of the holy goste (all thys may you saye and yet lye) And yf you haue not in dede the holy goste within you, and yf you do heare any other voyce than Chrystes/ than are you out of the chyrche but of the deuyll, and theuys and murtherers as Chryste sayth. For you come afore hym/that is you come into the soulde of Chryst wythout hym you bringe not his voyce/but you come with your owne voyce, with your owne statutes, wyth your owne worde, and with your owne mandamus, mandamus, præcipimus, præcipimus, excommunicamus, excōmunicamus. These be the voyces of murtherers and theuys and not of Chryste. Therfore you can not but erre. For you be not taught of god/you haue not the holy ouyntemente, you haue not the worde of god for you/ you here not the voyce of the trewe shepeherd. Therfore must you nedes erre in all your counselles.

what grounde or colour of grounde hath he to reigne so A
lordely and raple so ryally vppon all the lawes? Wy he so
boldely sette them all at nought, bycause hym selfe hath so
falsely bylyed twayne, and so folyshely handeled theyr glo-
ses. No Sowdan in a stage play may make mo braggyng
bostys, nor ronne out in mo frantike ragys, than may frere
frätyke Barns yf he take thys for reason. For here speking
of lawes, and layeng but the gloses/and the lawes agaynst
hym, and hys gloses nothynge for hym: yet as though all
the worlde were hys, he falleth forth in a rage agaynste all
lawys, and all generall counsayles/ and sayth, They have not
the voyce of god with them/but they muste nedes erre in all theyr counsayles, by
cause they say mandamus, mandamus, præcipimus, præcipimus, excommunica
mus, excommunicamus. For he sayth that these wordes be the voy B
ces of murtherers and theuys and not of Cryste.

Thys felow cometh forth wyth a prowde face vpon all
the worlde, whan he wolde by his pryncely authorytye more
than an imperyall maiestye, proclayme all men for murde-
rers and theuys, that dare be so bolde as to vse any of these
wordes mandamus, precipimus, or excõmunicamus.
These wordes I se not sent out by murtherers nor theuys,
but by prynces and rulers agaynst murderers and theuys
and agaynst all other byeyouse and myssle ruled persons,
and amonge other agaynste vngracioule heretykes, which
is all thys mannys greefe.

And that these wordes of cõmaundynge haue bene vsed
by folke somwhat better then theuys and murderers, may
appere by the scrypture it selfe. For the holy euangelyste C
saynt Marke sayeth of our sauyour thus: He commaun-
ded hys apostles that they shoill cary no thynge wyth them
as they went by the waye. And saynt Poule wryteth vnto
the Thessalonyes in thys wyse: O my bretherne, I truste
in god of yow that ye kepe and wyll kepe all thynges that
I haue commaunded you. And agayne to Timothe thus
he sayth: I commaunde the before god &c.

And thus frere Barns maye se, that the wordes of com-
maundynge, be not alwaye the voyce of murderers and
theuys.

But all the greate greefe of thys mater is in excommu-
nicamus. For that worde wolde frere Barns haue dãpned.
But yet muste he consyder that saynt Poule hym selfe vsed
eyther that same worde or some other in the language that
he spake

A he spake, when he dyd excommunycate and accurse Hymineus and Alexãder, and bytoke them to the deuyll to teche them to leue theyr blasphemy, suche as these heretyques vse now, and yet peraduenture lesse / for greater yt coulde not be.

Saynte Poule also commaunded the Corynthies, that they shold excõmunicate and accurse oute of theyr cõpany, that incestuouse lecherour that had abused his own faders wyfe. For thus he sayth in the fyrst pystle to the Corynthies Trewly I beynge absent in body but yet present in spyryt, haue all redy determined as though I were present, of him that hath thus done, when you are gathered to gether and my spyryte in the name of our lorde Jesu Cryste, in vertue of oure lorde Jesu, delyuere hym to the deuyll for the pu- 1. Corinth. 5.

B nyshement of the flesshe, that the spyryt may be saued in the day of our lorde Jesu Cryste.

God also dyd accurse and excommunycate Lucyfer and all his proude felowes out of heuen. But bycause there neded no voyce in that / therfore wyll frere Barons saye that there was none excõmunicamus. But yet at the daye of iugemẽt, our saupour shall say to them that wyll do no good workes, but wene by frere Barns doctrine that onely fayth sholde saue them / to them shall he say: Go ye cursed wrethes into euerlastynge fyre, whyche is prepared for the deuyll and his angelis. Here shall our saupour hym selfe vse an excomunicamus / from whyche I pray god for hys mercy so mende frere Barons and me bothe, that we fall not in it. For that is a forer excõmunicamus then any man Matth. 25.

C vseth now / wherwyth many shalbe murdered in soule, not by any crueltye vpon his parte, but by iustice thorow theyr own dedes. And therfore excõmunicamus is not the voyce of onely murderers and theuys, as frere Barns maketh it.

But surely good reders ye must pardon hym. For yt apereth that the man was in a fore fyt of a fury, when he fell in to this rage / the fumes wherof ascended so hote vp to hys hed, that he raued and wyste nere what he sayde. And in that dysease he can not tell how myche hatine he doth hym selfe, wyth lettynge his crowne grow so. For his herte kepeth his hed to hote. It were more nede in suche a fyt of fury, for fere of dredynge some impostume in his brayne, to poll his hed of euery whyt, and let yt lye bare, and lay therto refrigerans Galeni, tende yt well wyth oxirodanon.

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but by prynces and rulers agaynst murderers and theuys
and agaynst all other vycyouse and myssle ruled persons,
and amonge other agaynste vngracyouse heretykes, which
is all thys mannys greefe.

And that these wordes of cōmaundynge haue bene vsed
by folke somwhat better then theuys and murderers, may
appere by the scrypture it selfe. For the holy euangelyste C
saynt Marke sayeth of our saupour thus: He commaun-
ded hys apostles that they sholl cary no thynge wyth them
as they went by the waye. And saynt Poule wryteth vnto
the Thessalonyes in thys wyse: O my bretherne, I truste
in god of yow that ye kepe and wyll kepe all thynges that
I haue commaunded you. And agayne to Timothe thus
he sayth: I commaunde the before god &c.

And thus frere Barns maye se, that the wordes of com-
maundynge, be not alwaye the voyce of murderers and
theuys.

But all the greate greefe of thys mater is in excommu-
nicamus. For that worde wolde frere Barns haue dāpned.
But yet muste he consyder that saynt Poule hym selfe vsed
eyther that same worde or some other in the language that
he spake

A he spake, when he dyd excommunycate and accurse Hymineus and Alexãder, and bytoke them to the deuyll to teche them to leue theyr blasphemy, suche as these heretyques vse now, and yet peraduenture lesse / for greater yt coulde not be.

Saynte Poule also commaunded the Corynthies, that they shold excõmunicate and accurse oute of theyr cõpany, that incestuouse lecherour that had abused his own faders wyfe. For thus he sayth in the fyrst pystle to the Corynthies Trewly I beynge absent in body but yet present in spyryt, haue all redy determined as though I were present, of him that hath thus done, when you are gathered to gether and my spyryte in the name of our lorde Jesu Cryste, in vertue of oure lorde Jesu, delyuere hym to the deuyll for the pu-
B nyshement of the flesshe, that the spyryt may be saued in the day of our lorde Jesu Cryste. 1. Corinth. 5.

God also dyd accurse and excommunycate Lucyfer and all his proude felowes out of heuen. But bycause there neded no boyce in that / therfore wyll frere Barons saye that there was none excõmunicamus. But yet at the daye of iugemẽt, our saupour shall say to them that wyll do no good workes, but were by frere Barns doctrine that onely sayth sholde saue them / to them shall he say: Go ye curled wreches into euerlastynge fyre, whyche is prepared for the deuyll and his angelis. Here shall our saupour hym selfe vse an excomunicamus / from whyche I pray god for hys mercy so mende frere Barons and me bothe, that we fall not in it. For that is a forer excõmunicamus then any man
C vseth now / wherwyth many shalbe murdered in soule, not by any crueltye vpon his parte, but by iustice thorow theyr own dedes. And therfore excõmunicamus is not the voyce of onely murderers and theuys, as frere Barns maketh it. Matth. 25.

But surely good reders ye must pardon hym. For yt apereth that the man was in a sore fyt of a fury, when he fell in to this rage / the fumes wherof ascended so hote vp to hys hed, that he raued and wyste nere what he sayde. And in that dyseasse he can not tell how myche harme he doth hym selfe, wyth lettynge his crowne grow so. For his heere kepeth his hed to hote. Yt were more nede in suche a fyt of fury, for fere of dredynge some impostume in his brayne, to poll his hed of euery whyt, and let yt lye bare, and lay therto refrigerans Galeni, tende yt well wyth oxirodanon.

Here ye se that in this yere he sayeth all the counsayles A
muste erre. How be yt in a nother place at such tyme as his
fyt was not so sore vpon hym, he sayth no more but that all
the coũsayles may erre/ bycause that though there be some
good men in yt, yet the whole assemble doth but represent
the chyrche, and all the whole catholyke chyrch is not there
in dede. For thus he sayth, Gather all your counsayles to gether, and
yet of them can ye not make holy chyrche. But peraduenture there may be ma-
ny in your counsayles good and perfyte men and of holy chyrche. But they and
you to gether make not the vnyuersall holy chyrche that can not erre. And in
a nother place Barns sayth, It can not helpe to say that the counsayll
can not erre, bycause that Cryst dyd pray for his chyrch that her fayth shold not
fayle. For I answere to this, that though the generall counsayle do represent the
hole vnyuersall chyrch, nevertheles in very dede there is not the very vnyuers- B
sall chyrch but representatiue. For the vnyuersall chyrch standeth in the electiõ
of all faithfull men. And all faithfull mẽ of the world make the vnyuersall church,
whose hed and spouse is Cryste Jesu. And the pope what the vycare of Cryste,
and not the very hed of the chyrche. Thys is the chyrche that can not erre &c.

By these wordes of his ye maye good readers perceyue
two thynges. One that there shall neuer generall coũsayll
(be yt neuer so great and be yt neuer full) haue any full ex
dence or any great authorite with frere Barns, in any
thynge that shalbe there concluded, yf any one man, ye or
woman eyther, of all the whole catholyque chyrche though
the chyrch were now all the whole world, were absent from
the treatynge therof.

Now this poynte ye wote well wolde some be cased / no
more but the counsayle house yf yt be happely somwhat to C
lytle, let make yt in goddes name so mych the larger. For
other let I can se none. For as for commynge to gether frõ
all coũtreys to ỹ generall coũsayle, frere Barns seeth well
that may be done well inough. For why not as well as fre-
res from all places to a generall chapyter? And as for rob-
bynge of any mãys house whyle he were from home, were
a thynge out of fere. For whyle they muste come all the may
ny man, woman, & chyld / who shall tary behynde to robbe
his neyghbours house? And to put doutes that some shall
peraduenture be syke and may not come / this were but fyn
dynge of a knotte in a rushe. For come they muste whyther
they may or no. For ellis is there not ỹ coũtaile of the whole
chyrch, and then may yt erre, and therfore wyll not Barns
byleue yt.

Now

A Now as for victuales / they may prouyde at home and bryngе wyth them in bagges and botelles, euery man for thre dayes at the leste, as the scottes do for a symylhe.

The tother poynt is, that ye may se by these wordis, that yf all the whole chyrche were at the counsayle / then wolde frete Barons agre that yt coulde not erre / and so wolde he therfore geue vndouted credence thetunto, and byleue that suche a generall counsayle coulde not be damnably decey-ued in the construccyon of scrypture.

Now thynke I that though frete Barons wyll not by-leue any generall cõsayle, but yf the whole chyrch be there yet he loketh not that in any counsayle euery thynge shold stay, and nothyng passe tyll all the whole assemble were a-greed so fully vppon one syde, that there were not so mych
B as any one man there of the contrary mynde. For though some one mã myght in some one mater be of a better mynd at the fyrste then the multytude / yet in a counsayle of wyse men when it were purposed, yt were ykely to be perceyued and alowed. And in a counsayle of cryste men in spyryt of god inclyneth euery good man to declare hys mynde, and inclyneth the congregacion to consente and agree vppon that that shall be the beste, eyther precysely the beste, or the beste at the leste wyse for the season: whyche when so euer yt shall be better at any other tyme to chaũge the same spyryte of god inclyneth his chyrche eyther at a new coun-sayle, or by as full and whole consent as any cõsayle can haue, to abrogate the fyrste & turne yt into the better. But
C when the counsayle and the congregacion agreeth and con senteth vppon a poynt / yf a few wylfull folke, farre the lest both in nomber, wyt, lernynge, and honest ipuynge, wolde reclayme and say that them selfe wolde not agre, yet were they no towardnes no let vnto the determynacyon or to the makyng of the law / but that it must stand tyll yt be by a no ther lyke authorite chaunged.

But these chaũges that I speke of, I meane in thynges to be done & not in trouthes to be byleued. For in dyuerse tymes, dyuerse thynges may be conuenyent / and dyuerse maners of doynge. But in matets of byleue & fayth, why-che be trouthes reueled & declared by god vnto mã / though that in dyuerse times there may be mo thinges farther and farther reueled, and other then were declared at the fyrst: yet can there neuer any thynge be by god reueled after, that

can

can be contrary to any thynge reuoked by hym selfe byfore. A
And therfore in thynges to be done, frere Barns may fynd
that dyuerse counsayles haue in dyuerse tymes dyuersely
determyned. But in artycles of fayth as necessary artycles
to be byleued/ frere Barons shall neuer fynde whyle he lyu-
eth, that any one generall counsayle orderly called to ge-
ther, impugned and reproued a nother that grace our lord
be thanked hath he geuen his knowen catholyque chyrche
euer hytherto what so euer frere Barons bable.

And when god shall geue me a nother leysour after such
other thynges done as I haue entended fyrste: I purpose
to make this poynte appere well & playne, by the selfe same
counsayles that frere Barns hath brought in for the prose
of the contrary. And that shall I then make playne & open B
to men vnlerned. For as for suche as are lerned in the ma-
ter/ may now all redy perceyue that this that I haue euen
nowe all redy sayde, sufficeth concernynge the counsayles,
all that euer frere Barons hath sayde in all hys processe.

But now bycause frere Barns saith ꝙ the cause why the
counsayles may erre, is bycause they be not the whole ca-
tholyque chyrche, but onely by way of representacyon/ and
sayth that the whole vnyuersall chyrch standeth in the elec-
cyon of all faythfull men/ and that all faythfull men of the
worlde make the vnyuersall chyrche, whose hed and spouse
is Cryste Jesus, and the pope vycare vnder Cryste, and cō
fessyth and saith that this chyrch can not erre: lettyng now
passe therfore for the whyle that he semeth byfore to say the
contrary, where he sayth of this same chyrche, that by fal- C
lynge from her spouse she may erre, let vs now for Barons
pleasure imagyne that this same chyrch that he speketh of,
that is to wyt all the faythfull people from all partes of the
worlde/ and bycause we wolde be sure there sholde be none
of them all thense, let vs take it that all the cryſten nacyōs
were from all places vpon one fayre day comen into some
one fayre playne feld, where I know none fayrer then the
playne of Salysbury/ prouydynge that for feare of a rayn
the whole playne haue a fayre roufe sette vppon it/ for lesse
I wene then the whole playne were to lytle/ for we muste
putte that there were not onely all the men, but also all
the women to, for they be parte of this vnyuersall chyrche/
and we wyll not onely take in here all the cryſten nacyons,
but also who so euer cryſten man or woman were in any ns
cyon

A cyon yet vncrystened, or who so euer in any suche place had a chrysten purpose, & fauored the name and fayth of Cryste wyth entent to be chrystened. And yet bycause I wolde be out of all brabelynge wyth Barns, we wolde take in to the nomber, not oncly all false secrete heretykes openly profes-synge the chrysten fayth and secretely mutterynge the con-contrary, of whyche wrecches there be some in the knowen catholyke chyrche all waye/but also all false open heretyk-kes, and scismatykes, whych by playne profession of theyr scismes and heresyes, are gone out or cast out of the knowē catholyke chyrche, & are knowen for her mortall enemyes. Lette Barns wold as I say pretende that all they or some of them, were of the very chyrche / we wyll take in them to. And nowe I trowe we haue a full assembly of the whole chyrche, and rather mo to, than lefte any one out.

B But yet thys generall counsayle wolde I not haue hol den at thys daye. For all though I myselfe truste not, but that god wolde worke all well inough by the meane of the good menne though there were many badde therin: yet to thentent that frere Barons sholde the more fully be satys-fyed and put the lesse dowte therin, I wolde the counsayle were in some tyme, before the tyme that these folke saye the chyrche was ledde in to errour. And syth they call that tyme the tyme of thys .viii. hundred yeres last passed: lette vs take the tyme in whyche sayne Gregory was pope / for that is now more than .xi. hundred yere a go. And sayne Gregory was a good man and a good pope, and so good that I thynke none heretyke dare for shame saye the con-trarye.

C Now let vs than suppose also that there had in the same tyme ben a fonde frantyke frere, and that hys name hadde ben Luther/and that there had than also bene a noughty nonne, and that her name had ben Cate/ & that thys fonde frantyke frere hadde wedded thys noughty nonne / and that there hadde ben than one wyllyam Tyndale, that had bene so madde as to saye they dyd well, bycause the frere hym selfe for the defence of hys owne lechery, had told hym that by the scrypture he myghte lawfully do it / and that there had bene than also an other frere called Robert Ba-rons, that myslyked it not/but was hym selfe also ronne out of reygyon, abiured of heresy, and perjured by relapse,

Ff.i. and

and roysed aboute lyke a laye man, raylynge agaynste re- ¶
lygyon and all the knowen catholyke chyrche, in contempt
of hys vowe and hys othe to/and of all good chrysten peo-
ple vppon erth, and wythdrawynge theyr honour from all
the sayntes in heuyn.

Suppose me now that in thys full generall counsayle
of the whole vnyuersall chyrch assembled, thys mater were
proponed, and there the same frere Frappe and kytte Cate
hys mate, and those other that wolde allowe theym were
brought forth to be herde/beyng at that tyme but these per
sons that I haue rehersed you, what they wolde say therto.
And therupon Luther hym selfe hauyng the wordes wher-
of he wolde neuer lacke plenty (tyll frantye lacke foly) wold
there not onely defende, but also boste hys besely maryage ¶
and saye that vowys of chastyte coude bynde no man, for
no man oughte to make theym/but it were synne and pre-
sumpcyon for any man to make them, but yf he hadde that
gyfte gyuen hym of god, for it is a thynge whyche euery
man can not do, and a gyfte whyche no man can gyue hym
selfe, but yf it be gyuen hym of god. And therfore who so
maketh any suche vowe, wenynge that he haue the gyfte
bycause he feleth no contrary grudge at that tyme/yet whā
so euer he feleth after any flesshely mocyon in hys fraple
membres, he maye thanne perceyue well and be very sure,
that he hath not the gyfte/and that therfore he was decey-
ued by the deuyll, whan he made hym self a frere. And that
he maye now therfore renne out of his relygyon, and folow
the flesshe. And whan he fyndeth a nonne that feleth the ¶
lyke, and that eche of theym fele other, and lyke well eche
other for theyr feynge fayth/than maye they bothe be sure
that they maye boldely breke both theyr vowes, and wedde
theym selfe to gyther. And therby shall they fele by theyr
flesshely feyng fayth, that they two be two specyall electes
predestynate by god byfore the worlde was wrought to go
to gether in this world and bringe forth holy frute to serue
the deuyll at hys dyner.

what wolde the generall counsayle of the whole chyrch
haue sayd vnto that frere, and what vnto flebbe hys make,
and what vnto that deuelysh doctryne? There wold sayn
Gregory haue vsed those wordes that he wryteth of Ana-
nyas and Saphyra, sayenge: Ananias vowed hys money
vnto

A ynto god, whyche money afterwarde he beynge ouercome by the perswasyon of the deuyll kepte backe, ye know with what maner deth he was ponysshed. wherfore syth he was deth worthy that wythdrewe from god the money whyche hym selfe had gyuen to god: cõsyder how greate ieopardy thou shalt be worthy at the dyuyne iudgement, that wythdrawest not money, but thy selfe from almyghty god/ vnto whom thou hast vowed thy self vnder a relygyous habyte.

And I dare boldely say that all that whole generall coũsayle of all the whole catholike chyrch of all faythfull folke wyth all the secrete vnfaythfull folke ỹ than were lurkynge in it, and all the faythlesse heretykes that were at that tyme gone from it or accursed out of it, excepte the frere and hys nonne and hys few folysshe adherentes / wolde wyth one

B voyce, with mandamus, mandamus, precipimus, precipimus, excõmunicamus, excõmunicamus, haue condempned that abompnable heresye to the very deuyll of hell.

And I am sure that so wolde it haue ben, yf any man durste there haue holden any one of many other heresyes, that these felowes holde now.

Than what myghte Luther and Barns haue sayed to that generall counsayle. For that were the counsayle that coulde not erre. For there were the whole catholyke chyrch in why che nomber were bothe the chyrch of all electe repentaunt synners that Tyndale deuyseth, and the chyrche of all faythfull people that Barns deuyseth/ sauyng for lacke of all spottes and wrynckles, for that lacketh no man in this worlde. How be it yf there were at that tyme any suche as

C Barns sayth there must nedes be / than in that counsayle they muste nedes be. For therto haue we brought all both the good and the badde.

Now yf frere Barns, I frere Luther, and wyllyam Tindale, wolde than haue sayed that the very chyrche dyd not condempne them/ for the very chyrche was not that greate multytude that there condempned them of heresye/ but the very chyrche was them selfe that there were condempned and persecuted for the truth, and such other good faythfull folke as were vnknowen amonge that company, and secretely agreed wyth them in faythe, that no vowe of chastyte shold let them, but that freres and nonnes myght lawfully wedde whan they lyste: To thys wold sayne Gregory sone haue answered & sayd syrs they ỹ are ỹ good faythfull folke

Fr.ii. that

that ye speke of/ whych onely folke for fayth and goodnesse ye call the chyrch, can not be dyssemblers of theyr fayth but professours of theyr fayth. But now excepte your selfe/ all thys people condempne your fayth for heresye. wherfore it appereth that eyther they be good men and saye as they thynke, and than be you condempned by good men/ or elis yf they saye as they thynke, and the thyng that they thynke is nought/ than are they cupll men/ and than are they not your secrete chyrche of good men. Or elys they saye one thynge and thynke the contrary/ and than are they cupll men also/ and so none of your secrete chyrche of good men they neyther. Or fynally they saye trewe and be cupll folke for other synnys/ and than be they yet none of your secrete chyrche of good men, and also do ryghtfully condempne you in that they saye trewe. And therfore eyther we that here excommunycate you frome vs be the very chyrche, or some parte of vs is the chyrche/ and whyther of the two so euer it be, ye be than condepned by the whole chyrch which ye confesse can not erre: or elys is there none other chyrche, but sith ye haue here no mo felowes, ye must nedes affirme that ye your owne selfe be the very chyrche, and no mo persons but your selfe.

To thys must it nedes haue comen ye se well good readers, there were none other remedy. And what were onys comen vnto that/ than were it no dowte but that Luther, Barns, & Tyndale, wolde not haue letted to say/ Mary we with Luthers wyfe the nonne be the whole chyrche. For we haue the ryght faith, & ye be all in the wronge. For we haue the scryptures for vs/ by whyche we wyll proue the vowe of chastyte vnlawfull, & our weddynge lawfull/ and so forth in suche other artycles, as farre out of colour as that. And syth the scrypture is on our parte/ we be the very chyrche.

Saynte Gregory wolde haue lacked none answere to this/ but wold haue sayed: whan all we thynke that ye vnderstande the scrypture wronge/ and not onely we, but all lerned men before vs hytherto: why sholde we byleue that you few se ferther in the scrypturre than all they to whome it belongeth as well as to you fewe, & whyche haue studyed it as well as you, and haue had both as mych wytte as you and also myche more grace than you, as appereth well by the wrytynges of holy doctours & sayntes that conferred the scrypture agaynste your heresyes before all our dayes.

A If Barons wolde then haue sayde as sayth here whyther you that are this counsayle that here cõdempne vs be the very chyrche or no et muste be tryed bythe scripture/for that is the thynge by which we must knowe the very chyrch, whych may be proued by the wordes of sayut Chrysostome whyche be these.

Barns.

They that be in Judea, lette them flye vp in to the mountaynes/ that is to saye, they that be in chrystendome, lette theym gyue them selfe to scryptures. Wherfore commaundeth he that all chrystened men in that tyme, shulde flye vnto scryptures. For in that tyme in the whyche heresies haue optayned in to the chyrch/ there can be no trewe probacyon of chrystendome, nor no nother refuge vnto chrysten men, wyllynge to knowe the veryte of sayth, but the scryptures of god. Afore by many weyes was it shewed which was the chyrche of Cryste, and whiche was the congregacyon of gentyles. But now B there is none other waye to knowe vnto them that wyll knowe whiche is the very trew chyrche of Chryste, but alonely by scryptures. By whose fyrste was the chyrche of Cryst knowen whan the conuersacyon of chrysten men other of all or of many were holy/ the whiche holines had not the wycked men, but now chrysten men be as euyll or worse than heretykes or gentyles/ ye and greater cõtinuacye is founde amonge them than amonge chrysten men. Wherfore he that wyll knowe whiche is the very chyrch of Cryste/ how shall he know but by scryptures onely. Wherfore our lorde consyderynge that so great confusyon of thynges, shulde come in the latter dayes/ therfore commaundeth he that chrysten men whyche be in chrystendome wyllynge to reserue the stedfastnesse of trewe fayth shulde flye vnto none other thynge but vnto scryptures/ for yf they haue respecte vnto other thynges they shall be slaundered and shall perysshe/ not vnderstandynge whyche is the trewe chyrche &c.

C These wordes nede no expressyon, they be playne inough, they do also exclude all maner of lernynge sauynge holy scrypture/ wherfore se how you can wyth honesty saue your holy lawes/ and defende them agaynst Chrysostome. More ouer yf Chrysostome complayne of the incontynency that was in his dayes/ how wolde he complayne yf he now lyued, and sawe the bawdry and fornycacyon that is in the chyrch. Also he sendeth me to scriptures that will knowe the holy chyrch/ and not vnto the holy chyrch, for in the chyrch were heresyes but not in scripture.

Also sayut Paule wytnesseth the same sayenge/ you are bylte vppon the foũdacyon of the apostles and prophetes/ here haue you playnely that the very trew chyrche is grounded ye and stunded of holy scripture/ and therfore where so euer that the worde of god is preched/ that is a good token that there be some men of Christes chyrche. But now vs to the fruites and workes of this chyrche, she dothe alonely fetche out her maner of lyuynge/ and all her good workes out of the holy worde of god/ and she sayeth not nor dremeth any other new holynesse or newe

inuented workes that be not in scrypture, but she is content wyth Christes ser-
uynge, and byleueth that Christ hath suffycyently taught her all maner of good
workes that be to the honour of our heuenly father. Therfore inuenteth she none
other waye to heuen but foloweth Christe onely / in suffrynge iniuries and
persecucyons, blasphemynges, and all other thynges that may be layed vnto hym /
whyche as sayntAustayne sayth she learned of our mayster Cryst. Our holy mo-
ther the chyrche thorow out all the worlde scattered farre and longe / in her trew
heade Christe Jesus taught / hath learned not to fere the contumelyes of the crosse
nor yet of deth, but more and more ys she strengthed, not in resystynge but in
suffrynge. A

Now my lordes compare your selfe to thys rule of sayntAustayne / and let vs
se how you can brynge your selfe into the chyrche? otherlles to preue your self to be
holy? The chyrche suffereth persecucyons (for as sayntePaule sayth / they that
wyll lyue deuoutly in Christe must suffer persecucyon) and you wythstande all
thynges and suffer nothynge / you oppresse euery man, and you wyll be oppressed B
of no man / you persecute euery man, and no man may speke a word ageynst you,
no though yt be neuer so trewe / you caste euery man in pryson, and no man may
touche you but he shall be cursed / you compell euery man to say as you saye, and
you wyll not enyes say as Cryst sayth / and as for your holynes all the world know
eth what yt is, for yt standeth in clothynge and in deckynge, in watchyng and
slepynge, in eatynge and in drynkynge this meate or that meate, this drynke
or that drynke / in patteryng and mumblyng these psalmis or that psalmis with
out deuocyon. Brefely all your holynes is in bokes, belles, candelles, thalycez,
oyle, creame, water, horses, besydes palfreis, and all that is myghty and glory-
ous in the worlde there on hange you, there in glorye you / there on crake you /
there on boste you / therupon byelde you. Is thys the natures of the chyrche? ys
this holynes? of whome haue you lerned this maners?

Moze.

Yf frere Barns hadde alledged all this in that generall C
counsayle / sayntGregozy coulde not haue tolde hym, that
as touchynge sayntePoule, he spake not in that place pze
cysely of the scrypture, as though he wolde haue sayd that
the cristen people were edyfyed and byelded onely vppon
the wzytynges that the prophetes and apostles hadde wzy
ten. Foz many thynges haue made and yet make vnto the
edyfycacion of Cristen people, that were by the apostles de
lyuered wythout wzytynge, as is playne by other wozdes
2. Thes. 2. of sayntePoule hym selfe, where he byddeth the Thessalo-
nyans kepe the tradycyons wyche ye haue lerned, eyther
by preachynge oz by our pystle. And in many places edy-
fyed he myche peple, where we fynde not that he gaue them
any wzityng at all. And the Ephesians them selfe to whom

in those

¶ in those wordes he writeth that they were edyfyed and byel
ded vppon the foundacyon of the apostles and prophetes,
what prophetes wrytynges that they hadde then redde, I
can not tell but as for wrytynges of apostles or euangelyl=
tes yt is well lykely that they hadde yet at that tyme redde
neuer one.

And saynte Gregory wolde peraduenture haue meruay
led, yf saynte Poule wolde haue sayde as frere Barons be=
teth vs in hande he sayd, that crystendome were onely byel
ded vppon the apostles and prophetes / for yt is moste
specyally byelded vppon our sauyoure hym selfe, and so
myghte saynte Poule in those wordes very well and pro=
perly meane sayeng / ye be byelded vppon the foundacyon
of the apostles and prophetes / that is to say, ye be byelded
B vppon the same foundacyon that they be byelded on, that
is to wyt Cryste, that is and was the very foundacyon as
well of them, as of you, though they were layed on byfore
and you after / yet the very foundacyon vppon whyche ye
be byelded and they bothe, is that corner stone that is layed
in the hed of the angle that ioyneth both the sydes in one.
And this exposycyon of saynt Poules wordes to the Ephe
syans, wyll well agree wyth his other wordes wryten vnto Ephesi. 2.
the Corynthiās, where he sayth, no man can laye any other 2. Corin. 3
foundacyon then that that is all redy layed, that is to wyt
Jesus Cryste hym selfe. where as frere Barons so taketh
saynt Poules wordes there vnto the Ephesyās / as though
saynte Poule had sayde vnto them, The foundacyon that
ye be byelded vppon, is the wrytynge that the prophetes &
C the apostles haue wrytten for your edyfycacyon / and ther=
fore must you se that you byleue nothyng, nor do nothyng
but suche as you fynd wrytten in the wrytynges of the pro=
phetes and the apostles / then yf they had neuer a boke wry
ten of the apostles that were at that tyme come to theyr han
des, as yt was lykely there was not / howe wold then those
wordes frame?

And also yf he ment but so / then toke he away the autho
ryte from all the scrypture beyde / except onely the wryting
of the apostles and prophetes, and from all that hym selfe
tolde them byfyde by mouth.

But yet yf frere Barons wolde there haue sayde vnto
saynte Gregory all those wordes wyth whyche in his boke
here he tayleth on by and by agaynste the thynges vsed in

the

the knowen catholyque chyrch, belles, bokes, candelles, be A
ſtymentes, chalyces, holy creyſme, oyle, and holy water, and
watchyng, forberynge fleſhe, drynkynge of water, faſtyng,
and prayenge, which Barns calleth paterynge, & mūbiyng
of theſe pſalmes and thoſe pſalmys wythout deuocyon/as
though hym ſelfe hadde an yie and an eare in euery mānys
herte: ſayute Gregory wolde ſone fynde hym good places
inough in ſcrypture for theſe kyndes of workes plentuouſ
ly and full. And as for ſuch workis as be vycyouſe in dede,
whyche Barons planteth in amonge theſe as though all
were of one ſort/ ſaynt Gregory wold agre thē for nought/
and ſo do they to that vſe them. But yet wolde ſaynte Gre-
gory tell hym that yf he were honeſte or trew, he ſholde not
lay the fautes of the noughtye partes to the blame of the
whole body/in whych be many full good. And ſpecyally yf B
he wold diſprayſe the euyll workes, he ſholde not yet as he
doth diſprayſe & call euyll the thynges that are very good,
and whyche deuoutely done (as wyth many they be) are
greatly pleſaunt to god/ and ſpecyally he ſholde not among
other thynges diſpyſe and reproue belles for callyng folke
to goddes ſeruyce/ nor veſtymentes, candelles, bokes, and
chalyces, wythout which or at the laſte wyſe wythout ſome
of whyche neyther maſſe may be ſayde, nor the bleſſed ſacra
ment in the maſſe conſecrated and receyued, but yf he wold
haue euery preſt haue al by hert, & the bleſſed blood of Criſt
wythout chalyce layed and ſpcked vp vpon the auter cloth.

But then wolde ſaynte Gregorye haue ſayde farther to
frere Barons and to frere Luther to/ that ſyth they were ſo
preeyſe, that they wolde haue no workes wrought, but one C
ly ſuch as they founde in ſcrypture he wolde: aſke theym
why they be runne both oute of relygyon/and the tone wed
ded a nunne, and both broken theyr holy ſacred vowis/and
ſtubernly defende that worke whyche they fynde ſo fully cō
dempned and abhorred in ſcrypture.

Pſal. 75.
Deutero. 23
Eccleſiaſte. 5.

To the wordes of ſaynte Chryſoſtome ſaynte Gregorye
wolde I trow haue anſwered frere Barns/ that they were
none of his. For yt is well perceyued and knowen that the
worke whych is called Opus imperfectum, the vnperfayt worke
vppon the goſpell of ſaynte Mathew, whych was fyrſte by
the errours and ouerſyght of ſome wryters intyteled vnto
ſaynt Chryſoſtome, and the ſame tytle ſo ſuffred ſynnes to
ſtande/ was neuer his worke in dede, nor neuer tranſlated

out

A out of the greke but made by some laten man, as frere Barons hath all redy had sufficyent warnynge by mo thanne one, that can a lytell better skyll therof then I and he both/ and I verily byleue that agaynst hys owne conscyence he ascrybeth that worke to sayut Chrysostom. For all be it the man was clynyng, well spoken, & in many thynges wryteth very well/ yet yf frere Barns haue redde that worke (except he vnderstand hym not, or els be him selfe byspde his other heresyes an Arrian to) ellys muste he nedes perceyue that the man was infected with that faute / and therfore was it no meruayle though he wold as fayne bryuge the very chyrche in questyon, & oute of knowledge as now frere Barns wold hym selfe. But sayut Chrysostom hym self in his owu sermon vpō the self same wordes of the gospell, They that be in Judea let them fle into the mountayns, whych is his
B 76. sermon vpon saint Mathew, hath not such a word. But he whom frere Barns here bryngeth, whose worke was as I haue sayd by errour & ouersyght entituled in the name of sayut Chrysostom. For as mych as by the authorite of the chyrche, his heresye agaynst the godhed of Chryst was cōdempned, dyd as euer more such men haue done, that is to wytte, labored fyrst to haue yt it could haue ben, they owu secte taken for the very chyrche. For so wolde the Arryans haue semed to be, & the catholykes they called heretykes. And whan that thyng wold not be obtayned, than labored they that at the lest the very catholyke chyrch myght seme vncertayn, & be taken for a chyrche vnknowen/ and hange vpon euery mannes dysputacyō, so that they myght ꝑ better bryuge theyr heresye forth styll in questyon, and begyle
C here & there some vnlerned & newlangled people wyth the colour of theyr false expownynge of holy scrypture, whyle there shold be no certayn knowe chyrch, by whiche the trew exposycyon and the false sholde be dyscerned & iudged.

And therfore that man albe it he was as it semeth in the tyme whan that heresye of the Arrians was almoste ouerwhelmed, & therfore durste not playnely speke myche of it/ yet coulde he not hold but somwhat shew hym selfe in that worke in his. xix. sermon that he wryteth vpō these wordes, *Attendite a falsis prophetis*, wherin he not onely laboreth sore to mynyshe as mych as he maye the credence of the catholyke chyrch both cōcerning ꝑ vertuose workes whych were vsed therin, & the myracles which were dayly done therin, which two thynges he perceyued to stand sore in his syght for the

AA.1. know-

knowlege of ꝑ catholike chyrch/but also inueheth agaynst A
it and findeth a specyall hyghe faute with it, for bycause it
taught to byleue the egall godhed of the.iii. persons of the
trinite. And therfore wolde saynt Gregory haue tolde frere
Barns that it was not saynt Chrysostome, but some man
that was to be redde warely and wyth good iudgement, &
in thys mater hys wordes worthy no credence.

And yet yᵗ frere Barns wold haue stycken styll as styffely
for ꝑ wurke, as he doth agaynst the pystle of saint Jamys/
& wolde nedes haue it taken for saynt Chrysostoms: than
wold saynt Gregory haue told hym that the wordes which
hym selfe bryngeth out of ꝑ worke, be playne agaynst frere
Barns hym self. For well ye wote that frere Barns techeth
that the very catholyke chyrche is in this worlde a chyrche
euer vnknowen. And he that wrote the wordes whiche Ba B
rons bryngeth forth (whom he calleth saynt Chrysostome)
sayth no more but that in some tymes the chyrche maye by
reason of so great or so many sectes of heretykes arysen &
sprongen vp therin, be brought in dowt & question whych
of so many sectes or of some few so great were the very chyr
che/& yet in all this meneth he, which knowen chyrch of the
great, or of the many were the trew/& not as Barns wolde
haue it that it were some few scatered persons vnknowen/
here one and theron/eythet of them all or of diuers of them
or of none of theym, but peraduenture men of some other
kynde of fayth agreynge wyth none of them all.

More ouer these wordes of saynt Chrysostome yᵗ they
were his do cõfesse that the very chyrch was onys knowen/
and therfore wolde saynt Gregory tell frere Barns, ꝑ they C
do vtterly confounde frere Barns heresye. For hys heresye
is, that the chyrche is such a spyrytuall thyng that neyther
it self or any mẽbet or part therof at any tyme cã be knowẽ.

Forthermore where in those wordes saynt Chrysostome
yᵗ those wordes & that worke were hys sayth that to know
whych is ꝑ chyrch we must flye to the scrypture saynt Gre-
gory wold tell frere Barns that syth saynt Chrysostom sen
deth vs to the scrypture to know therby whych of all those
diuers chyrches/beyng to gyther all at one tyme/is ꝑ very
church/he meneth ꝑ by the scrypture ꝑ same chyrche may be
knowen: wherof it folowth agayn agaynste frere Barns
that the selfe same wordes by whych he wold proue vs that
the chyrch can not be knowen, do playnely confounde frere
Barns/and saye that the chyrche may be knowen.

And saynt Gregory could I wote well haue gyuen him
tokens

A tokens inough open playne & euydent wrytten in the playn
scrypture, of whyche I haue my selfe shewed some all redy
and mo shall I in the laste boke of thys worke, by whyche
euery man may playnely perceyue, that this knowen catho
lyke chyrche is the very trewe chyrche of Cryste.

Also saynt Gregory wolde haue tolde frere Barns, that
whan saynt Chrysostome (yf those wordes were hys) dothe
sende vs to seke the chyrche by the scrypture, he thought it
necessary that the chyrche were founden. For els he myght
haue sent theym onely to the scrypture, to lerne the trewe
fayth and good lyuynge euery man by hym selfe, and leue
the chyrche vnsought. But it appereth symply he sendeth
them to seke it there / he meaneth not onely that they there
maye fynde the meanes to fynde it and know it, as I sayd
B before/but also that to fynde it & know it, is a thyng so ne-
cessary that nedys it ought to be had/ bycause of the trewe
doctryne to be taught them by the same chyrche, as well in
any other thyng that god hath by hys holy spyryte taught
the same chyrche, as also in thynges necessary to saluacyon
the trewe vnderstandynge of the same scrypture/ and than
syth he wolde that the readers of the scrypture shold fynd
out the trew chyrch to lerne of it the trew exposycyon of the
scripture, and of an vnknowen chyrch no man can lerne by
gyuynge it credence as to the trew chyrch/theruppon wold
saynt Gregory yet agayne conclude, that these wordes of
saynt Chrysostome yf they were hys/ do clerely confounde
frere Barns. And therfore wolde he fynally put frere Ba-
rons in choce, whyther he wyl haue those wordes taken for
C saynt Chrysostoms or no. If he wold not haue them taken
for his/than wolde saynt Gregory bydd hym go scrape that
authoryte out of his boke agayne, & say no ferther but that
one man wryteth thus but I wote nere who, sauynge that
an Arrian he was. Now yf he wyll haue theym sayntc
Chrysostoms wordes, thā appereth it playne wolde sayut
Gregory say, by ỹ same wordes ỹ sayut Chrysostom in the
selfe same few wordes whiche Barons bryngeth forth for
hym, doth .iiii. or .v. tymes clerely & playnely cōfounde hym.

Now yf these folke wolde yet haue stycked styll, and say
the decre of that cōsayle made agayust them was nought,
for they them selfe onely be the very trewe chyrch of Cryst;
than wolde sayntc Gregory haue sayed at laste: why syrs
how can that be? For ye wote well that of knowen chyrches
there was neuer none that durste proclame them selfe for the

very chyrche, but euer they founde theym selfe so farre in A
that poynt to weyke, that they were fayne in conclusyon to
say that the very chyrche was a secrete chyrche vnknowen,
wherof some of them selfe myghte at the leste wyse be some
parte. And thys do all you your own selfe so fully afferme,
that neuer heretykes affermed it more stykely. Go to ther-
fore wolde saynte Gregory saye to some officer there pre-
sent, and telle these felowes wyth a stycke, and let vs haue
the nombet and the names. Now whan thys officer hadde
comen wyth hys stycke and patted them vppon the pates,
and the cryour wyth hym/and as he hyt them, rehersle them
thus: frere Luther one, Cate hys nonne twayne, Tyndale
thre, frere Barons foure: when here were all, than wolde
saynt Gregory haue sayed/what here be but foure of you,
and here be your names rehersed and your persons present B
and you be all knowen, and your false fayth and abomyna
ble bestely sectes by youre owne bestely profession, all to
gyther knowen, and therfore you can not be the chyrche of
trewe good men vnknowen. For though an ypocryte maye
be vnknowen for naught, yet he that by his open cupll and
abomynable dedys doynge, and open profession of false
abomynable heresyes sheweth hym selfe naughte, can not
be for that tyme secretely a good man. And so be you whā ye
haue all babled, well and iustely condempned by the whole
catholyke chyrche/whyche is also well knowen, and why-
che by your owne reasons, and by Barns expresse wordes,
is here well proued to be the chyrche that can not erre/ and
therfore it is well proued that all you do playnely and dāp
nably erre. C

And ferthermore, syth they were than proued to be not
the very chyrche after theyr owne doctryne, bycause they
were than made open/syth of trouth they beyng open or se-
crete, is not the thynge that maketh it the trew chyrche, nor
is the substaunce of the mater but an accydent therunto/ it
appereth playne that they whyche by beynge made open,
be proued after theyr doctryne not to be the trewe chyrche,
were alwaye a false chyrche before they were made open.

But now suppose me farther that forth wyth after this/
some man wolde amonge theym say vnto saynt Gregorye
and to that whole assemble, that they were comen thyther
to gether from all partes of the worlde, wyth theyr mercay
louse labour and theyr importable payne/ and that nowe
theyr

A theyr thre days vitaple that they brought frō home is more then halfe spent, & shall be great difficulty for some of them that dwell farthest of, to gete home agayne wyth the remanaunt. And that therfore yf yt myghte so be thought good to the whole counsayle, whyle they were all the whole flok of all crysten people to gether vppon that fayre playne, yt were well done to take an order and make a lawe amonge them there, that for any nede that shulde at any tyme after happen, there shulde neuer more all the whole people be called agayne to gether/ but oute of euery parte some conuenyent number cōuenyently called to gether. And that such an assemble so gadered to gether, shold represent ỹ whole peple, and shulde haue the selfe same authorite full and whole, in all lawes after to be made, and all doutes of scrypture or
B questyons of the catholyque fayth to be declared, that the very whole crysten people shulde haue yf they were all present there man, woman, and chylde/syth it were very lykely that the necessyte of a generall counsayle shulde often happen/and not well possyble that all the whole people beyng so mayne a multytude & dwellynge so farre a sonder, shold so often though yt happed so this onys, from all partes of the worlde come whole al way to gether to the generall cōsayle/ and syth yt were not to be douted, but that Chryste John .16. &
whyche promysed and performed the sendynge of his owne Act.2.
holy spyryte vnto his chyrche, to teache yt and lede yt into euery trouth, and that he wolde neuer leue them comfortelesse, nor lyke chyldren faderlesse, but wolde hym selfe be Iohan.14
wyth yt all the dayes vnto the ende of the worlde, so farre Matth.28.
C forth that where so euer were so myche as two or thre of that Matth.18.
chyrche not scatered out therof as sayncte Cypryane sayeth, but beynge in yt and of yt gathered to gether in his name, he was and wolde be hym selfe in the very myddes among them, wolde kayle to assyste them wyth his holy spyryt whe they were assembled so many in suche maner, where as eyther theyr dede and declaracyon muste nedes stande and be ferme, or elys all runne at rouers and nothyng be certayn or sure: I doute nothynge but that yf this had be thus proponed, yt wolde haue ben there in that full cōsayle agreed and ordered and decreed, that the generall cōsayles shold be after, not of the whole nomber of all crysten people, but of some suche conuenyent nomber as conuenyetly myghte assemble/and the same though yt were not the whole catho

lyke chyrch in dede, but as frere Barns saith only representatyue, sholde yet haue the same authorite and the same full credence geuen vnto yt, as though there were a tyt all the whole cristen people. A

And thus ye se now that both in Luthers heresyes & Tyndales & Barns also, touchyng the weddyng of freres & nonnes, and the authorite of generall counsayls, and the prose of the knowen catholyke chyrche, and the rep̄rose of theyr catholyke chyrch vnknowen/ I haue cuyn wyth this one example of all the whole chysten people assembled at a generall counsayle, playnely confuted them all.

But now yf frere Barns wyl here say, that wyth all this ymagynacyon of suche an whole assemble at a generall cōsayle I can nothyng proue, bycause yt is but an imagynacyon that neuer coulde come to passe: I answere hym that yf he so say, he shall speke very vnlernedly. For be the thynge neuer so false and impossyble to/yet may it be putte and admytted, to consyder therby what wold folow or not folow theruppon, yf yt were both possyble and trew/ or elis made that great wyse and well lerned man Boetius a very symple and an vnwyse argument, what time to proue that the fredome of mannes wyll is nothing restrayned, nor the fynall effecte of thynges here cōtingent or happenyng, any thynge precysely bouden to ỹ tone parte or to the tother by the prescyence and forsyght of god, he dyd put the case that god hadde not of any suche thynge to come any forsyght at all. And then dyd theruppon argue thus in effecte, that all were it so ỹ god dyd not forese whether such a mā shold in such a momēt or vndyuysyble tyme, syt or not syt/ yet shold that man in that moment do but the tone of those twayne, whyther of the twayne hym selfe then wolde, and shold not in that one tyme vndyuysyble do the both twayn both syt & not syt, wherof the tone were contradyctory & playne repugnaūt to the tother. And that therby may euery man playnly perceyue, that the prescyence of god putteth no necessyte in thynges of theyr nature conuenyent vnto fre wyll of man. B C

who so consyder well this argument of his, and many suche other lyke made by many ryght excellent wyse & well lerned men/ shall eyther esteme them all for folys/ or elys confesse that vppon frere Barons reason, groūded vppon the dyfference betwene the whole catholyke chyrch in dede,

and

A and the generall counsayle that is not the whole chyrche but by way of representacyon, I may well and orderly put the case, and suppose that the whole people were at the generall counsayle. And then in cause yt so were / yt then my purpose wolde folowe / and frere Barons purpose sayle as ye se playnely yt wolde: then is my parte as well proued, and his as well confuted, as yf the matter were not onely for argumẽt supposed, but were so comen to passe & so done in very dede. And so this ensample of myne may for all the impossybilyte therof, be a good grounde of profe agaynst all these felowes in theyr false and fayne framed maters, cõcernynge the mayntenaunce of theyr false heresyes, agaynste all the knowen catholyke chyrche, by theyr owne ymagynacyon of a secrete scatered vnknowen chyrche, and yet eche
B of them a dyuerse chyrche not one agreynge wyth a nother.

Now hath frere Barons therfore none other shyft that I can se, but to say that in that generall counsayle whyche I haue put and supposed in sayne Gregoryes dayes, the heresyes that I haue spoken of, of Luther, Tyndale, & hym selfe, wolde not haue ben condempned, but rather approued and allowed for good thynges and trew / nor that generall counsayle then beynge suche as I haue put, wolde neuer haue ordeyned that there sholde be any generall counsayle after of any fewer then all the whole chrysten people / or yf there sholde, yet wolde they not haue determyned that euer any suche generall counsayle gathered of any fewer then all to gether, shold haue the same authorite or credẽce
C that yt sholde haue yf the counsayle were assembled of all.

If frere Barons or any of all his felowes be so bold as to tell vs this / then may they boldely bere vs in hand what so euer they wyll in this worlde. For this mape euery man well wyt, that they wold determine when they were comen to gether, as they all knew to be good and trew whyle they were a sundre. But then are we very sure, wherof I thynke neyther Barns nor, Tyndale nor Luther neyther, can for shame say the cõtrary / but yf vntyll wythin this twenty yere passed laste, all the worlde good and badde, crysten and hethen, wold haue had in abomynacyon that any man vowynge chastyte sholde haue wedded a nunne when he lyste, & vpon his owne sensuall frantyque fantesy, breke his promyse made vnto god, And therfore I dare be bold / and as I truste with the consent and agrement of euery good mã-

nys

nys conscyence, to affirme in this mater a great deale far- A
ther agaynste them then I sayde byfore. For I dare well
saye, not onely that they shold haue ben condemned by that
one generall cousayle that I haue put, as gethered in some
one yere of sayne Gregorys papacy/ but also yf there had
bne the lyke gadered in euery yere of his yere, and in euery tyme yers
yere synnes his tyme tyll wythin this twenty tyme last pas
sed, and in euery yere before vnto the very apostles tyme,
and euery yere in theyr tyme to, and in euery yere synnes
Cryst was borne, and euery yere synne the worlde was fyrst
replenyshed well wyth people/ that same shamefull sensuall
bestely secte wolde haue ben condemned for abomynable.

And also that the dew assemble of certayne partes repre
sentynge the whole body, sholde haue the full authorite of
the whole body/ is a thynge by the comen assent and expe- B
rience of the whole worlde cristen and hethen so fully seen
and perceyued, that no mā can doute but that it wold haue
be so there determyned, for the power and authorite of eue
ry generall counsayle of crystendome lawfully called and
assembled to gether, ꝑ though they were not as they could
not well be after crystendome so greatly encreased the con-
gregacyon of all the whole cristen people, yet sholde theyr
determinacyon and decre be of lyke strength and power as
yf they hadde ben all assembled there to gether on a grene.

And well ye wote that in the fyrste counsayle that the a-
postles kepte at Hierusalem, they called not all the whole
congregacyon of cristen pepie to yt, and yet all cristen peo
ple obayed yt.

And where frere Barons sayth that the generall coun- C
sayles be but embassyatours & therfore can not do so mych
as ꝑ princes may them selfe that send them/ I say that pryn
ces geue theyr embassiatours full authorite in suche thyn-
ges as they sende them for to do, as myche as they myghte
them self, yf they were there present in theyr owne persons/
for elles yf they sent them very farre for maters that requy-
red spede, they myght as well kepe them at home.

And where he sayth that men must examine the generall
counsayles by the scrypture, to se whyther they do well or
wronge. I say that the counsayle in the makynge so muste
do, and so do in dede, and that the spyryte of god guydeth
them therin & ledeth thē into all necessary trouth of fayth.
And that when they haue done theyr determinacyon, is not
then

A thanto be examined by frere Barns, or suche other as lyste to mysse construe the scripture to the cõtrary to defend theyr false heresyes.

Now shall I further saye, that what so euer all chrysten people wolde determyne yf they came to one assembly togyther/loke what strength it sholde haue yf they so dyd, the same strẽgth hath it yf they be all of ỹ same mynde, though they make no decre therof, nor come not togyther therfore. For whan all chrysten people be by the same spyryte of god brought into a full agreement and consent, that the vowe of chastyte may not be by hys pleasure that made it broken and set at nought, but that who so doth breke it cõmytteth an horryble synne/and that who so holdeth the contrary of thys is an heretyke: than is that byleefe as sure a trouth
B as though they had all the whole company comen to a cõ saple to gyther to determyne it.

And whan thys is a trewth onys so reueled by god for a perpetuall necessary treuth, and the contrary therof for a perpilouse perpetuall falsshed, and the textys of holy scryp ture touchynge that poynte by the holy men so taken and taught, and thorow chrystendome with all men so byleued/ than what tyme so euer two or thre begyn vpon theyr own heddys to vary from all the remanaunt, and agaynste all the remanaunt do styffely holde the contrary, they holde a playne false heresye, and after that as many as fall to theyr opynyon and take theyr parte, be in the lyke peryll and in lyke dãpnable heresy, ware theyr nõber neuer so great. For
C euer shall they leue the trew knowen chyrche byhynde/why che war it neuer so small a flocke shall yet neuer fayle/ but contynue, and as it styll contynueth and alwaye contynue shall in the olde approued trouth, so is it alwaye styll, and alwaye styll shall be the very trewe chyrche of Cryste/ and where so euer the same knowen chyrch remayne euery person in euery other parte of the worlde that is chrystened or longeth to be chrystened consenteth with that chyrche in fayth is a member of the same/and thys is what so euer Barns bable the very trewe chyrch, wyth whych the spyryt of god is allystent and wyll not suffer it to fall in to dampnable errour. And that it so is haue I all redy proued in mo places than one, both of thys worke and myne other, & by mo places than one of open playne scryppture to.

BB.i. And

And thus ye se playnely that frere Barons hath vtterly fayled of prouynge hys owne secrete chyrche/ and therfore he goth about as Tyndale doth/to dysproue the catholyke knowen chyrche to. But of so many meanys as I haue proued it by/ he dyssymuleth all the remanaunt, and bryngeth forth onely this one die ecclesie/ by which our sauyour cōmaūdeth that who so fynde hym selfe offended, except the party by whom he is offended wyll amende by hys owne secrete monicyon or elles at hys aduertysement gyuen hym before wytnesses one or two, he shall complayne vppon hym to the chyrche, and the chyrche shall order hym/ & than yf he wyll not obaye the chyrche, he shall be taken as a publycane or a very paynym. Thys place frere Barns bryngeth forth and sopleth in thys fassyon. A

Barons. B

But now wyll there be obiected that our mayster Chrysse commaundeth yf my brother offende me that I sholde complayne to the chyrche, now is this chyrche that I haue sette out spyrytuall, and no man knoweth her but god onely/ she is also scatered thorowout the world/ wherfore how can a man complayn to that chyrche? I answere our mayster Crysse doth playnely speke of a man that hath wronge the whyche must nedes be a partycular and a certayne man. And therfore lyke wyse he byddeth hym cōplayne not to the vniuersall chyrch but to the pticular church, now this particular church yf she be of god and a trew mēber of the vniuersal church she wyll iuge ryghteously after Christes word & after the practiōs brought afore her, nenertheles oftētymes cometh it that this partycular chyrche doth fully and holy erre and iudgeth vnryght and excōmunicateth hym that is blessed of god, as it is open in our owne lawe whose wordes be these. Often tentymes he that is cast out is within, and he that is without is kept within & Here haue ye playnely that the partycular chyrche maye erre/ wherfore that chyrche that can not erre is alonely the vniuersall chyrche whiche is called the communion and the felowshyppe of sayntes, the whyche addycyon was made by holy father (for in Seynt Cypryans tyme was there no mencyon of it) by all lykelyhed to declare the presumpcyon of certayne men and of certayne congregacyons that rekened them selfe to be the holy chyrche. C

Note.

Here sayth frere Barns. iiii. thynges in thys answere The fyrst is that Crysse doth there playnely speke of a man that hath wronge. The seconde that bycause he that hath wronge muste nedes be a pertycular and a certayne man, therfore god byddeth hym in lyke wyse go complayne not to the vnyuersall chyrche but to the partyculare chyrche.

The

A The thyrde is that thys partycular chyrch yf she be of god and a trewe member of the vnyuersall chyrch, than she wyll iudge ryghtuously after Christes worde, and after the prophacyons brought afore her. The fourth is that thys partycular chyrche doth somtyme whole erre.

Now as touchynge the fyrste poynt/ frere Barons here sayth that Cryst spake there of hym that hath wrong done to hym sylfe, as thoughe Cryste ment of no mo, but wolde onely sende hym that had wronge to complayne to the chyrche for his recompense. But me thynketh surely that yf Barons take it thus, he taketh it wronge. For I say ỹ though Cryste doth not so forbyd the man that is wronged to complayne, that it were alwaye dedely synne for hym to complayne: yet he rather counsayleth hym to bere that wrong
B and pacyentely suffer it than to complayne vppon hys brother for it. And therfore I say that Cryst here playnely speketh of euery man that secretely fyndeth hys brother, that is to wytte any other man in any dedely poynt of false bylefe or synfull lyuyng though the party that fyndeth hym therwyth haue neyther harme therby in body nor goodes nor good name/ yee though he myghte by the man whome he so fyndeth in suche a faute haue great aduauntage temporall, to do no more but wynke therat and fynde no faute therin thys man I say, yf he be good, is for all that offended by hym that suche euyll dothe or sayth / in that for the vnyte of cherytie betwene all chrysten brothern he can not but be greued wyth hys chrysten brothers euyll. For as
C sayntt Poule sayth, If one member taketh hurte all the mẽbers be greued therwyth. And therfore in euery suche case 1. Corinth. 12.
dothe Cryste there sende hym that wythoute any worldely wronge done to hym selfe is in suche wyse offended by the faute and synne that he seeth in hys neyghbour/ hym I say sendeth Cryst vnto the chyrche to complayne, and not hym specyally from whom hys neyghbour hath any thynge taken, whyche thynge well appereth by the wordes of Cryste Matth. 18.
where he sayeth, If he here the, than haste thou wonne agayne thy brother, he sayeth not, than haste thou gotten agayne thy good.

Now frere Barns in one of the artycles whyche was layed agaynste hym at hys abiuracyon, had preched suche wordes, that the thynge whyche he sayeth here that Cryste playnely ment/ he semeth there to take for dedely synne not

in hym onely that seweth whan he is wrõged/but ouer that I
in the lawyers that were of hys counsayle, and the iudges
to, and in the makers of the lawes also. For there as hym
selfe reherseth hys artycle, these were hys wordes, All these
lawes, and all these lawyers, and all these iusticiarys that say a man may lawe-
fully aske hys owne good afore a iudge, and cõtende in iudgement haue destroyed
all pacyence, deuocyon, and fayth in chrystten people.

Surely yf Barns wordes were trewe than do all these
folke an hygh dedely synne, and such a synne as there can
of none other come any more hurte I trow. But I am sure
hys artycle as hym selfe reherseth it wyll neuer be defended
wyth all that euer he bryngeth for it, nor all ẏ euer he maye
bryng forth beside. But lettyng the remanaunt passe tyll
some other tyme / hym selfe there reherseth amonge other B
thynges that mayster doctour wulman layed agaynst hym
these wordes that we be in hand wyth here. If thy brother
offende the, complayne vnto the chyrche. And therto sayth
Barns, I answere that this place made not for sewynge at the law alledgyng
saynt Austayne for me, for it speketh of the crymes that sholde be reproued by the
congregacyon and not of the correccyon of the temporall swerde. For it followeth
yf he here not the chyrche take hym as an hethen or a publycane. This is the ve-
termost payne that our mayster Cryste assygneth there, the whyche is no payne
of the temporall law.

Now good readers consyder well that answere that hym
selfe sayth he there made vnto mayster wulman cõcernyng
those wordes of the gospell, If thy brother offende the com
playne vnto the chyrche/and than consyder therwyth thys
exposycyon of hys, with whych he wold glose the same wor C
des here to auoyde that the very catholyke chyrche sholde
be no knowen chyrche?

Fyrst it is not vnknowen that frere Barons hath in mo
places than one declared hys oppynyon playnely by whyche
he wolde that the chyrche as he meneth here whyle he ma-
keth a dysticcyon betwene it and the temporall court, sholde
haue no iurysdyccyon at all. And now he is content that
they must haue a court for the reprouynge of certayne cry-
mes excepte he be so madde as to mene here that the partye
wronged sholde no thyng elys but make some wonderyng
vpon hys aduersary in the market place without any court
or iudge.

Now in this hys exposycyon here/he restrayneth it onely
to the complaynt of hym that is wronged/and so wyll that
no man

¶ no man shall any thynge complayne vnto the chyrche, but onely of his owen wronges done vnto hym selfe / where as the order of charyte wolde rather, that a man shall neglecte his owne wronges in the complaynte wherof may be suspycyon of angre or auarice / and complayne to the chyrche vppon other mennis wronges, wherunto he were lykely to be moued onely of charyte.

Also what crymes be there wherewyth a man maye be wronged, that the chyrche of god doth not reproue.

More ouer yt Cryste here speke specyally of hym that is wronged, and specyally byddeth hym go complayne to the chyrche / he semeth to sende hym for the redresse and recompence of his wronges.

¶ And therfore when all his whole tale of his exposycyon here, and his answere there is set to gether yt amounteth vnto no more, but that who so euer is wronged by a nother he may lawfully complayne to the spyrituall court, but not to the temporall courte / and why so now? mary sayth Barons bycause that in the spyrytuall courte the partye that offendeth, shall but haue his cryme reproued / but in the temporall courte, he shale fall vnder the temporall swerd. Frere Barons meaneth not here I trow, that vppon euery complaynt made and proued in the temporal court, the party that hath wronged his neyghbuer, shall haue his hedde stryken of. Nowe the reprouynge that the chyrche reprouyth yt the party that haue done the wronge, when is reproued therof sette not therby, is ye wote well in conclusyon to be excommunycate out of the chrysten compa-
¶ ny, and taken as a noughty wreche and a very paynym, whyche payne is amonge good crysten people more daungerouse and perelull, then to be compelled to make the party greued a ryghte great amendes / namely syth oure lorde sayth forthwyth theruppon, that the sentence of thyrche in erth shalbe confermed in heuen. Matth. 18.

¶ And therfore what so euer Barons say / yt any man sew a nother vppon any gredy couetyce of worldely goodes, though yt be the getynge agayne of his owne / or of any anger, or other corrupt affeccyon, whether he sew in spyrituall courte or temporall / in his owne mater, or any mannys ryles, he dothe offende god and synne more or lesse after the qualytes and circumstaunces of his owne mynde / and of the tyme, and the place, and the mater. And who so euer on

the tother syde complayn and sew of good mynde and effec A
cion for the amendemẽt of his neyghbour, that eyther hath
offended and wronged hym selfe. or a nother, or onely done
harme to hym selfe, who so as I say of good effeccyon com
playn and sew for his amẽdement in any courte of chrysten
people, be yt spyrytuall or be yt temporall, competent for
the mater accordyng to the lawes and lawfull vsages of the
countrey where he complayneth/ offendeth not god therin,
no not though he consequently recouer his owne good a-
gayne by the mene or his recõpence for his wrong & harme,
so that there be none euyll circumstaunces therin, that en-
gender occasyon of slaunder/ as was in sewynge openly a-
mong infydeles and specyally byfore paynym iudges, why
che thynge sayntPoule specyally therfore reproued. And
1. Corinth. 6 therfore frere Barns in his answere made to mayster wil B
man auoydyng this place of the gospell with such a distyn-
cyon betwene the temporall court and the spyrytuall court,
made a very sleuelesse answere. And the scoffe wyth the pro
uerbe of Apelles, Ne sutor vltra crepidam, hadde no very proper
place/ as though mayster doctour wulman beyng doctour
of the law, myght no more medle in that mater and quest-
on of sewyng at the law, then a corderer might in makyng
of a hose. was yt not well resembled? And where he writeth
of mayster wulmã these wordes: It is not yet and hũdred
yere a go, synnes that same mayster doctour was butler in
in the same house, whereof I was mayster and pryour:
when one of late tolde mayster wolman of those wordes, he
sayd yf yt so were as Barns wrote, yet had there ben with
in ỹ same hũdred yere as great chaũges as that, & not fully C
so good in that same mayster doctour Barns as in ỹ same
mayster doctour wulman. For yet was he sayde somwhat a
better chaunge to se a butler chaunged into a doctour, then
a pryour into an apostata, and a doctour into an heretyke.

But now to our purpose, yf frere Barns restrayne those
wordes of Cryste: If thy brother offende the and wyll not
amende, neyther at thy secrete warnynge nor at thy war-
nynge wyth one or two wytnessys, then tynally complayn
vnto the chyrche: yf he restrayne theym thus as he se-
meth here to do, to such folke onely as haue wronges done
vnto them selfe: he doth erpowne the place playn wronge,
both for the causes afore remembred, and also for that it ap
pereth by the texte that Cryste byddeth hym at the seconde
mony

A monycyon yf the fyrste auayle not, he shall take to hym one or two wytnesses / meanynge therby that he sholde take no mo then very necessite requyreth for the proffe of the mater, yf the wylfulnesse of the party that offendeth do dryue the mater into the open courte. And than was by the law two competent wytnesses sufficyent for a proffe and no fewer.

Now when Cryste wolde, he sholde take vnto hym as few as he myght, bycause he sholde not vtter his brothers faute vnto any one mo then very nede sholde requyre: yf Cryste hadde spoken those wordis vnto none other but one ly hym that were wronged hym selfe, he wolde neuer haue sayde / take vnto the one wytnesse or twayne, but take vnto the twayne alway at the lesse. For elys takyng to hym but one, there sholde haue lakked halfe the proffe. For he that dyd the wronge / wold not wytnesse agaynst hym selfe, and
B he ỹ toke the wrong, could not be taken a wytnes for hym selfe. And so yf Cryst hadde ment no more then Barns sayth here he dyd / Crystes counsayle hadde ben vnsufficyent for the mater. For his prouysyon myght haue ben obserued & the mater yet reste reproued. But of trouthe our sauyoure lyke as he spake and ment sufficyentely / so his counsayle prouyded sufficyently. For when he bode hym take one witnesse or twayn, and yet ment that he shold take no mo then there neded: the man ỹ wolde obserue yt to the very poynt, yf the wronge were done properly to hym selfe, he sholde take twayne, lest his complaynt shold be frustrate for lacke of sufficyent proffe. And yf the mater pertayned not properly to hym selfe / he shulde take but one, bycause hym selfe myght in that case be the tother.

C And thus good reders as for the fyrste poynte of frere Barons answere, concernynge the vnderstādynge of those wordes of Cryste: If thy brother offende the &c. complayn to the chyrche: ye se that frere Barons hath not handeled yt very well. Let vs now to the seconde.

The seconde poynt is ye wote well, that bycause he that hath wronge muste nedes be a partyculare and a certayne man / therfore god byddeth hym in lyke wyse go and complayne not vnto the vnyuersall chyrche, but to the partyculare chyrche.

By this yt appereth, that Barns meaneth ỹ he that is not wronged, is not sent to the partyculare chyrch. Let vs now suppose that a man wolde in a corner go teache a nother

ther man herefy, and labour to make hym beleue that ney- A
ther theffte nor aduoutry were any fynne at all / and that a
thyrde man beyng hym and fecretly tryppyng hym, and
thereby fyndynge none amendement, nor by the wytneſſe
at ſecond ꝑ time beyng called therto, wold folow fayn ꝑ cou
ſayle of Criſte, and therfore aſketh Barns whyther he ſhall
for his brothers amendement though hym ſelf be not wron
ged, cõplayne to the chyrch or not: yt wyll be harde to ſay
nay. Then to whyche chyrche wyll Barns bydde hym go.
whyther to the partyculare chyrche or to the vnyuerſale.
If this man be a partyculare man as well as he that were
wronged, and therfore muſte complayne to a partyculare
chyrche as well as he that were wronged: whereto dothe
Barons ſaye that Cryſte ſpeketh playnely of hym that is B
wronged/as though he ſpake of none other, nor as though
there were no partyculare man but he that is wronged/but
that euery other man not wrõged, were an vnyuerſall mã,
and muſt therfore yf he haue any cauſe of complaynt, go cõ
playne hym ſelfe to the vnyuerſall chyrche that Barns de-
ſcrybeth vs, and telleth vs that we can neuer know her nor
any member of her.

The thyrde poynt is very ſubtyll / and a thynge that yf
frere Barons had not ſayd yt, I wold neuer haue thought
yt poſſyble/ that is that the partyculare chyrch, yf ſhe be of
god and a trew member of the vnyuerſall chyrche that Ba
rons allygneth, ỹ is to wyt of onely men pure & clene with
out ſpot or wrynckle of ſynne/ ſhe wyll iudge ryghtuouſely
after the worde of god, and after the prodacyons brought C
afore her, who wolde haue went that good men wold haue
iudged well and trew men truely?

The fourthy poynt is, that thys partyculare chyrch may
all wholy erre.

This is to ſo lytle meruayle, and ouer that, ſo lytle to the
purpoſe, that I wyll graunte yt frere Barons freely, and a
great dele more to. For I wyll grante hym alſo the thynge
that hym ſelfe ſayeth nay to, and yet is yt trewe/ that is to
wyt that ſo may the whole vnyuerſall chyrch do to, in ſuch
wyſe as the law meaneth by whyche Barons proueth that
the partyculare chyrche may erre. And I ſpeke her of hys
owne vnyuerſall chyrche of all holy vertuouſe men, clene
wythout ſpot or wrynckle, if they were all ſodaynly know
by reuelacyon, and were as many of them as euer was at

I any tyme peple good & bad both lyuynge to gyther in thys
worlde, and all assembled to gyther, yet myght they in iudge
ment erre and be deceyued all the meyny at onys, byleuing
many fals treasons & many fals sygnyfyeddes, in a pryuate
mater agaynst a frenere & an vnpryued treuth/ whych is ꝑ
erroure ꝑ the law meneth, which law frere Barns alledgeth
And therfore ye may se good readers where about Barns
goth, whan he putteth you here a dyfference bytwene the
partycular chyrche and the vniuersall chyrche, in that the
tone maye erre and the tother can not / and than bryngeth
vs in those lawes for the profe, whych lawes do speke of
that kynde of errour, in whyche kynde of errour they maye
erre partycular and vniuersall bothe.

B ye may playnely perceyue here ꝑ Barns doth but tryfle
in thys great ernest mater and goth about to blere the re-
ders eye with errour happenyng in the exampnacyon of an
outwarde acte / wherin is to hym that erreth no parell of
soule/where hym selfe knoweth well that the errour where
vpon all this mater goth is dāpnable errour in doctrine of
thynges pertaynynge to the necessary poyntes of fayth, or
vertuous lyuynge. Now where Cryste dyd byd hym that
was offended by his brother complayne to the chyrch, frere
Barns sayth, that was a partyculare chyrche/who wolde
haue went that iorys Barns had not tolde vs so, we wolde
haue went that Cryste had bode hym complayne to no par-
tyculare chyrch/but go seke ꝑ vnyuersall chyrch whych he
could not know though he foūd her/or els tary tyl he could
C gete all ꝑ knowē catholyke chyrch to gether vpon a grene.
But I aske frere Barns whyther Cryste dyd there byd
the man so offended complayne to an vnknowen partycu-
lar chyrch or to any other particular chyrch than vnto such
a partycular chyrche as were a parte of the whole knowen
catholyke chyrch/lette frere Barns answere this. Chryste
neyther bode hym seke an vnknowen chyrche, nor an vn-
knowen parte of a chyrche, nor a knowen parte of an vn-
knowen chyrch/ but bode hym well and playnely go com-
playne to the chyrch/as a thyng that was ethe to perceyue
wythout any sophysme or sotiltye / for euery man myght
well knowe that he myght nother complayne to a chyrche
vnknowen, nor to all the whole chyrche at onys. But
bycause Chryst wold prouyde that all the hole chyrch shold
haue one fayth and one trewth of doctryne in rulys of ly-
uynge & necessary vnderstandyng of the scrypture concer-

nynge all ſuch poyntes/therfore our ſauyour bode hym go A
to the chyrche/wherof euery knowē part that he ſhold ſo cō
playne vnto/he ſhold not faple to fynd in ỹ neceſſary treuth
of doctryne to agre with the hole vniuerſall chyrche, both ỹ
knowen chyrch of good & bad, & with the ſecrete vnknowen
chyrch of onely good men/for in the tone be all the tother/
& therfore that chyrch that he ſhold go to, ſhold be able after
the facte & the dede truely knowē, to iudge, reproue and re-
dreſſe that wrong & that offence with which the cōplaynaūt
was wronged or offended. And yf one were of good zele of-
fended with hym that dyd exhorte hym to hereſye tellynge
hym that it were trew fayth & doctryne ỹ fornycacyon, ad-
uowtry, runnynge out of religyon in apoſtacy, breakyng of
bowys, & freres weddyng nōnys, & periury were no ſynne B
at all/a man could not faple in any partycular chyrch part
of the knowen catholyke chyrche to haue all thys doctryne
iuged & cōdēpned for hereſy. How be it yf he ſhold cōplayn
to ſome of thoſe knowē particular chyrches that are i ſome
partes of Almayne ſectes dyſcuered & departed frome the
knowen catholyke chyrch there ſhold he haue ſome of theſe
hereſyes iudged for trew catholike fauth. And therfore is it
playn ỹ Cryſt ſendyng hym ſo planely to cōplayn to ỹ chyr
che, & menyng no falſe chyrch but his owne trew chyrche/&
than makyng no doubtes of the fynding therof entended to
make his trewe perticular chyrches, ỹ it to wyt ỹ partes of
his trew catholyke chyrch well & openly knowē & perceyued,
as well from all ỹ chyrches of hereſyes, as from all ỹ chyr
ches of papuyms. For Cryſt wold not ſende hym where he C
ſholde be bygyled in doctryne to ỹ dāpnacyon of his ſoule.

And than yf Cryſtes partycular chyrches to which he ſen
deth the man to cōplayne that is offended by falſe doctryne
be chyrches knowē/thā it folowyth that Cryſtes hole chyr-
che wherof all the knowen particular chyrches of Cryſt be
knowen partes, is & muſt nedes be a knowen chyrch to/but
yf Barns be ſo madde as to ſay that of an hole tre growing
togyther all the percys of it as it ſtandeth maye be ſeen and
knowen/but the hole tre ſtandeth it ſelfe inuyſyble for all
that and can in no wyſe be knowen.

And thus good chriſten reders it is more than ſhame to
ſe how Barns anſwereth thoſe wordes of Cryſt, whyche
playnely proue the very chyrche of Cryſte to be a knowen
chyrche. In auoydynge wherof Barns tryfleth in ſuche

fallyon

¶ falsshyon so boldely and so careleſſe/that he semeth to reken all that euer shall rede it,no wyser almoſte then euyn very wylde geese. For yf euer he thoughte that any man sholde rede it that shold haue any wytte at all in hys hed, the man wolde I wene haue bene full sore ashamed to handle thys mater of Chyrstes owne holy wordes in suche a tryklynge maner as he doth.

yet sayth Barns that thys knowen catholyke chyrche can not be the very chyrch bycause it is not persecuted. For the very chyrch (sayth Barns) inuenteth none other way to heuen but folowyth Chryſſe onely/in ſuſſerynge oppreſſyons and perſecucyōs, blaſſphemynges, and all other thynges that may be layed vnto hyr/ whyche as sayntē Auſtayne sayth she lerned of our mayſſter Cryſſe. Our holy mother the chyrche thorow out all the worlde scatered farre and longe, in her trew hedde Chryſſe Jeſus taught/ hath lerned not to fere the contumelyes of the creſſe nor yet of deth, but more and more ys she strengthed, not in reſyſtynge but in ſuſſerynge.

B

These wordes euery man seeth well touch not the clergye onely, and yet maketh Barns as he ment no mo but them/but he meneth that hym ſelfe and hys holy felowes be the chyrch bycause they be runne awaye for fere of perſecucyon. But sayntē Auſtayne sayth not that the chyrche is strengthed in ſuſſerynge of perſecucyon for holdynge fals hereſyes, for techynge that men be not bounden to faſte the lente/but maye eate fleſſhe on good frydaye/ and that the people be no more bounden to come to goddes ſeruyce on whytſondaye than vpon shroue tuyſdaye/ on whyche daye though they be bounden to leue vndone some thinges that many men vſe to do/yet are they not so ſpecyally bounden to ſpende ꝑ day in the dyuyne ſeruyce as they be the tother for all Barns babelyng vpon his abiuracyon. For the chyrche dyd not ſuffer perſecucyon for techyng that freres may wedde nones, and breke theyr vowys, & runne in apoſtaſy and ſet nought by periury, and raple agaynſt all ordres of holy religyouſe lyuyng. For in all these thynges is sayntē Auſtayne whom he bryngeth for hym very full and whole agaynſte them.

C

And as for perſecucyon to be ſuffered by the catholyke chyrche, it ſuffyseth that men be of the mynde gladly to ſuffer whan neceſſyte of ſufferaūce ſhall happen by payenys & infydelys/& not that they cease to be Cryſtes chyrche, but yf they ſuffer hereſyes aryſe and remayne amonge them ſelfe, fyrſte wyth falſe doctryne to contende and inquyete them/and after wyth rebellyon to bete, robbe, ſpoyle, kyll

them. For saynt Poule sayth, Put away the cupll man frō A
amonge your selfe. For saynt Austayne whom he bryngeth
for hym dyd after good and longe delyberacyon playnely
wryte in thys poynt agaynst hym, as appereth expressely in
many of hys pystles wryten bothe vnto the secular powers
whom he exhorted agaynste heretykes to represse theym &
amende them by force/and also to dyuerse of those hereti-
kes them selfe, wherin he declareth wherfore.

And yet besyde all thys the chyrche doth in dede abyde &
endure the shamefull contumelyes of these wretched hereti-
kes/nor is not ashamed of the contumelyes of the crosse/
though these blasphemouse wrethes rayle agaynst ỹ crosse
& call it idolatrye to crepe and kysse the crosse/ and in some
place forbere not to caste the very fylthy myre vppon the
crosse. B

And yet ferther in some partes of Almayne thys knowē
chyrche of Cryste hath many tymes suffered and yet suffe-
reth no lytell persecucyon and very martyrdome/ bothe in
theyr goodes and landes and theyr bodyes to.

But yet sayth Barns that thys knowen chyrche can in
no wyse be the very chyrche of Cryste/ bycause it persecu-
eth heretykes/& for the proffe therof he alledgeth the wor-
des of saynt Hylary wryten agaynst the Arryans, whyche
are these

Barons.

The chyrche doth threten wyth banyssementes and presonmenter, and she
compelleth men to bylene her whyche was exiled and cesse in preson, nowe
hangeth she on the dygnyte of her felowshyppe the whyche was consecrated
by the threteninges of persecuters, she causeth presles to flye that was encrea- C
sed by the chasyng away of presles, she gloryeth that she is loued of the world
the whyche coulde neuer be Chrystes excepte the worlde dyd hate her &c.

How thynke you my lordes? do not you all these thynges that be layed
to the Arryans charge/your owne frendes, ye your owne conscyence muste
nedes accuse you of all these thynges and yet wyll you be called Chrystes chil-
dren/I saye nothynge to you but that holy doctours saye vnto you.

Wore

who so consyder well saynt Hylaryes wordes shall fynd
therin the forest thynge ỹ ryghtely could haue ben brought
forth agaynst frere Barons. For in these wordes appereth
that the catholyke chyrche dyd neuer persecute heretykes
by any temporall payne or any secular power vntyll the he
retykes began suche vyolence them selfe. For yet in sayntc
Hylaryes dayes the trewe catholyke chyrche dyd it not.

But

A But the Arrianes that were heretikes as ye perceyue here by sayncte Hillaries wordes / when they hadde corrupted & goten into theyr secte great prynces, vsed theyr authorite agaynst the catholikes in bannisheméres and pryſonamét, and myche other cruell handelynge / all whych the good catholyque people ſuffred & vſed none other defence / ſauyng the ſworde of the word of god, and the cẽſures of the chirch whyche that holy clergy pronoſticed and declared agaynſte Arrius and all his adherentes in that holy counſayl holdẽ at Nece.

But afterwarde when that ſecte was by the goodnes of god abated and the right fayth well and fully reſtored, and concorde, reſte, and quyete, growen amonge chryſten peo-
B ple, and that yet agayne after that ſome heretikes beganne to rayſe a new brabelynge / good prynces remembryng the great harme and vnreſtefulneſſe that had growne by ſuch heretykes, as had brought vppe ſectes and ſcyſmes in the chyrch of Cryſte byfore / dyd of theyr owen good myndes for the preſeruacyon of the peace, prohybyte and forbyd thoſe hereſyes vpon certayne paynes and in lyke wyſe cõmaunded the bokes of thoſe heretyques to be burned. And all be it that ſome very good men & holy doctours wold haue ben very gladde to treate and vſe thoſe heretyques ſo tenderly that they ſholde haue hadde no bodely harme, in ſo myche that holy ſaint Auſtayne was fyrſt of the ſame mynde hym-
ſelfe / yet afterwarde conſyderynge the mater better, he per-
ceyued the cõtrary to be ſo mych better, and ſo mych harme
C growynge to good men & diſpleaſure to god, yf yt ſo ſhold contynue, that he letted not in writyng to confeſſe his owen ouerſyght, and reuoke his fyrſt opynyon, and was not one ly cõtente that ſuche obſtynate heretykes as to the trouble of good quyete people / and dyſturbynge of the catholyque fayth wyth the parell of many poore ſymple ſoules, wolde ſtyrre ſuche ſcyſmes and hereſyes, ſholde be by fere reſtrayned, & byforce repreſſed, and by payne punyſhed: but alſo requyred by his owne wrytyng the ſeculare powers ther-
to / and he thought it a benefyt to the heretyques them ſelfs to be reduced from theyr errours into the ryght fayth / rather for fayre and payn here temporall, then to perſeuere in theyr hereſies & fall into ꝑ fyre perpetuall. For many which by fere & force begynne a good thynge in trouble and aduerſyte, fall after by grace encreaſed, into the loue of ꝑ good-

nes whyche in theyr wanton welth they hated/ for heracy- A
Prouer. 1. on geueth vnderstandynge/ and the begynnynge of wyse-
Matth. 10. dome is the feare of god: for whyche he bode his apostles
fere hym, that myght not onely kyll ꝑ bodye, but caste also
the soule into hell.

S. Austayne Saynte Austayne in this poynte declareth his mynde
playnly concernynge the repressynge of heretyques by tem-
porall punishement, both by his pystles addressed vnto such
noble seculare men as he requyred therto/ & also by his wry-
tynges wherin he playnely declareth vnto the heretyques
thē selfes, the cause wherfore yt is well done: whych saue
for the length I wolde here set you in.

But saynte Austayne was not in this mynde alone, but
so was saynt Hierome and many other holy men also. And B
vnto the same haue by the spyryte of god, for the weale of
crystēdome, all crysten nacyons full and whole agreed/ and
haue ben by the importune malyce of heretyques raysynge
rebellyons in dyuerse regyons dryuen of necessyte to set in
sundry tymes, forer and forer punyshement therunto. And
yet as ye se so strong is the deuyll in theyr obstynate hartes
that scantely can all suffyse.

But yet sayeth Barns a nother reason, to proue that the
very chyrche of Cryste can not be a knowen chyrche in no
wyse. For he sayth that we byleue the very chyrch of Cryst
by fayth, and yt is an artycle of oure fayth / and therfore yt
is no knowen chyrche, nor can be no knowen chyrche. But
that yt muste nedes be a chyrche vnknowen of onely holy
people, pure and clene wythout spotte or wrynckle/ and that C
the very chyrche muste nedes be suche an holy company so
pure and so clene without spot or wrincle: he proueth thus.

Barns.

Marke saynt Paules wordes. Crist hath gen̄ hym self for her, that he might
make her gloryous. So that the clennesse of thys holy chyrche is the mercy
of god towarde her thorow Chrysse, for whose sake he layeth nothynge to her
charge. ye and yf any other person wold, he is redy to geue her his clennesse,
and to lette her by fayth clayme of ryght hys purenesse for her owne/ for be-
tweyne them all is comen as betweyne man and wyfe. So that yf the
chyrche loke on her owne merytes of her own workes, she is full of synne, and
muste nedes saye, Dimitte mihi debita, the whyche she nedes not to saye yf
she hadde none. But yf she referre her selfe vnto the merytes of her blessed hus-
bande Cryste Jesu, and to the clennesse that she hath in his blood / then is she
wythout spot. For by the reason that she stycketh by fayth so faste vnto her

husbande

A husbonde Chrysle, and doth abyde in confessyon of her synne, and requyreth mercy for theym / therfore is there nothynge layed to her charge, but all thynge yt forgeuen her. And therfore sayeth sayut Paule, there yt no dampnacyon vnto them that be in Cryste Jesu.

Note.

I haue good reders somwhat touched the wordes byfore. But now ye se that he sayth that this chyrche hath alway synne in her, and so alway spottes and wryncles. But yet bycause she stydeth faste vnto her husbande Chryste in fayth, and abydeth in confessyon of her synne, and requyreth mercy for them / therfore is there nothynge layed vnto her charge, but all that thynge is forgeuen her, & that therfore she hath neyther spot no wryncle lefte in her. And this he proueth as ye se by sayute Paule sayenge, There is no
B dampnacyon vnto them that be in Cryste Jesu.

I haue sayde vnto Barns byfore and yet I say agayn, ꝑ though Crist hath as sayut Paule saith vnto the Ephesies, gyuen hym self for her, that he myght make her gloryouse: yet ment not sayut Poule that euery man for whom Criste hath geuen hym selfe to make hym gloryouse, shall in dede be gloryouse: for some wyll frowardely refuse to be made gloryouse. And that company ꝑ shalbe gloryouse, shall yet not be gloryouse here in this world / but shall be here in this world gracyouse, that they may in a nother worlde be gloryouse. And yet not at euery tyme gracyouse in this world neyther / but some tyme fall frowardely or negligẽtly from grace, and so stande longe in suche vngracyouse state / and yet thorow goddes callyng on them, tourne agayne wyllyngly by grace vnto grace / at so passe at the laste thorowe
C grace into glory. But he may be of Crystes chyrch here many yeres in erth, and happely neyther gracyouse nor glorysouse / and yet he may knowledge his synnes and aske mercy, and bylieue euery artycle of the ryght fayth, and trust to be saued to / and yet by wylfull purpose of cõtynuynge in some horrible synnes, stand styll in a dampnable state. And as yt may be that some shall amende and be saued / so may yt be that some wyll neuer amende, but shall therfore be eternally dampned. And yet though he was not one of Cristes electes / yet was he a member of his mystycall body, his catholyque chyrche here in erth, and may bylieue in hym, and truste in hym, and knowledge his synne, and aske mercye, and for lacke of good purpose may mysse of mercy to.

But

But Barons to make men wene that onely fayth were A
ſuffycyent for ſaluacyon, accordynge to his peſtylent here-
ſy, whych he dyd ones forſwere/ and now forſwerynge hym
ſelfe, holdeth and defendeth agayne: telleth vs a gay tale
of a gloryouſe chyrch that hath all her ſynnes forgeuē her,
by ſtyckynge to her ſpouſe by onely fayth, wyth knowled-
gynge her ſynnes and aſkynge mercy for them/ and that a
man may be bolde yf he thus do, ſynne he neuer ſo faſt, nor
purpoſe he neuer ſo litle to amende. He layeth vs falſe
ly forth ſaynt Poule, and telleth vs that ſaynt Poule ſayth
there is no damnacyon to them that be in Criſte Jeſu. But
by holy ſayne Paule and holy Chriſte Jeſu to, yt is good
cryſten readers a ryght heuy herynge, that euer ſuche a man
as this is, ſhold be herde ſpeke among cryſten peple/ when
he ſo holyly bryngeth in the wordes of the bleſſed apoſtle, B
as though he ment to make men loue Cryſt Jeſu, and then
malycyouſely pulleth away the very wordis wherin all the
weyght hangeth, to make men wene that to ſtycke to god
by fayth alone wyth a falſe hope of ſaluacyon, for onely
knowledgyng of theyr ſynne and aſkynge of mercye, were
ſuffycyent to ſaue theyr ſoules/ ſo that ſo doyng, they could
neuer be dampned though they dyd no more, howe ſo euer
they purpoſe to perſeuer in theyr ſynne beſyde.

But ſayncte Poule to reproue Barons falſe doctryne,
ſayth not as he reherſeth hym, that there is no damnacyon
to them that are in Cryſte Jeſu/ but he ſayth there is no dā-
nacyon to them that are in Cryſte Jeſu, that walke not af-
ter the fleſhe/ declarynge playnely that though they be in
Cryſte Jeſu, after ſuche a maner of beynge in hym as Ba- C
rons deſcribeth vs, yet yf he walke after the fleſhe he ſhall
be damned. For ſaynt Poule ſayth playnly yf ye lyue after
the fleſhe, ye ſhall dye. And after the fleſhe may a mā walke,
& after the fleſhe may he lyue, & yet do all that frere Barns
here ſayth in theſe wordes that the chyrche doth. For he ſpe
keth in all theſe holy wordes of his, nothynge of leuynge
the ſynnefull wayes of the fleſhe, or of any ſuch purpoſe ey
ther/ but to make men wene that no ſuche thynge neded,
but onely byleue, and truſt, and knowledge our ſynne, and
aſke mercy, and byleue onely, and truſte ſurely, & lyue ſtyll
as we lyſte. For by faith alone we ſticke to Criſt, as Barns
wold haue it ſeme. And then how ſynfull ſo euer we be/ yet
be we wythout ſynne clene and pure/ for then Criſtes pure-
neſſe.

nelle is ours he sayth, as all thynges be cõmune he sayth among frendes/and therfore no dãpnacyon can there be to them that are in such wyse in Cryst Iesu, how so euer they lyue or what so euer they do. And thus may ye se good chry sten people how shamefully thys cursed chrysten man falsefyeth sayut Poules wordes, to ꝓ deceyte of vnlerned folke, and dampnacyon of good symple soulys.

But now is it a worlde to se how he laboreth to cary the reder away from the perceyuynge therof. And yet hath god made Barns hym self so blynd, that ꝓ more blynd he goth about to make the reder, the more he stumbleth vnwarre vpon the trouth, and taketh it vp & bryngeth it so forth, and also sheweth it to hys owne shame, the most folysshely that I neuer saw the lyke in all my lyfe. For lo these are his wordes forth wyth vppon the tother. Barns.

B And that thys may be the playner, I wyll bryng you sayut Austayns wordes, the whych was vexed of the Donetysties wyth this same reason that is layd agaynst me. His wordes be these. The whole chirch sayth forgyue vs our synnes/ wherfore she hath spottes and wryncles. But by knowledgynge, her spottes are wesshed awaye. The chyrche abydeth in prayer, that she myghte be clensed by knowledgynge of her synnes. As longe as we lyue here, so standeth it/ and when we shall departe out of this body, all such thynges be forgyuen to euery man. wherfore by thys meane the chyrche of god is in the treasurers of god without spotte and wryncles/ and therfore here do we not lyue without synne, but we shal passe from hence without synne. &c. More.

Now good chrysten readers, here haue you herde frere Barns saye that he wolde reherse you sayut Austayns wordes, to thentent that he wold make you the mater the more playne for hys purpose. But of trouth he hath played in C the reherſynge of theym, as he played in the reherſynge of sayute Poules wordes/ that is as ye haue herde, reherſed them falsely wyth pullyng the chyefe parte away, to make them seme the playner for hys purpose. And therfore to the entent that I may make hys false handelyng of sayut Austayn & his fals entent therin appere, as playnely vnto you as I haue all redy made appere vnto you, his lyke handelynge & hys lyke entent in handelynge of sayute Poule: I shall reherse you saint Austayns wordes a lytell more fully & truely than frere Barons hath done/ begynnynge where Barns begynneth, but not endyng where he endeth. For he endeth I wote nere where/ but maketh two lynys of hys owne, and than endeth wyth &c. as though hys owne wordes were saint Austayns. But thus saith saint Austayn Io.

Augustī. de verbis apli serm. 29.

The whole chyrche lo sayeth, Forgyue vs our synnes/ A
ergo she hath spottes and wrynckes: but by confessyon of
them the wrynckle is stretched out, & by confessyon the spotte
is wyshed out. The chyrch cōtynueth in prayour to be clen-
sed thorow confessyon/and as longe as we here lyue so she
contynueth styll, and euery man when he departeth out of
hys body, is forgeuen of hys synnys/ euery man I saye of
suche maner of synnys as he than had that were venyall.
For they be forgyuen also by dayly prayours/and he depar
teth hense clensed, and the chyrche is layd vp pure golde in
to the treasurers of our lorde. And by thys meane the chyr-
che is in the treasures of our lorde wythout spot and wryn-
cle. And than yf the place where she is without spot or wryn
cle be there/what thyng shall we pray for whyle we be here:
That we may obtayne perdon of our synnys. what good B
doth the perdon it taketh out ỹ spot, and he that forgiueth
stretcheth out the wryncle. And where is our wryncle stret-
ched out as it were in the pressle or tenter hokes of a stronge
fullar: vpon the crosse of Cryst. For euyn vpon the crosse, ỹ
is to wytte vpon that stretcher or tenter hokys, he shed out
hys bloud for vs. And ye o faythfull people, knowe what
wytnesse ye beare vnto the bloud whych ye haue receyued.
For of a trueth ye saye Amen. ye knowe what thynge the
bloud is which was shed out for many i remissiō of synnys.

Marke lo how the chyrche is made wythout spotte or
wryncle. She is streched out in the stretcher or tenter hokys
of the crosse, as a chyrch well washed & clensed. Now here
may euer thys thynge be in doynge. But our lorde both ex-
hybyte and present vnto hym selfe, a gloryouse chyrch with C
out spotte or wryncle there. He goth aboute thys thynge
and is in doyng of it euyn here, but he exhybyteth her such
there. For man sayth, let vs haue neyther spot nor wryncle.
Great is he that goth about it/and he goth aboute it well,
and is the cunnyngest wurke man that can be. He strecheth
vs out vpon the crosse, and maketh vs smoth wythout any
wryncle, whom he had washed & made clene without spotte
He ỹ came wythout spot & wrincle, was stretched out vpon
the stretcher or ỹ tenter hokys. But ỹ was for our sakes not
for hym self, but to make vs wythout any spot or wryncle.
Let vs therfore pray him to make vs such/ & whē he hath so
done, thā to bryng vs to ỹ hoppys & there lay vs vp where
shalbe no pressyng nor stretchyng. Now thou that spakest
thus, art thou without spot or wrincle? what dost thou then

here

A here in the chyrche, whyche sayth, I forgyue vs our synnys. Whe confesseth that she hath styll synnys to be forgyuen. They that confesse not the same, it folowyth not therfore that they haue no synnes. But bycause they confesse them not/theyr synnys therfore shall not be forgyuen them. Confessyon healeth vs, and a well ware lyuyng, & an humble lyfe, and prayour also wyth fayth & contrycyon of hart, and vnfayned tearys flowyng out of the harte veyne, that the synnys wythout whych we can not be, maye be forgyuen vs. Confessyon I saye maketh vs hole, as the apostle Johñ sayth: yf we confesse our synnys, god is faythfull & iuste, and wyll perdon vs our synnys, and clense vs frome all wyckednesse. But now though I saye we can not here be wythout synne/we may not commytte manslaughter or

B do adultery therfore, or such other dedely synnes as at one stroke sle the soule. For such deades doth not a chrystē man ꝑ hath a good fayth & a good hope/but those synnys onely whych are wyth ꝑ pencell of dayly prayour ouerwyped.

Now good chrysten readers ye shall fyrste vnderstande, ꝑ where as frere Barns maketh as though sayut Austayn had spoken those wordes agaynst the Donatystys, whych vexed (sayth he) sayut Austayne wyth the same reason that is now layd agaynst hym: he maketh vs two lyes at onys. For neyther dyd the Donatystes vexe sayut Austayn with that reason that is layed agaynst hym, nor sayut Austayne made not that sermō agaynst them. Fyrst as for them, they vexed sayut Austayn wyth this heresy, that they affermed ꝑ very chyrche to be onely in Affryque / and none to be of the

C very chyrch but ꝑ he were of the secte of the Donatystes. And now ye wote well no man vexeth frere Barons wyth that heresye. For we saye that the chyrch is the whole nombre of all chrysten nacyons, not beynge by newe heresyes dyuyded from the olde flocke, in what places of the world so euer those people be, and be they neuer so many cūtreys, or be they neuer so few that remayne in the same knowen chyrche, that hath ben by a well knowen succession preserued and contynued from Chrystes dayes vnto our own, and in the profession of the same fayth whyche is called the catholyke fayth, bycause it is the faith of the same whole catholyke chyrche. And therfore thys thynge wyth whyche frere Barons is vexed now is not the same wyth whych the Donatystes dyd vexe sayut Austayne.

Now yf Barns wyll say, that though it be not the same / it is yet lyke the same, bycause we assygne the chyrche to be in these onely countreys in whych it now remayneth / what can we other saye than that for the tyme in whyche it stretcheth no ferther, it is but in these cõtreys. But we deny not but yf there be dwellynge amonge Turkes or Sarasyns any chrysten, or men than longe to be chrysten, whych agre with the knowen chyrche of these chrysten contynued nacyons in fayth / all those folke are of thys knowen chyrche also. A

And ouer that whan so euer the same contreys that are vnchrystened nowe, shall here after as I truste onys they shall, bycome chrystened agayne, and be byleuers of the comon catholyke fayth, and so become membres of the comon knowen catholyke chyrch / than say we that there shall the chyrche be to. But the Donatystes sayd and wold haue semed to proue it by the very scrypture to, that the chyrche sholde not remayne but in Affryque. And therfore the Donatystes vered not sayntе Austayne wyth the same thynge wyth whyche we vere frere Barns. B

yet yf frere Barns wyll saye that it is lyke, in that that lyke as those heretykes were called Donatystes, so these heretykes call the catholyke chrysten people papystes: yet can it not be lyke for that. For sayntе Austayn called the successoure of sayntе Peter the chyefe hed in erth of the hole catholyke chyrche, as well as any man doth now. And also frere Barns can not alledge that poynt agaynste vs. For hym selfe ye wote well confesseth that the pope is the vicare of Cryste here vppon erth. C

Fynally the questyon that is betwene frere Barns and vs, is not the same that was betwene the Donatystes and sayntе Austayn. For betwene Barns and vs, the questyon is whyther the very chyrch be a knowen chyrch of chrysten people good and badde bothe, or an vnknowen chyrche of onely good holy vertuouse people, pure and clene wythout eyther spot or wrynckle. And in thys poynt were both sayntе Austayne and the Donatystys agreed, that the very chyrche was a chyrche knowen.

And thus good readers ye may se that frere Barns sayth vntrewe in thys poynt, where he sayth that sayntе Austayn was vered by the Donatystes, wyth the selfe same reason that hym selfe is now vered wyth vs. But thys he sayneth,

to make

A make it seme that the knowen catholyque chyrch were now of the same opynyon that those heretyques the Donatistes were then/and that sayne Austayne were of the mynde that hym selfe is now, that the very catholyque chyrche were an vnknowen chyrch, of onely good folke pure and clene with out eyther spotte or weyncle of any maner synne. And he wolde make vs wene, that sayne Austayne therfore wrote those wordes agaynst ꝑ Donatistes, to proue agaynst them that the very chyrche here in erth were an vnknowen chyrche of onely suche holy sayntes as were wythoute any synne.

But now to proue you that frere Barns maketh vs a ly in that poynt, ye shall vnderstande good readers, that sayne Austayne spake those wordes not agaynst the Donatistes, but agaynste other sectes of heretyques called the Pelagy-
B anys and the Celestyans.

And to proue you farther, that frere Barns maketh you therin not onely a lye, but also a very folyshe lye/ye shall se hym conuycted in this poynte, by the very wordes of sayne Austayne hym selfe in the selfe same sermon. For in all that whole sermon is there not onely no worde spoken of Donatystes / but that also he declareth hym selfe by playne and open wordes, to speke those wordes agaynst Pelagyans & the Celestyans, as I sayde byfore. For lo in the very wordes nexte byfore those, wyth whych frere Barns begynneth/ sayne Austayne sayth thus: *Vbi es tu hereticе Pelagiane uel Celestiane*, where arte thou heretyque pelagyane or celestyane?

And thus ye se clerely, that sayne Austayne wrote not
C those wordes agaynste the Donatistes as Barons belyeth hym/ but agaynst the Pelagyans and the celestians, as his owne erpresse wordes do declare you.

But now ye wyll peraduenture meruayle, for what entēt frere Barons hath made this false folyshe chaung, in wyp che he may be so playnely reproued. ye shall vnderstande good readers, that he dyd yt not for nought, but of a great wylynesse wyth a very lytle wyt. For ye shall vnderstande that those two sectes, betwene them brought vppe and held the same heresye that Barons bryngeth forth now/ that ys to say that the chyrche in this world is a company of onely good folke, and so good that none of them haue eyther spot or wryncle of synne. Fyrste Pelagyans sayde, that euery man myght by his onely naturall strength make hym selfe

ſuche one yt he wyll. And then Celeſtius added vnto yt, A
that there is no mā a good man but he that ſo doth in dede/
and that the very chyrche hath none but onely ſuche good
men in yt, whych muſte nedes ye wote well be an vnknowē
chyrche. And that theyr hereſye was this/ apperteth playne
both in the begynnyng of this ſermon, and alſo in the ende
of ſaynte Auſtayne wo?ke wryten to Quod vult deus. And
therfo?e agaynſte that hereſy of theyres whyche hereſy now
frere Barns holdeth ſtyffely fo? a very treweth/ doth ſaynte
Auſtayne wryte thoſe wo?des, whych Barns hym ſelfe here
b?yngeth fo? hym ſelfe, labourynge to p?oue hys hereſye
trew by the auth?yte of ſaynt Auſtayne, with the ſelf ſame
wo?des by which ſaynt Auſtayne playnly p?oueth yt falſe.
I can not in good fayth well deuyſe whyther this pageaūt B
be played by frere Barns, mo?e falſely o? mo?e folyſhely.

Fo? where as thoſe heretykes ſayd, that the very chyrch
hadde none in yt but ſuch as were ſo clene and ſo pure that
they neyther had ſpot no? wr?ncle/ ſaynt Auſtayne ſayeth
as ye haue herde, that not onely the meane ſo?te of the very
chyrche, but alſo all the whole chyrch no nomber therof ex-
cept, no not the very beſte, p?ayeth in the Pater noſter god,
to fo?geue theym they? ſynnes. And therfo?e ſayth he that
thoſe heretyques lye, that ſaye the whole very chyrche here
in erthe hath none therof, but onely ſuche as haue neyther
ſpot no? wr?ncle of ſynne.

And then goeth ſaynt Auſtayne farther and ſayth that
ſuche as be in the chyrche, and therfo?e lyue not wyhoute
ſynne, gete fo?geuenes by knowledgynge of they? ſynne, C
and aſkynge mercy, and by p?ayour and with fayth and cō
trycyon of hert, and vnfayned terys flowynge frō the vayn
of the herte, and wyth a ware lyuynge/ wyth all theſe ways
he ſayth that the ſynnes be fo?geuē, to hym that vſeth theſe
ways to gete fo?geuenes wyth. Fo? then he ſayeth that as
god hath waſhed away our ſpottes wyth the water of bap
tyſme/ ſo he ſtretcheth out our wr?ncles vppon his owne
croſſe.

And yet he ſayth fo? all this, that no man lyueth here ſo
clene, but that as long as he lyueth here, he ſo ſpotteth hym
ſelfe agayn, and ſo caccheth euer ſome wr?ncles, that he ly
ueth neuer wythout, no? longe can not, not fo? neceſſyte of
our nature peraduenture, but thoro?w our wylfull frayltye
and negligence. And then ſheweth he farther yet, that in

thoſe

A those synnes wythout whyche no man lyueth / he meaneth not abompnable dedely synnes, as mãslaughter, or aduoutry, or suche other horryble dedely synnes, as sle the soule at one stroke. For suche synnes crysten men, he sayth, that haue a good sayth and a good hope, wyll not commytte. wherby sayntt Austayne teacheth vs agaynst the doctryne of those heretyques and these to, that a man may be a crysten man, and of the very same chyrche to, whyche Cryste hath geuen hym self for to make her sayre & gloryouse/and may haue also a trew sayth, that is to wyt a full bylefe of euery necessarye trouth, and a full hope, that is to wytte, a great stronge truste in Cryste to be saued by Cryste/and yet not a good sayth able to make the man good, bycause yt is but Barns sayth, that is to witte onely sayth withoute well
B workynge charyte/nor a good hope, bycause it is a presumptuouse hope, lokynge to be saued wyth dampnable deuelyshe leuynge. And for these causes may the member of the very chyrche here, when he dyeth in such mynde, for all his knowledgynge and alkynge mercy to, go from Crystes very chyrche in erthe to the deuyls very chyrche in hell.

For sayntt Austayn sayth here as ye haue herd, that they whyche haue suche synnes as at the tyme of deth sholde be temptted/that is to say that hath not then such as be at his dyenge dedely both for theyr owne nature and for lacke of trew repentaunce, wyth purpose of amendemẽt & well vsyng of the sacramentes, shall be fully forgeuen / that is to wyt yf he haue for attaynynge therof, vsed hym selfe sufficyently in suche wyse as sayntt Austayne here declareth/ that ys
C to say in confessyon & knowledgyng of his synnes, wyth cõtrycyon and prayour, with good sayth, and good hope, and a ware lyuynge, vsynge dylygence to wythstande synne/ then he shall be sayth sayntt Austayne forgyuen. And when he is so at his deth fully forgeuen/then shall he be layed vp for pure golde in the treasurs of god.

But sayntt Austayne meaneth not, that euery man that is of the very chyrche, nor that euery man that dyeth out of dedely synne, and knowledgeth his synne when he dyeth, & asketh mercy, shall be forth wyth so fully forgeuen, that he shall go hense so clene and so pure wythout spotte or wrynckle, that he shall be by and by layed vppe for pure golde in the treasours of god/ but yf he long byfore with such other circumstaunces as I haue byfore of sayntt Austaynes own

wordes

wordes rehersed you, well and dewly ben accustumed long tyme to pray byfore, that god wolde make hym wythoute spot or wrynckle, by washynge his spottes wyth the blessed sacramentes, and stretchynge out his wryncles wyth the stretchynge them vppon the stretcher or tenter hokes of the crosse. And then when god hath in suche wyse washed oute his spottes/ and in suche wyse washed out his wryncles at the very laste ende, after whyche he can neyther gether spot nor wrynckle more/ that then yt may please god to bryng hym into the shoppes, and there lay hym where shall neuer be prestynge nor stretchynge more. But yf he by long tyme byfore his deth pray duely thus / ellys shall he not at hys deth be by and by layed vppe for pure gold in goddes treasours, as frere Barons maketh yt here seme, by mysse rehersyng of saint Austayns wordes/ but he shal fyrst be wel purged/ and all the spottes & wrynckles that then remayn, shall be clene burned oute by the hote fyre of purgatorye / or by other mennes prayours and almoise dede, and other suffrages of the chyrche done for hym, be depured and clensed by fore that he shall be layed vppe for pure golde in the treasours of god.

And that sayne Austayne meaneth here none otherwyse then I do declare hym: ye may well perceyue yf ye well aduyse his wordes whych I haue truely trãslated. And yet by cause ye shall the lesse doute therof/ saint Austayn shall hymselfe declare þ I truely declare you this place, by his owne very playn wordes in a nother place. For in þ .xxxii. sermon of the wordes of þ apostle, lo thus he sayth. No man ought to doute, but that wyth prayours of the chyrch and wyth the holsome sacrifyce, and wyth almoyse that is geuen for the soules of them that are departed, they are holpe to be more mercyfully delt wyth of our lorde, then theyr synnes haue deserued. For this thynge by the tradycyon of the olde fathers, the whole catholyque chyrche obserueth / that ys to wyt, that what tyme they that dereaced in the communyon and blood of Cryste, at the tyme of the sacrifyce in theyr place and order, remembraunce made of them, prayour shold be made for them/ and not that onely, but also that specyall rehersall shold then be made, that the same sacrifyce is offerd vp for them to. Now when workes of mercy are done in commendacyon and fauoure of theym / who can doute, but that they are holpen therwyth, syth prayour made for them

Augustinus de ver bis Apost serm. 32

I them vnto god is not fruteleſſe: It is not in any wyſe to be doweted, but that theſe thynges ſuccour & releue them that are deceaced. How be it onely ſuche men I ſaye as haue ſo lyued before theyr deth, that theſe thynges maye do theym good after theyr deth. For in reſpect of them that be departed out of the body wythout fayth worchynge wyth charyte, and wythout the ſacramentes of the ſame/ſuche deades of deuocyon are in vayne vſed, the pledge or erneſte peny of whyche deuocyon they lacked whyle they lyued here, ether becauſe they wold not receyue the grace of god, or becauſe they receyued it in vayne, treaſurynge and layenge vp for them ſelues not mercy but wrath. wherfore whē any good worke is done for them that are deceaced by theyr louers and frendes, they meryte not of newe / but theſe thynges
B are gyuen in rewarde, as thynges conſequent and wel folowynge vppon theyr meryte whyche they deſerued before whyle they lyued. For it is not ſayd that theſe thynges ſhold helpe them onely whyle they here lyue, and not when they are deade.

And therfore euery man when he endeth thys lyfe, can no thynge receyue, but that onely whyche he hath deſerued beynge here a lyue.

And in another place he ſayth thus. what thyng ſo euer of venyall ſynnys is not redemed of vs/ it muſt be purged wyth that fyre, of whyche the apoſtle ſayth, that the worke ſhall appere by the fyre/and yf any mannes wurke burne, he ſhall ſuffer the loſſe. For eyther whyle we lyue in thys worlde, we labour our ſelfe wyth penaunce/or elſys truely
C becauſe god ſo wyll or ſuffereth it, we are punyſſhed wyth many trybulacyons for theſe ſynnys. And then yf we gyue thankes vnto god, we be delyuered. whyche thynge is a thys wyſe / yf oure huſbande, or oure wyfe, or oure ſonne dye, or yf our ſubſtaūce whyche we loue more then we ſhold do, be taken from vs. For though we loue Chryſte aboue that ſubſtaunce, ſo that yf nede were, we wolde rather leſe that ſubſtaunce than denye Chryſte: yet becauſe as I haue afore ſayd, yf we loue that ſubſtaunce more than we ſhold, and can not whyle we lyue or when we dye leſe it wythout greate ſorowe, and yet for all that yf when we leſe it, we gyue thankes as good chyldren vnto god, whych as a mer cyfull father ſuffereth our ſubſtaūce to be taken frō vs/ & yf

Auguſt. ſerm. 41. de animabus defunctorum.

we wyth very humblyte confesse that we suffer lesse punysh A
ment than we haue deserued: the synnys be in suche wyse
purged in thys worlde, that in the worlde to come the fyre
of purgatory can fynde eyther no thynge or vyght lyteil to
burne. But then yf we neyther thanke god in our trybula-
cyon, nor bye out our synnys with good workes/we shal so
longe abyde in that fyre of purgatory, tyll the venyall syn-
nys aboue named be consumed vp as wode, hey, and stub-
blys. But some man wyll saye, I force not how longe I
there abyde, so that I maye at the last go to the euerlastyng
lyfe. Let no man say thus my moste welbeloued bretherne/
for the fyre of purgatory is more sharpe then any payne ỹ
in thys worlde can be sene, or thought or felt. &c.

Lo good christen readers ye maye clerely se by saynt Au B
stayns wordes here, that he mente not to deny purgatory
there/but affermeth it playnely, syth he sayeth there is no
dowt but that prayour and almyse dede, and the oblacyon
of that holy sacrifyce offred for them in the masse, maketh
the soulys that are departed to be the more mercyfully delt
wythall, and theyr paynes to be releued. In whyche fewe
wordes, saynt Austayn wytnesseth agaynst mo of theyr he-
resyes than one. For he not onely affermeth purgatory a-
gaynst yong father Fryth, and affermeth also that almyse
dede and prayour maye releue the soulys therin/but ouer
that he techeth vs agaynst all these newe sectes, that good
wurkes be merytoryous, not onely for hym selfe that doth
them, but also to other folke. And yet ouer that he techeth
vs, that we maye here meryte & deserue in thys lyfe ỹ other C
folkes good dedes may meryte for vs and serue vs whan
we be dede. It foloweth also ỹ syth we maye praye for the
soules that haue nede, they maye also praye for vs whyche
haue yet more nede than they/not for our present peyne te-
porall, but for auoydynge of perpetuall syth saynt Jamys
Iacobi. 5. sayth, *Orate pro inuicem vt saluemini.*

Sayncte Austayne affermeth here also, that the blessed
body and bloude of Cryste in the masse, is a sacrifyce and
an oblacyon to god agaynst Luther & all hys adherentes.

Fynally he techth vs here, that the tradycyon of the fa-
thers, and the comune obseruaunce and custume of the ca-
tholyke chyrche, is for the certyfycacyon of a trouth a sure
vndowted authorite.

Now good christen readers, yf ye lyke to take so myche
labour

A labour, as to rede sayne Austayns wordes agayne, in such wyse as Barns reherseth them in hys boke/and than to cõpare them wyth hys very wordes in dede as I haue trewly translated them: ye shall mervayle mych to se what wylynesse he hath vsed therin, & yet what lacke of wyt therwith.

For Barns hath as ye maye se, taken peces of sayne Austayne, & pached theym to gyther wyth a worde or twayne of hys owne, some where betwene as thoughe the wordes laye so to gyther in the text as he reherseth them / where as he leueth out by the waye the very chefe poynte of all, by whyche sayne Austayne exceptyth them from forgyuenesse at theyr deth that than haue dedely synne / that is to saye them ỹ do dye therin. And Barns leueth of before he come
B to the poynt, lest we sholde se that they whyche be forgyuen so clene at theyr deth, muste vse suche wayes therto, as not euery man so sutlye cyrcumspectly vseth to be so soone so clene forgyuen, that yet dyeth in the state of grace, and shall be layd vp at last for pure gold in the treasures of god, but he shall in the furnace of the fyre of purgatory be purely fyned fyrst.

Also where as sayne Austayne hauynge hys whole wordes well vnderstanden, sayth no more but that euery suche man of the chyrche as dyeth out of dedely synne, and wyth helpe of god in the vertue of Crystes passyon, by faythfull prayour contrycyon and great heuynesse of harte, wyth dylygence vsed in auoydynge synne and doynge good vertuouse workes in hys lyfe before, shall at hys deth be fully forgyuen and layed vp pure golde in the treasures of god.

C Frere Barns reherseth his wordes in such wise, as though sayne Austayne had layed that euery man of the very chyrche wythout any excepcyon, sholde passe hense pure & clene and forth wyth go to god as though no man of thys chyrch coulde dye in dedely synne/wherof sayne Austayne in these wordes, *quæ talia haberet vt dimitterentur*, declareth playnely the contrary.

Barns also concludeth, *wherfore by thys meane the chyrche of god is in the treasures of god without spotte or wrynckle.* whyche wordes whã I redde sowned vnto myne vnderstandyng, & so haue they to many that I know haue redde them, that the chyrche is in the treasures of goddes foreknowledge and predestynacyon alwaye pure and clene, where as sayne Austayne sayth nay meneth no more, but that as many of the chyrch as be forgyuen, thoughe many be not forgyuen bycause

they be the lette of they? forgyuenesse them selfe for lacke of A
dew desyrynge, yet they that be, shall whan the be, be layed
vp pure golde in goddes treasory in one or other of those
good shoppys, where shall neuer be more tryall, pressynge,
nor strechynge put vnto them.

Barns leueth out also these wordes of saynte Austayne,
that god is the moste cunnynge wurkeman, & goth aboute
the clensynge of our spottes, & stretchyng out of our wryn-
cles dylygently/but yet in thys world in the course of oure
lyfe, he is alwaye in doynge of it, and hath not fully done
it tyll we parte hense by deth.

These wordes of saynt Austayne whyche Barons here
leueth out, or purposely leueth of ere he come at theym / do
playne & full agre wyth that exposycyon that I gaue you B
here in thys boke agaynst Barns of saynt Poulys wordes
that Barns brought in for hym: you men laue your wiues
as Cryste loued the chyrche, and hath gyuen hym selfe for
her that he myghte sanctyfye her and clense her in the fou-
tayne of water thorow the word of lyfe, to make her to hym
selfe wythout spotte or wrynele, or any such thyng but that
she myghte be holy and wythout blame. Uppon whyche
wordes Barns there sayth *Here haue you so the very trewe chyrche of*
Cryst that is so pure and clene that she neyther hath spotte nor wrynele. which
wordes of saynt Poule as I partely told hym there, proue
no thynge hys purpose, For saynt Poule sayeth there, but
that Cryste gaue hym selfe to make her such/and sayth not
that he shall make euery parte of her such, nor saue in heue
all that he hath sanctyfyed in baptysme. But lyke wyse as C
though god wolde euery man were saued, whych is to wyt
yf euery man/so wolde hym selfe. yet bycause many men of
they? owne frowardnesse wyll walke to dãpnacyon, whom
god wyll not wrestle wyth to saue them spyght of they? teth
bycause he consydereth that he is of hym selfe able to lyue
wythout them/so though he haue gyuen hym selfe for hys
chyrch to make her gloryouse wythout spotte or wrynele, &
wolde haue euery man come and be part of hys chyrch and
in her to be saued, and of her by hym to lerne the trouth/for
he wolde sayth thapostle euery man sholde be saued & come
1. Thimot. 2. to the knowledge of the trouth: yet as many men wyll ne-
uer come into her, as Jewys, Turkes, and Sarasyns, and
many ? haue comẽ in to her haue agayne gone frõ her, as
haue Luther, Huyskyn, & Swinglius, Lambert, Huchyn,

and

I and Barons, and many great heretyques mo / so many a man that abydeth in her tyll his dyenge day, and byleueth her trewe doctryne: yet bycause he wyll but byleue yt, and not in well worckynge folowe yt, but wyll wythout dew repentaunce dye in dedely synne, he departeth from her. at his deth as an vncurable roten member easte out in conclusyon vppon the dyuyls dounghyll in hell. And those members of the chyrche that wyll worke well and not remayne wyth frere Barons in fayth alone / god shall make theym gloryouse wythoute spot or wrynckle. But as sayncte Austayne sayth here, though at theyr instante prayour he goth fyll about yt here / & alway when they pray therfore he is in doyng of yt alway, washyng and alway stretchyng: yet parte for intermyssyon of theyr prayeng, part for theyre
B contynuall new bespottynge and wrynckynge, he neuer endeth yt here byfore theyr dyeng day / so that the very chyrch is here in erth, not euen in the very beste men therof, pure & clene alway wythout eyther spotte or wrynckle / as agaynste sayncte Austaynes wordes here Barns bosteth hym selfe, to proue by those wordes of the apostle, and as though he had clerely proued yt, sayth, Here haue you so the very trew chyrch of Crist, that is so pure and so clene that yt neyther hath spot nor wrynckle.

But now is yt a worlde to se how Barns after this boste in that place, endeth now sayncte Austaynes wordes wyth the clene contrary sentence / agaynste his owne parte / and concludeth all the whole mater quyte agaynst hym selfe; & vtterly destroyeth his owne chyrche / and weuynge that pulpynge downe were settynge vp, bosteth as mychе therof to.

C For in the ende so thus he sayth, And therfore here do we not synne wythout synne / but we shall passe from hense wythout synne &c. Lo these wordes are Barons owne, so wryten as thought they were sayncte Austaynes own wyth &c. And then he bryngeth in vppon them after his owne &c. these wordes folowyng, Here haue you clerely that the chyrche of god is clensed and pur yfyed by Cryste for knowleckynge of her synnes. But lettynge passe that sayncte Austayne sayth not that the whole chyrche of Cryste here passeth hense wythoute synne, nor that euery man that ones is of his chyrch here, shall after be of his chyrche in heuen: let vs take frere Barons owne wordes, as though they were as he wolde haue them seme, the very wordes of sayncte Austayne hym selfe / and that they were none other wyse ment neyther by sayncte Austayne, then Barns wolde haue theym

taken, let vs now se then fyrste, what sayth here frere Barons, and then what sayth sayne frere Austayne Barns. A

Fyrst frere Barons bosteth and sayth, Here haue you clerely that the chyrche of god is clensed and purysyed by Cryste, for knowledgynge of his synnes. But then aske we frere Barns, of whych chyrch is our questyon: Of the chyrch of Cryst here in erth, or of the chyrche of Cryste in heuen. To this frere Barns muste nedes graunte, that all our mater of the chyrch betwene hym and vs, is of the chyrche of Criste here in erthe. Then wyll we aske hym, whyther our mater be of men lyuynge or of men dyenge. And syth we speke of the chyrch for the doctryne of the chyrche/ I suppose that frere Barns wyll graunt that he speketh of the chyrch as the men be lyuyng, quycke and quethynge, whyle they may speke and talke, and confesse what they byleue/ and meaneth not to speke of theym, B onely whyle they lye a dyenge specheleße, and geuynge vp the goost. well then ye perceyue nowe what frere Barons sayth and of whyche chyrche he bosteth when he sayth, Here you se clerely that god clenseth and purifyeth his chyrch for knowledging of her synnes. And whyche chyrche yt is that he sayth is clene and pure wythout spot or wrynckle / you se that he meaneth the very chyrch here in erth lyuynge and in good helth, of whyche men haue the trew doctryne, bycause that ꝑ very chyrch is yt he sayth that can not erre. Now syth we se what sayth frere Barns: let vs now se whatsayth frere sayne Austayne Barns. He sayth ye wote wel, that ꝑ chyrch shal passe hense wythout synne, and that yt is in the treasours of god wyth out spot or wrynckle/ but he sayth ꝑ yt lyueth not here wyth oute synne. C

Lo good crysten reders, where sawe you euer any man geue him self so fowle a fal as frere Barns hath here done/ whyche goynge about to proue vs that the chyrch of Cryst lyuynge here in erth, is a company all holy, pure, and clene without spot or wrynckle of synne, bryngeth in for him saint Austayne/ whose wordes altered and framed by frere Barons after his owne fashyon, playnely declare & shew that the chyrch of Cryst whyle yt lyueth in erth, lyueth not with oute synne, and therfore is neuer pure and clene wythoute spottes or wrynckles of synne.

And thus were as Barns sayd in ꝑ begynnyng, that he wold bryng in sayne Austayne to proue his purpose playn: he semeth rather to bryng sayne Austayne in/ wyth playn

wordes

A wordes to proue frere Barns a fole/ specyally syth he seeth not yet, what a fowle fall he hath/but whyle he lyeth in the myre all to tumbled in dyrte, holdeth vppe his fowle sleue and bosteth what a clenly cote he hath, so pure and so clene wythout spot or wrynckle, that sayntt Peter could not fynd one droppe of durte theron.

But now that he hath so shamfully loste his own chyrch of onely good holy people vnknowen, clene and pure wyth out spot or wrynckle: yet that the very chyrche muste nedes be an vnknowen chyrche of onely good holy men at the leste, though somwhat wrynckled and not all vtterly spotteless, and that it can in no wyse be any knowen chyrch/this wyll frere Barns as he weneth well & substancially proue, so that though he proue not his owne that he promyseth, yet wyll he proue that yt can not be oures, but some other
B that neyther he nor we be ware of. And therfore he sayth.

Barns.

Suche a chyrch muste there nedes be, though that the carnall yie can not se her, nor the fleshely reason can iudge of her. Wherfore we bylewe this artycle by fayth, that holy chyrche is a communyon or felyshype of holy men. And we knewe yt not by seynge or felynge, as we do the felyshype of drapers or mercers/ for then were yt none artycle of the fayth.

Moze.

Nowe let vs argue lyke. A false Jew myght haue sayd in Crystes dayes whyle he preached in Hierusalem: To byleue Cryste must be a artycle of the fayth/ergo Cryste must be a person vnknowen, and not be perceyued by the carnall yie, but onely byleued by fayth, and not by seyng or felyng, as men know a draper or a mercer. Thus myght in those
C dayes a false Jew haue argued, that Cryste hadde not ben very Cryste, bycause he was a knowen person.

And this argument in a maner made the false Jewes in dede, when they sayde: we knowe this man whense he is/ but when Cryste cometh no man shall know whense he is. Johñ. 7.

But as yt myght haue be answered them, that as Criste was both by fayth byleued, and yet was also by syght and felyng knowē, as well as was in such wyse knowē any draper or mercer eyther / for the false Jewes knew hym by the tone meane onely, & his trew disciples knew hym by both/ and sayntt Thomas of Inde after he hadde both sene hym and felt hym, dyd by syght and felynge know his manhed, Johañ. 20
and therewyth by fayth byleued his godhed: euen so we

know

knowe the chyrche by syghte, herynge, and felynge, as we knowe drapers & mercers. And we byleue the spyryt of god abydynge therwyth and ledynge yt into all trouthe, and Cryste the chyefe hedde therof allysynge yt and preseruyng yt from faylynge agaynste all the gates of hell. And we byleue that yt is but one chyrche by profession of baptysme, holyly dedecated vnto god, and seuered and openly knowē from all the manyfold open sectes of heretyques/ as the co men crede sayth that is dayly songē at the masse, we byleue one holy & apostolyke chyrche. whyche worde apostolyque wherfore yt was putte in, frere Barons wyll hym selfe as yt semeth not lette to confesse, though Tyndale wyll not agree yt. A

And we byleue that the communyon and felysshyp of all suche folke, so halowed and dedycated vnto god, where so euer they be in the worlde, agreynge to gether in the knowē catholyque byleefe / is the bothe knowen and beleued holy catholyque chyrche of Cryste. B

Also we byleue the communyon of sayntes in a nother maner besydes that/ that is to wyt, we byleue that such as lyue here in this chyrche, and in this chyrch also dye in the catholyque fayth and in the state of grace, shall after thys lyfe haue the communyon and felyshyp of the sayntes that are byfore departed into heuen, and that lyued some tyme in this same knowen catholyque chyrche, and dyed in the same knowen catholyque fayth.

Now yf frere Barons aske me how I proue that these wordes of the crede, *sanctam ecclesiam catholicam*, be vnderstanden of the knowen catholyque chyrche: I wyll proue yt by the wordes of saynt Austayne hym selfe, bycause frere Barons beynge professed frere of saint Austaynes order, wold seme to sette myche by hym. Lo these be therfore the wordes of sayncte Austayne. C

August. sermone 181. in vigilia Pentecostes

ye must knowe that we ought to byleue the chyrch, and not byleue in the chyrche/ for the chyrche is not god, but the house of god. The catholyque chyrch he calleth the chyrch that is spred abrode thorowe out the hole worlde. For the chyrches of heretyques whych be dyuerse, are not called catholyke or vnyuersall chyrches. For they be conteyned euery secte in some proper place, & in his owne pronynce. But this catholyque chyrche is spred abrode wyth the shynyng lyght of one fayth, from the ryssynge vppe of the sonne to the

Iohan. 16 Matth. 16.

A the goyng downe. There is no greater ryches, no greater
treasures, no greater honours, nor no greater substaūce of
thys world, than is the catholyke fayth, whych saueth syn-
full men, and gyueth to the blynde theyr syght agayne, and
healeth the syke, whych also chrystneth those that are new
come to chrysten relygyon and iustyfyeth the faythfull, re-
payreth penitentes, increaceth the ryghteouse folke, crow-
neth martyrs, giueth orders to ỹ clergy, cōsecrateth prestes
prepareth vs to the kyngdome of heuyn, & maketh vs fe-
lowes & copartenets with the holy angels in the euerla-
stynge inherytaunce. who so euer he be, & what maner of
man so euer he be/he is no chrysten man ỹ is not in the chyr
che of Cryst. For truely she is that onely chyrch, of whyche
our lord gladly receyueth sacrysyce/and which onely maye
B wythout any dystrust to be herd, make intercessyō for those
that are wandered out of the way. For whyche cause also
our lorde cōmaunded of the sacrysyce of the paschall lambe
sayeng, ye shall eate it in one house onely, and ye shall beare
no part of that flesshe forth a dores. The lambe is eaten in Matth. 7.
in one house bycause the very trew hoost of our redemar is
offred vp in the one catholyke chyrch onely. Of whose flesh
god cōmaunded & forbade, that no part shold be borne out
of ỹ dores. For he forbydeth vs to gyue any holy thyng to
dogges. In thys chyrch onely is a good worke frutefully
done/& therfore none receyued the reward of the peny, but Matth. 20.
they onely ỹ labored within the vyne yerde. It is she onely
that kepeth them with a strong bonde of cherytc, that kepe
them selfe within her. And for thys cause truely the water
C of Noyes flode caryed the arke vp to ỹ hyghar places/ but
she destroyed as many as she sould wythout the arke. She
is onely that chyrch, in whych we maye veryly byholde the
heuenly mysterpes. And therfore sayth our lord to Moyses Exod. 33.
I haue a place & thou shalt stand vpon a rocke. And soone
after I shall take away my hand, & then thou shalt se me on
the backe halfe. For bycause the trewth is perceyued & sene
onely out of the catholyke chyrch/therfore sayth our lorde
that he hath a place from which he may be sene. Moyses is
set vpō a rocke to byholde goddes fygure. For except a mā
holde & kepe the sure faste groūde of the fayth/ he can not
dyscerne and know the dyuyne presence.

Dyssleuer sayth sayut Cyprian the sonne beame frome
the whole body of the sonne/the vnyte of the lyghte recey-
ueth no dyuysyon. Breke of a braunche from a tree/and as

soone as it is ones broke of, it can not any more budde. Cut A
awaye a ryuer from the heed and anone it dryeth vp.

By these wordes of Cyprian we perceyue, that ꝑ lyght receyueth no dyuisyō in the holy men that are predestynate vnto the kyngdome of god, whyche can in no maner wyse be dyuyded from the chyrch. And that the braunche broken of from the tree can no lenger budde/ we vnderstande it of the buddyng of the euerlastynge lyfe. And the dryeng vp of the ryuer that is cut of from the cundytte heed, in this wyse vnderstand we, that they are voyde and empty of the holy goste that are deuyded from the vnyte.

The felowshyp of the sayntes, that is to say let vs holde our selfe in the cōmunyon & felowshyp of hope, wyth those sayntes whych are deceased in thys fayth whyche we haue receyued. Therfore yf we wyll haue felowshyppe wyth the B
sayntes in the euerlastyng lyfe/ let vs thynke vpon the folowyng of them. For they must recognyse & fynde in vs some what of theyr vertues, to thentent they may vouchesaufe to pray for vs vnto our lord. For yf we can not beare the tormentes whyche the sayntes suffred eurn to the death: yet at the leste wyse lette vs by theyr prayour and intercessyōs fyghte agaynst concupyscences. For neyther Abraam, nor Isaac, nor Jacob, were put to death/ and yet by the merites of fayth and iustyce, they deserued to be chyefly honoured amonge the patryarkes. To whose feast is gathered euery man that is founde faythfull, ryghteouse, & laudable. And therfore my dereste bretherne, all though we suffer no suche thynge, no bondes, no strypes, no prysonment, none other C
bodyly tormētes, nor no persecucyon of men for ryghteousnes sake: yet we maye be able to obteyne the felowshyp of the sayntes, yf we labour to chastyce our body & make it subiect, yf we accustome our selfe to pray vnto our lord with an humble spyryte and a cōtryte soule, yf we endeuour our selfe to take wyth a peaceable mynde the spyghtes that are done vnto vs by our neyghbour, yf we cōtende and stryue wyth our selfe to loue those that hate vs and do vs wrong, & to do them good and to pray gladly for theyr lyfe & welfare, and to be wyth the vertue of pacyence, and the frutes of good workes, garnysshed & made gaye. For yf our conuersacyō be such/ & yf we also accordyng to the sayeng of ꝑ apostle, exhibyte our bodyes a lyuely hoost, holy & pleasaūt vnto god/ we shal be gyfted wyth ꝑ heuenly honour that we

map

A may be in one glory rewarded wyth them, ꝑ for our lordes
sake gaue theyr mēbres to the deth. For lyke wyse as theyr
deth is precyouse in the syghte of our lorde, so let our lyfe
be to/ & than shall we be worthy also to entre into the place
of the eytye aboue/ and amonge the companyes of the blef-
sed martyrs, to render vnto oure redemer the bowys of
thankes.

Lo here haue ye herde good chrysten reders how sayncte
Austayn vnderstandeth and expowneth both *sanctam eccleſiā*
catholicam the holy catholyke chyrche, and also *ſanctorum commu-*
nionem the cōmunyon or felesshyppe of sayntes. wherby frere
Barns maye se, that yf he byleue sayncte Austayn as he wold
seme to do, thā is his owne fonde imagynacyō quayled, by
whyche he dilygneth after hys dyuynite, that these wordes
ſanctorum communionē do sharpely pryche ꝑ clergye, as he sayth
B after in an other place in thys maner.

Barns.

That chyrche that can not erre, is all onely the vniuerſall chyrche, whych
is called the communyon and felyſshyppe of ſayntes / the whyche addycyon
was made by holy fathers (for in ſaynt Cyprianes tyme was there no mencyō
of it) by all lykelyhed to declare the preſumpcyon of certayne men and of cer
tayne congregacyons, that rekened them ſelfe to be holy chyrch. wherfore my
lordes ſe well to, leſte the holy goſte haue pryched you with thys addycyon
For you haue alwayes made your ſelfe the holy chyrche, ye and that without
any holyneſſe.

Wore.

If there hath neuer bene any holyneſſe at all in all the
whole ſpyrytualtye/ than were thoſe holy fathers ꝑ Barns
sayth added in the crede ſanctorum cōmunionē, ſome holy
carnall fathers. well be it ſo than for Barons sake. But I
C dare saye they were none ſuche fathers as father frere Lu-
ther is, & as father frere Huyſkyn is, that byget chyldren by
nonnes. But thys ſuffyceth here agaynſt frere Barns, that
ye perceyue by sayncte Auſtayn here, that frere Barns fonde
inuencyon is fayled.

By theſe wordes of sayncte Auſtayne, ye ſe alſo that frere
Barns in hys gay bable, wherwyth he wolde make men by
leue that the chyrche can not be the chyrche but yf it ſuffre
perſecucyon, and that no man myghte come to heuen nor
be a trewe chrysten man, but yf he were perſecuted: here ye
good reders, beſydes that it is a greate perſecucyon vnto
the chyrche, and a ryghte greate greyfe and heuyneſſe, to ſe
ſo many of her membres waxe ſo roten and fall away from

her body, by the incurable canker of these false festered he- A
resyes/and that it is also sore persecuted bothe in body and
goodes by these false heretyques, in dyuers partes of Al-
mayne/yet se you ferther here in the fore rehersed wordes,
the thynge that I tolde you before/that as for persecucyon
it suffyseth to suffre it whā it is of necessyte put vnto them/
and men neyther bounden to go seke it, nor so to suffer euyl
folke amonge them selfe, that the contagyon of a few maye
corrupte a great many. whyche growen onys in great nom-
ber, may fall vnto rebellyon and persecute all the cuntrey.
For sayntAustayn sheweth here well and clerely, that with
out persecucyon, yf we haue as wolde god we had, so plen-
tuously as our parte were to haue, such good cheryptable
wurkes wyth the catholyke fayth, as hym selfe rehersyth/
we maybe good chrysten men and membres / not onely of B
the very chyrche here in erth (whyche we maye be by com-
munyon of fayth though good wurkes want) but also of ỹ
very chyrche in heuen.

More ouer good chrysten readers, ye se that sayntAu-
stayne in these wordes, doth playnely shew that the sayntes
whyche are all redy in heuen, do praye for vs that are here
in erthe / whyche thynge these heretyques wyll in no wyse
agre.

Here se you also that these wordes *sanctam eccle siam catholicā*,
by whyche frere Barns wolde make vs wene that the holy
catholyke chyrche were a secrete vnknowen chyrche scate-
red about the worlde/sayntAustayn well and playnely de-
clareth yf we consyder well hys wordes, that it must nedes
be thys comune knowen catholyke chyrche. C

But now that I haue playnely confuted frere Barons
by sayntAustayne hym selfe, whose order and rule frere
Barns professed, and whose wordes he so often alledgeth
for hys purpose alwaye prouynge agaynste hys purpose:
I wyll now for frere Barns ferther wurshyp, confute hym
by the selfe same place of sayntAustayne, whyche hym selfe
bryngeth here forth for hys specyall prose of hys vnknowē
holy chyrch, to proue it a company of vnknowen faythfull
folke beynge holy by theyr onely fayth / wherof these are
frere Barns wordes.

Barns.

Thys is well preued by your owne law De con. di. 4. .c. prima igitur whose
wordes be these. Therfore is the chyrche holy, because she byleueth ryghtwesely
in god.

A in god. And the frere Barns goth forth with his own glose vpon these wordes and sayth / Beare you not the cause wherfore the chyrche is holy? bycause she beleveth ryghtuously in god/ that is, she beleveth nothynge but in hym, and she beleveth not hereth no worde but hys/ as our mayster Cryste bereth wytnesse: My sheepe heare my voyce, and a nother mannys voyce do they not knowe.

Note.

Barons here holdeth on his olde crafte, in furnyshyng his owne gloses wyth falsefyenge the scrypture of god. For ye shall vnderstande good cristen readers, that sayne Johñ the euangelyste, oute of whose gospell Barons hath taken the wordes of our sauyoure Cryste, reherseth theym not in suche wyse as Barns doth/ that is to wyt, that the sheepe of Cryste do not know the voyce of any other man. But he B sayth that ỳ sheepe of Cryst do not folow any straunger, but do flie from hym, bycause they know not the voyce of straungers. And now cometh Barons and telleth vs, that Cryst sayde that his sheepe do not knowe the voyce of any other man/ as though the chyrch sholde refuse all other wordes then onely those that Cryste spake in his owne person. But Cryste sayde not they sholde here none other, but that they sholde not heare straungers. For by other men whome he sendeth, his flocke hereth his own wordes. And therfore he sayth hym selfe [illegible]s trewe catholyque preachers/ he that heareth you he[illegible]me. But by straungers, that is to wyt by heretyques [illegible]che be straungers from the housholde of Crystes [illegible]e chyrche, and whyche do straungely C reherse and straungly declare Crystes catholyke scripture, agaynste the knowen catholyke doctryne of Crystes knowen catholyque chyrche, by the voyce of such straungers, that is to wyt by the voyce of suche heretyques, Chrystes sheepe can not heare theyr owne shepeherde Cryste. And therfore they flie from euery suche straunger, accordynge as sayncte Poule whose voyce Cristes sheepe do heare, bycause he was a nother and not a straunger, sayth vn Crystes flocke, That man that is a heretyque after the fyrste or the seconde warnynge eschewe and flie from.

Luce. vi.

Titum. 3.

And thus ye se good readers, how fere Barns here falsefyeth and wronge interpreteth the wordes of Cryste in the gospell of sayncte Johñ.

But now let vs retourne to consyder the wordes of that lawe that Barons hath here reherced you/ from whyche I

haue ben as ye se a lytle letted by this other false poynte of A
his in false reherſynge the ſcrypture.

But now concernynge that law good reders / you ſhall
vnderſtande that the wordes of that law be taken out of a
ſermone of ſaynte Auſtayne, whyche he made vnto certayn
perſons forthwyth vppon theyr baptyſme. In whyche ſer-
mone amonge many other thynges that he preached vnto
them, both in the ſame and other two ſermons that he had
made them byfore/ he ſayth vnto them thus: where as we
haue aſked eche of you, Byleueſt thou in holy chyrche, re-
myſſyon of ſynnes, and reſurrecyon of the fleſh: we aſked
you not after that maner, that you ſholde euen in the ſame
maner as you byleue in god, byleue in the catholyque holy
chyrche/ whyche chyrche is therfore holy and catholyque, B
bycauſe yt byleueth ryght in god. And therfore we ſayde it
not, to thentent that ye ſholde byleue in the chyrche as ye
ſholde byleue in god/ but vnderſtand you that we byd you
and dyd bydde you, that beynge conuerſaunt in the holy ca
tholyque chyrche, you ſholde byleue in god, and that you
ſholde byleue alſo the reſurreecyon of the fleſhe that ys to
come.

Lo good cryſten reders, here haue you herde that in the
ſelfe place where as ſaynt Auſtayne ſayth that the chyrche
is holy and catholyque, bycauſe yt byleueth ryghte in god,
bycauſe none of all the ſectes of heretyques can be holy nor
catholyque, that is to ſaye vnyuerſall / ſyth very holyneſſe
can none be out of the ryght chyrch, nor god ſhall ſuffer no
ſecte of hereſye to ſprede ouer all the worlde ſo as he ſprede
the vnyuerſall chyrche: in the ſelfe ſame place I ſay ſaynte C
Auſtayne declareth, that by theſe wordes, I byleue in the
holy catholyque chyrche, is not ment that we ſhall byleue
therin as we byleue in god/ but that that we muſt byleuing
one holy catholyque chyrche, abyde and be conuerſaunt in
the ſame one holy catholyque chyrche / and byleuynge in
god, contynue in that one holy catholyque chyrche, and not
go out therof into any of ſo manyfolde dyuerſe ſectes of he
retyques. By whyche ye may playnely percepue that ſayne
Auſtayn ther declareth the holy catholyque chyrche of the
ryght bylefe, to be ỹ comen one vnyuerſall knowen chyrch
dyſtyncte and dyuyded from all the knowen chyrches of he
retyques. For yf yt were vnknowē, how ſhold he byd them
by that expoſycion of that artycle, abyde and be conuerſant
in yt

A in yt? or how could he as he sayth a litle also byfore in same sermon, as is also rehersed in the same law, say that the ce remonyes vsed in the baptisme were instituted by the same catholyque chyrche? For yf yt were vnknowen, how could yt any thyng instytute or ordayne?

And fynally to put out of all doute & question, that sayne Austayn obhorreth from frere Barns heresy, that argueth vppon that artycle of the crede, that the chyrche sholde be an vnknowen chyrche / sayne Austayne sayeth playne ly as I shewed you byfore agaynst Tyndale, that lykewise as he were accursed that wolde saye that Cryste was not a man knowen, so accursed be he that sayeth the chyrche of Cryste is not a chyrche knowen.

Lo thus are we now good cristen reders comen vnto an
B ende of frere Barons chyrche, in whych ye playnely se that he can neyther agre wyth Tyndales vnknowen chyrche of repentaunte synners, nor impugne the comen knowen ca-tholyke chyrch of Cryste, nor proue his own secrete chyrch of onely sayntes vnknowen. Nor he hath not alledged as ye se well also, neyther any one texte of holy scrypture, nor any sentence of holy doctour / but falsefyenge them and fra mynge them a freshe after his owne fashyon / yet haue they not onely nothynge proued for hym, but in conclusyon clerely proued agaynst hym.

And therfore wyll I (to ende where Barns endeth hym selfe) let you somwhat se how he handeleth sayne Bernard, and there wythall fynysshe this boke.

Barns.

C But let vs se what sayncte Bernarde sayth on you. They call theym selfe the mynysters of Cryste, but they serue Antechryste / they go gorgyously a rayed of our lordes goodes, vnto whome they gene none benome. And of these goodes cometh the harlottes decking that thou seest dayly, the game players dysgysynge, and kynges apperell. Of this cometh golde in theyr brydelles, in their sadelles, and in theyr spurres / so that theyr spurres be brighter the the auters. Of this commeth theyr plentuous wyne presses and then full sellers, bloshynge from this vnto that. Of this cõmeth theyr tonnes of swete wynes. Of this be theyr baggys so fylled / for suche thynges as these be, wyll they be rulers of the chyrch / as dekens, archdekens, bysshoppes and archbisshoppes &c.

My lorde, I hadde thoughte to haue added cardynalles and legates, abbottes and pryours, to haue made the company more holy. But I durst not. How thynke you? Of whom doth he speke when he sayth bysshoppes and arch bysshoppes? what holynes doth he reprone, when he speketh of gorgyous aray of harlottes

yf he haue twayne, whyle he serueth the tone, he shall leue A
the tother vnserued. And therfore though sayut Bernarde
saye that they serue Antechryste, and that they serue the de-
uyll yf he had saped also, and therfore they be no seruaūtes
of Cryste, nor be no chrysten menne but Chrystes enemyes
& very antechrystes: yet had he not ment in all thys, ỹ they
were for all thys oute of the chyrche, and none of it whyle
they were such, and than of it agayn whan they were amē-
ded, and out of it agayn as soone as they synned agayne/ &
thus playe in and out, lyke in docke, out nette, that no man
sholde wyt whan they were in and whan they were out, nor
knowe whych were the chyrche.

Thus haue I shewed you good reders, that all though
sayut Bernard had sayd in dede as Barns falsely rehersieth B
him, ye & somwhat more to/yet had it not pued for Barns.

Now for the secunde poynt, ye shall vnderstand that Ba
rons hath vntruely translated you sayut Bernardes wor-
des. For lettynge passe some peces that he hath lefte out in
the myddes, for no cause that I cā se but yf it were for lacke
of lernynge, and lettynge passe some suche also as he hath
mysse translated of ignorannce: I wyll shewe you but one
place or twayne, whyche he hath wyth one word or twayne
so chaunged of malyce, that he hath turned the sentence for
hys purpose clene agaynste the mynde of sayntc Bernarde
that wrote it. For eyrn in the very fyrst begynnynge where
sayut Bernarde sayth thus: *Ministri Christi sunt & seruiunt Anti-
christo*/that is, They be the mynystres of Cryste & they serue
Antichryst: Barns hath translated it thus, *They call them selfe* C
the mynistres of Cryst, but they serue Antichrist. So that where sayntc
Bernard sayth, that though they serue Antichryste yet they
be the mynystres of Cryst in hys chyrche here/ frere Barns
turneth that an other way, & maketh as though sayut Ber
narde sayd not that they be so, but sayd onely that they call
them selfe so. And in lyke wyse after in the ende, where as
saint Bernard sayth, *pro huiusmodi volūt esse, & sunt ecclesiarū ꝓpositi*/
that is, For such thynges as these be wyll they be rulers of
chyrches, and so they be, as deanys, archdekyns &c. Barns
hath translated it thus, *For such thinges as these be, wyll they be rulers*
of the chyrch, dekyns, archdekyns &c. And these wordes, so they be/
he leueth out, as though sait Bernard sayd not ỹ they were
any rulers in the chyrch, but onely sayth ỹ they wold be so.

And than whan he hath in suche wyse falsely translated
sayut Bernarde to make hym seme to saye so/than he lyeth

out

I out also wd, & sayth vnto them hym selfe, *Le sayut Bernarde seith that ye be myddes the chyrche out of the chyrch*, wherof as ye se sayut Bernarde sayeth by playne wordes the contrary/ whych playne wordes of sayut Bernarde frere Barns hath as ye playnely se, of playne & pure malyce manyfestely & falsely chaūged. And who so ever ꝑ is lerned & rede ꝑ same sermō of sayut Bernard, shall there euydentely se that sayut Bernarde calleth the very chyrche of Cryst, the comune knowē catholyke chyrche, and none vnknowen chyrche. For he lamenteth there the estate of the chyrche, whyche he calleth also there the body of Cryste/ wherby ye maye se that he speketh of the very chyrche of Cryste in erthe.

Now than sheweth he there that thys chyrche hath bene in dyuerse tymes dyuersely vexed/ fyrste by paynyms that were neuer of it/ secundely by heretykes whyche were of it and went out of it/ and thyrdely by noughty folke and cuyl rulers that be of it styll and go not out, of whome he sayth those wordes that Barons hathe falsely translated / and fourthly by very good men therof also, whyche abydynge therin and beynge also styll therof, be yet somtyme begyled by the subtyll slaught of ꝑ most wyly deuyll, vnder colour of goynge about some farre better thynge. And thys processe of those .iiii. veracyons of the chyrche, sayut Bernarde there bryngeth in vppon these wordes of the prophete. *A timore nocturno, a sagitte volantis in die, a negocio perambulantis in tenebris, ab incursu et demonio meridiano*/ assygnynge to euery one of those .iiii. veracyons one of those foure kyndes of deuyls. By all whyche whole processe together, who so be lerned and rede it shall se Barns herein concernynge the very chyrch, very full and playne ouerthrowen. For there shall he playnely se, that sayut Bernarde whom Barns here bryngeth in to proue that cuyll folke be none of the very chyrche of Cryst, but onely good holy folke/ declare there expressely, that the very chyrche of Cryste whyche he calleth there the body of Cryste/ is the whole nomber of both good and bad, dyuers of lyuynge and yet one in byleue/ out of whych one chyrch all the chyrches of heretykes be departed.

Now where as Barns also sayth, that sayut Bernarde calleth all the holy ornamentes harlattes decking, & game players dysguysynge, as though sayut Barnarde dyd as hym selfe doth, notke and scorne all halowynge of copys, vestymentes and chaleces, and such other ornamentes as are vsed in ꝑ chyrch about the dyuyne seruyce/ whych kynd

of halowed thynges frere Barns in mockage and scorne accompteth amonge other prophane thynges, and topneth to gyther in the lefe of hys boke nexte before, bokes, bellys, candels, chalyces, oyle, crysme, and holy water, wyth horses, howndes, and such other goodly gere, to here hym now make as though saynt Bernarde sayd ꝑ same, it is a thyng to abomynable. For wherch cause to thentent ye maye the more clerely know how farre saynt Bernard was from the fauorynge of frere Barons heresyes, I shall gyue you a playne sample or twayne. A

Saynt Bernard lykeneth apostatas vnto the traytour Judas. I wolde frere Barons had spyed and brought vs forthe that/for in that place he lykeneth vnto Judas, not onely those apostatas that cast of theyr habytes and ronne out at rouers, as frere Barns doth, & as Judas dyd after ꝑ maũdy/but also those reuygyouse folke ꝑ are apostatas in theyr mynde, and yet hyde styll in theyr habyte and in theyr cloyster, bycause they can not runne out of theyr cloyster & cast of theyr habyte for fere of worldly shame. By whyche wordes of saynt Bernard ye maye good readers perceyue, that suche apostasy as is in our wretchyd dayes wyth myche people lytell esteemed, was had in saynt Bernardes tyme amonge all chrysten people for a thynge so shamefull, and abomynable, that those whyche els wolde fayne haue rũne out of reuygyon, and thought them selfe in the fyre almoste all ꝑ whyle they were therin, yet durste not for all that rũne out for the very shame that they sholde haue hadde to loke any man in the face. B

Saynt Bernarde also detestynge suche apostasy, and the pestylent heresyes into whyche suche apostatas comonly do falle, wryteth vnto Hildefonsus the erle of Tolowse agaynste one Henry an apostata, runne out of reuygyon, and coruptynge the cuntrey wyth many suche poysened heresyes as these apostatas do now. And to thentẽt that ye may the better and the more fully perceyue the goodnes of saint Bernarde in thys mater, and hys frutefull labour & payne taken to the honour of god and profyte of chrysten people, and by god agaynewarde wyth many great open myracles alowed and approued agaynst the sayd Henry frere Barns double brother, that is to wytte as well in heresye as in apostasy: I shall reherse you somwhat of the mater out of the story, that was by a very vertuouse holy man, in the same tyme that the thynge was done, wryten in the lyfe of saynt C

Bernarde

Bernardus serm. 3. super versũ tertium Psalmi. 90.

Bern. Epist. 241

A Bernard. In the partes of Tolouse, one whose name was Henry, some tyme a mõke, and after that a lewd apostata, of a very vngracious lyuynge, and pernycyouse doctryne, by his persuasyble wordes hadde tourned the wauerynge people of that countrey/ and as thapostell forsayde of certayne folke, he lyued in hypocrysye, and lyed, and made merchaundyse of them by false fayned wordes. For he was a manyfeste enymy of the chyrche, derogatynge vnreuerẽtly bothe the holy sacramentes and mynysters of the same. And he hadde now preuayled very myche in his malyce. For as our reuerent father saint Bernard wrytyng of hym to the prynce of Tolouse, amonges other thynges sayeth: euery where almoste where he went, men myght fynde the chyrches wythout people, people wythout prestes, prestes wythoute dewe reuerence, & fynally chrysten men wythous

B Cryste.

The lyfe of Cryst was shyt frõ the babys of crystẽ folke, whyle the grace of baptysme was denyed. Prayours were mocke at, and the obiacyons for mennys soules, prayenge to sayntes, the sentẽce of excõmunycacyon, the pylgrimage of faythfull folke, the byeldynge of chyrches, the sparynge from bodely worke on the holy dayes, the consecratynge of the holy creme & oyle, and fynally all maner ordinaunces of the chyrche, were set at nought. In this necessyte this holy man often therunto instantely requyred by the crystẽ folke of that countrey, at the laste toke his iournay / persuaded and brought therunto, by the most reuerente father in god Albericus bysshoppe of Hostyens, and legate of the see apostolyque. And when he came thyther, he was receyued of

C the people there wyth an incredyble deuocyon, as though an angell had comen downe vnto theym from heuen. Nor longe myght he not tary wyth them, for that no man was able to kepe backe the thronge of the people from hym/ so great was the multytude of theym that came to hym dayly and nyghtly, callyng vppon hym for his blessynge and his helpe. yet preached he certayne dayes in the cytye of Tolouse, and in all suche other places as that wreche most had haunted and moste grenously hadde infected many a symple soule in the fayth, in those places sayntе Bernarde instructed and strengthed them that were wauerynge, reuokynge theym that erred, settynge vppe agayne those that were ouerthrowen ouer throwynge and keppynge vnder by

his authoryte, the subuerters, and all those that were ob- A
stynate / all whome he ouerthrewe and repressed in suche
wyse, that they neyther durste resyste, nor so myche as ap-
pere and shewe them selfe. How be yt though that heretyke
was then fled, and hadde hyd hym selfe / yet were his ways
in suche wyse stopped, and his pathes so byset, that scante
he coulde after lurke sure in any place / and was at the last
taken and faste bounde and brought to the byshoppe.

In this iourney of sayne Bernarde, god was in his said
seruaũt glorysyed by many myracles, whyle he called bak
the hartes of some from theyr wycked errours, and some al
so cured from dyuerse diseases of theyr bodyes.

There is a place in the same countrey, called Sarlate, B
where after his sermon fynyshed, they brought many louis
of brede to the seruaunt of god (as the custome was euery
where) to be halowed / whyche loues of brede he lyft vppe
his hande, and in the name of god blessed theym wyth the
sygne of the crosse, and sayde vnto the people: by this shall
ye knowe that the thynges whych we tell you be trew, and
the thynges whyche these heretyques tell you be false / yf pe
se that your syke folke after that þ haue tasted of this brede
be cured. Then the reuerent father the byshoppe of Tar
notenses, that great famouse man byshoppe Galfryde (for
he was ther present and nexte the man of god) somwhat fe
tenge leste that myracle of curynge shold not fall vpon eue
ry syke man that sholde eate of that brede, sayde vnto the
people: Those syke folke shall fynde helpe that eate of this
brede with a good fayth. But then saint Bernard nothyng C
doutynge of the powre of our lorde, answered, That is not
the thynge that I wolde haue sayde / but that verily who
so euer taste therof shall be cured, to thentent they may ther
by know that we be trewe, and the very trewe messangers
of god.

So great a nomber of syke people, by the tastynge of
that same brede recouered, that the tydynges therof was
publyshed throughout all the prouynce / so that that holy
man retournynge by the places nere there aboute, was for
the intolerable concurse of people fayne to turne out of his
waye, and terred to go thyther.

Now good crysten readers, here may ye perceue that holy
sayncte Bernarde, wyth whose wordes frere Barons as
though sayne Bernard were his specyall patrone, so proud
ly ma-

A ly maketh an ende of all his peuyshe processe, is so full, so open and so playne agaynst hym in all his whole heresyes, that a man wolde meruayle where frere Barns wytte was when he brought hym in. For fyrste we haue sene that the very wordes of saynt Bernarde whyche Barns bryngeth, newe framed by hym selfe, and falsely forged for his owne auauntage, do playnly make agaynst his purpose that he bryngeth them for. And now ye se farther here, that saynt Bernarde also was very enymy to Barons all other heresyes/ and not onely dyd preache agaynst the selfe same heresyes that Barons nowe setteth forth, but dyd also proue them false, and the fayth of the catholyque chyrch trew, by manyfolde open myracles. And fynally where Barons reproueth the chyrch for persecutyng of heretykes: ye se that
B holy saynt Bernarde whome Barns so specyally bryngeth in for his parte, dyd playnely pursew theym, and laboured for theyr punyshement hym selfe.

And farther haue I shewed you, that saynt Bernard in the selfe same processe out of whych frere Barns hath pycked and falsefyeth those few wordes that he bryngeth/ doth playnely to frere Barons confusyon in his pryncyppall purpose of the chyrche, declare & make open that the very trew chyrche of Cryste his mystycall bodye here in erth, is no secrete vnknowen chyrche, as frere Barons goth aboute to make yt seme/ but is oute of all questyon, this one comen well knowen catholyke chyrche of all crysten nacyons, as I byfore haue specyfyed, left to gether in the stocke of vnite of the knowen catholyque fayth, dysjuncte and dyuyded
C from all the manyfolde wythered braunches of so many soundry scysmys and sectes, as from the begynnyng vnto these wrecched dayes haue wyth obstynate malyce wylfully fallen therfro.

And in this wyse good crysten reders here ende I thys boke agaynste frere Barons eupll and vncrysten processe/ wherwyth agaynste the promyse of Cryste, the deupll and he labour in vayne to pull downe Crystes chyrche. Matth. 16.

Thus endeth the. viii. boke.